Imam An-Nasa'i
Ahmad ibn Ali ibn Shu'aib
(215-303H=830-915 J.C)

SUNAN AN-NASA'I

(The fifth correct Tradition of the Prophetic Sunna)

سنن النسائي

Translated by
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English-Arabic Text

Volume II

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(14) THE BOOK OF FRIDAY

[1] The Obligation Of (Offering The Prayer Of) Friday

1364- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (to come in the world, and would be) the foremost (to receive honour in the hereafter) on The Day of Judgement, but they (both the Jews and Christians) were given the Book before us, and we have been given the Book after them. On the other hand, this (Friday) was the day, which Allah has enjoined upon them, even though they differed about it, but Allah Almighty has guided us to it, i.e. Friday, and all the people are to come after us concerning it: The Jews observe the day next to it (Saturday) and the Christians observe the day following it (Sunday)."

1365- It is narrated on the authority of both Abu Hurairah and Hudhaifah that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah caused those (nations) before us to deviate from (observing the sanctity of, and offering prayer on) Friday. In this way, Saturday became for the Jews, and Sunday became for the Christians. Then, Allah brought us (Muslims), and guided us to Friday, and made Friday, Saturday and Sunday (as days of celebrating Allah and offering prayer). They also (i.e. both the Jews and the Christians) are to come after us on The Day of Judgement. We are the last from among the people to come to this world, and we would be the first to come and be judged on The Day of Judgement before all the creatures (of the other nations)."

[2] The Severe Warning Of Remaining Behind On Friday

1366- It is narrated on the authority of Abu Al-Ja'd Ad-Damri, and he was one of the Holy Companions, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not attend (prayer on) Friday for three times (consecutively), out of regarding it slightly, Allah places a seal on his heart."

1367- It is narrated on the authority of both Ibn Abbas and Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said while being on the sticks of his pulpit: "Let those people desist from their failure to attend (the prayer on) Friday, lest Allah Almighty will place a seal on their hearts, and they will be of the heedless."

1368- It is narrated on the authority of Hafsah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Going to (attend the

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(14) ـ كِتَابُ الجُمُعَةِ

(1) ـ إِيجَابُ الجُمُعَةِ

1364 ـ أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ وَابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَحْنُ الآخِرُونَ السَّابِقُونَ بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ وَهٰذَا الْيَوْمُ الَّذِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ عَزَّ وَجَلَّ لَهُ**»، يَعْنِي يَوْمَ الْجُمُعَةِ، «**فَالنَّاسُ لَنَا فِيهِ تَبَعٌ الْيَهُودُ غَداً وَالنَّصَارَى بَعْدَ غَدٍ**».

1365 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَن أَبِي مالِكٍ الأَشْجَعِيِّ عنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيرَةَ، وعَن رِبْعِيِّ بنِ حِراشٍ عَنْ حُذَيْفَةَ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَضَلَّ اللَّهُ عَزَّ وَجَلَّ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمُ الأَحَدِ فَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِنَا فَهَدَانَا لِيَوْمِ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالأَحَدَ وَكَذَلِكَ هُمْ لَنَا تَبَعٌ يَوْمَ الْقِيَامَةِ وَنَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلاَئِقِ**».

(2) ـ بَابُ التَّشْدِيدِ فِي التَّخَلُّفِ عن الجُمُعَةِ

1366 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عُبَيْدَةَ بْنِ سُفْيَانَ الْحَضْرَمِيِّ عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ وَكَانَتْ لَهُ صُحْبَةٌ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَرَكَ ثَلاَثَ جُمَعٍ تَهَاوُناً بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ**».

1367 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنِ الْحَضْرَمِيِّ بْنِ لاَحِقٍ عَنْ زَيْدٍ عَنْ أَبِي سَلاَّمٍ عَنِ الْحَكَمِ بْنِ أَبِي مِينَاءَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ وَابْنَ عُمَرَ يُحَدِّثَانِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَهُوَ عَلَى أَعْوَادِ مِنْبَرِه: «**لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَو لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ وَلَيَكُونُنَّ مِنَ الْغَافِلِينَ**».

1368 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي الْمُفَضَّلُ بْنُ فُضَالَةَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ عَنْ بُكَيْرِ بْنِ الأَشَجِّ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ

prayer on) Friday is obligatory upon everyone (male) who has attained the age of puberty."

[3] The Expiation For Failure To Attend (Prayer On) Friday

1369- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fails to attend (the prayer on) Friday with no legal excuse, let him give a Dinar in charity, and if he could not find that, let it be half a Dinar."

[4] The Excellence Of Friday

1370- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best day on which the sun rises is Friday: on it Adam "Peace be upon him" was created, and on it he was admitted to the Garden, and on it he was taken out of it."

[5] Invoking Prayer Upon The Prophet So Much On Friday

1371- It is narrated on the authority of Aws Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday: on it Adam was created, and on it there will be the (second) sounding (of the trumpet pertaining to resurrection) and the (first sounding of the) swoon. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets."

[6] The Command To Brush Teeth With Siwak On Friday

1372- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath on Friday is incumbent upon such as has attained the age of puberty, and let him also brush his teeth with Siwak (teeth-cleansing stick) and apply perfume in case it is available to him, even though from that of the woman (of his family)."

[7] The Order To Take Bath On Friday

1373- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you comes to (attend the prayer on) Friday, let him take a bath (before coming)."

عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ قَالَ: «رَوَاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

(3) ـ بابُ كَفَّارَةِ مَنْ تَرَكَ الجُمُعَةَ من غير عُذْرٍ

1369 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ قُدَامَةَ بْنِ وَبَرَةَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ فَإِنْ لَمْ يَجِدْ فَبِنِصْفِ دِينَارٍ».

(4) ـ بابُ ذِكْرِ فَضْلِ يَوْمِ الجُمُعَةِ

1370 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الأَعْرَجُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا».

(5) ـ إِكْثَارُ الصَّلاة على النَّبِيِّ ﷺ يَوْمَ الجُمُعَةِ

1371 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ» قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ أَيْ يَقُولُونَ قَدْ بُلِيتَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ».

(6) ـ بابُ الأَمْرِ بالسِّوَاكِ يَوْمَ الجُمُعَةِ

1372 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هِلَالٍ وَبُكَيْرَ بْنَ الأَشَجِّ حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ وَالسِّوَاكُ وَيَمَسُّ مِنَ الطِّيبِ مَا قَدَرَ عَلَيْهِ»، إِلاَّ أَنَّ بُكَيْراً لَمْ يَذْكُرْ عَبْدَ الرَّحْمٰنِ، وَقَالَ فِي الطِّيبِ: «وَلَوْ مِنْ طِيبِ الْمَرْأَةِ».

(7) ـ بابُ الأَمْرِ بالغُسْلِ يَوْمَ الجُمُعَةِ

1373 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ».

[8] The Obligation To Take Bath On Friday

1374- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath on Friday is incumbent upon everyone who has attained the age of puberty."

1375- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is incumbent upon every Muslim to take bath (at least) once per seven days, i.e. on Friday."

[9] The Concession Not To Take Bath On Friday

1376- It is narrated on the authority of Al-Qasim Ibn Muhammad Ibn Abu Bakr that they made a mention of taking bath on Friday in the presence of A'ishah, thereupon she said: Some people lived in the precincts of Medina, and they used to attend (the prayer on) Friday with their dirt (resulting from their working hard and not changing their garments), and whenever the wind blew upon them, their offensive smell (coming from their sweat while wearing wool clothing) would rise from them, causing harm to the present people. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Should they not take bath?"

1377- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who only performs ablution on Friday, this is enough, and he, who takes bath, it should be known that taking bath is better."

[10] The Excellence Of Taking Bath On Friday

1378- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

[11] Taking A Good Look For (Attending The Prayer On) Friday

1379- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab had seen a smart (silken) cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon

(8) ـ بابُ إيجَابِ الغُسْلِ يَوْمَ الجُمُعَةِ

1374 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»**.

1375 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ»**.

(9) ـ بابُ الرُّخْصَةِ في تَرْكِ الغُسْلِ يَوْمَ الجُمُعَةِ

1376 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ عَنِ الْوَلِيدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَنَّهُمْ ذَكَرُوا غُسْلَ يَوْمِ الْجُمُعَةِ عِنْدَ عَائِشَةَ فَقَالَتْ: إِنَّمَا كَانَ النَّاسُ يَسْكُنُونَ الْعَالِيَةَ فَيَحْضُرُونَ الْجُمُعَةَ وَبِهِمْ وَسَخٌ فَإِذَا أَصَابَهُمُ الرَّوْحُ سَطَعَتْ أَرْوَاحُهُمْ فَيَتَأَذَّى بِهَا النَّاسُ فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: **«أَوَلاَ يَغْتَسِلُونَ؟»**.

1377 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ، وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْحَسَنُ عَنْ سَمُرَةَ كِتَاباً وَلَمْ يَسْمَعِ الْحَسَنُ مِنْ سَمُرَةَ إِلاَّ حَدِيثَ الْعَقِيقَةِ، وَاللَّهُ تَعَالَى أَعْلَمُ.

(10) ـ فَضْلُ غُسْلِ يَوْمِ الجُمُعَةِ

1378 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَهَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلاَلٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ يَحْيَى عَنِ الْحَارِثِ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ غَسَّلَ وَاغْتَسَلَ وَغَدَا وَابْتَكَرَ وَدَنَا مِنَ الإِمَامِ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا»**.

(11) ـ بابُ الهَيْأَةِ للجُمُعَةِ

1379 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً فَقَالَ: يَا رَسُولَ اللَّهِ لَوِ اشْتَرَيْتَ هٰذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ

him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Umar Ibn Al-Khattab. On that Umar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Utarid (a cloak merchant who was selling that smart cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear." So Umar Ibn Al-Khattab gave it to his pagan brother in Mecca to wear.

1380- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath on Friday is incumbent upon such as has attained the age of puberty, and let him also brush his teeth with Siwak (teeth-cleansing stick) and apply perfume in case it is available to him."

[12] The Excellence Of Walking To (Attend Prayer On) Friday

1381- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a bath, and (has sexual relation with his wife and thus) causes (her) to take a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year."

[13] Going Early To (Attend The Prayer On) Friday

1382- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there sit at the gates of the mosque many angels to record these to come. If the imam comes out (for delivering the sermon), they would fold up the records." The Messenger of Allah "Allah's blessing and peace be upon him" added: "The (example of the) one who comes early is like the one who offers a camel (as a sacrifice), then (the example of him, who comes next is) like the one who offers a cow, then (the example of the one who comes next is) like him, who offers a goat, then (the example of the one who comes next is) like him, who offers a duck, then (the example of the one who

إِذَا قَدِمُوا عَلَيْكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ**»، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ مِثْلُهَا فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ، قَالَ رَسُولُ اللَّهِ ﷺ: «**لَمْ أَكْسُكَهَا لِتَلْبَسَهَا**» فَكَسَاهَا عُمَرُ أَخاً لَهُ مُشْرِكاً بِمَكَّةَ.

1380 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سَعِيدٍ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ أَنَّ عَمْرَو بْنَ سُلَيْمٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ وَالسِّوَاكَ وَأَنْ يَمَسَّ مِنَ الطِّيبِ مَا يَقْدِرُ عَلَيْهِ**».

(12) ـ فَضْلُ المَشْيِ إِلَى الجُمُعَةِ

1381 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ أَنَّهُ سَمِعَ أَبَا الأَشْعَثِ حَدَّثَهُ أَنَّهُ سَمِعَ أَوْسَ بْنَ أَوْسٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَلَ وَغَدَا وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ وَدَنَا مِنَ الإِمَامِ وَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ**».

(13) ـ بَابُ التَّبْكِيرِ إِلَى الجُمُعَةِ

1382 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ عَنْ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ الأَغَرِّ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَتِ الْمَلاَئِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ فَكَتَبُوا مَنْ جَاءَ إِلَى الْجُمُعَةِ فَإِذَا خَرَجَ الإِمَامُ طَوَتِ الْمَلاَئِكَةُ الصُّحُفَ**». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُهَجِّرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً ثُمَّ كَالْمُهْدِي بَقَرَةً ثُمَّ**

comes next is) like the one who offers a hen, and (the example of the one who comes next is) like him, who offers an egg."

1383- It is narrated on the authority of Abu Hurairah that he said, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him": "When it is Friday, there sit at every gate of the mosque many angels to record the first and then the next (to come). If the imam comes out (for delivering the sermon), they would fold up the records and come to listen to the sermon. The example of the one who comes early is like the one who offers a camel (as a sacrifice), then (the example of) the one who comes next is like the one who offers a cow, then (the example of) the one who comes next is like him, who offers a ram..." and so he went on descending until he mentioned the hen and the egg.

1384- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there sit at the gates of the mosque many angels to record these to come according to their precedence: the (example of the) people in that respect is like a man who sacrifices a camel (i.e. who is the first to come), then like a man who sacrifices a cow (who comes next to him), then like a man who sacrifices a goat (who comes next), then like a man who sacrifices a hen, then like a man who sacrifices a swallow, and then like a man who sacrifices an egg (who is the last to come)."

[14] The Due Time Of (Offering Prayer On) Friday

1385- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath (he takes to get clean from) ceremonial impurity (after sexual intercourse) and then goes for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

1386- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there are twelve hours, in which no Muslim servant asks Allah for anything but that He gives it to him: so, search for it at the last hour following the Afternoon."

كَالْمُهْدِي شَاةً ثُمَّ كَالْمُهْدِي بَقَرَةً ثُمَّ كَالْمُهْدِي دَجَاجَةً ثُمَّ كَالْمُهْدِي بَيْضَةً».

1383 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلاَئِكَةٌ يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمُ الأَوَّلَ فَالأَوَّلَ فَإِذَا خَرَجَ الإِمَامُ طُوِيَتِ الصُّحُفُ وَاسْتَمَعُوا الْخُطْبَةَ فَالْمُهَجِّرُ إِلَى الصَّلاَةِ كَالْمُهْدِي بَدَنَةً ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي بَقَرَةً ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي كَبْشاً» حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ.

1384 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنِ ابن عَجْلاَنَ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَقْعُدُ الْمَلاَئِكَةُ يَوْمَ الْجُمُعَةِ عَلَى أَبْوَابِ الْمَسْجِدِ يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمْ فَالنَّاسُ فِيهِ كَرَجُلٍ قَدَّمَ بَدَنَةً وَكَرَجُلٍ قَدَّمَ بَقَرَةً وَكَرَجُلٍ قَدَّمَ شَاةً وَكَرَجُلٍ قَدَّمَ دَجَاجَةً وَكَرَجُلٍ قَدَّمَ عُصْفُوراً وَكَرَجُلٍ قَدَّمَ بَيْضَةً».

(14) ـ وَقْتُ الجُمُعَةِ

1385 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشاً وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

1386 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو والْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنِ الْجُلاَحِ مَوْلَى عَبْدِ الْعَزِيزِ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَوْمُ الْجُمُعَةِ اثْنَتَا عَشْرَةَ سَاعَةً لاَ يُوجَدُ فِيهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئاً إِلا آتَاهُ إِيَّاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».

1387- It is narrated on the authority of Ja'far Ibn Muhammad from his father that Jabir Ibn Abdullah said: We used to offer Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then return to relieve our camels used for carrying water. I asked him: "At which hour (did you use to offer Friday prayer)?" he said: "When the sun passed the meridian."

1388- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We used to offer Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then return and the walls had no shades therewith one should protect himself (from the heat of the sun, i.e. a short time after the sun passed the meridian).

[15] The Call For Friday (Prayer, I.E. Adhan)

1389- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Uthman, when the Muslims increased in number, Uthman ordered that a third Adhan should be added on Friday, and it was pronounced at Az-Zawra' (a place in the market of Medina); and as such it remained.

1390- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: It was Uthman who ordered that a third call for prayer (Adhan) should be added when the people of Medina increased in number. But, The Messenger of Allah "Allah's blessing and peace be upon him" had but one Mu'adhdhin; and at that time, the call for prayer on Friday was pronounced just when the imam sat (on the pulpit).

1391- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: Bilal used to pronounce the call for prayer on Friday once The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit, and once he (the Prophet) descended (to lead the prayer), he (Bilal) pronounced the call for prayer establishment (Iqamah); and this remained with no change during the lifetime of both Abu Bakr and Umar.

[16] The Prayer On Friday Of Such As Reaches (The Mosque) By The Time The Imam Has Come Out (To Deliver The Sermon)

1392- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you reaches (the mosque on Friday) by the time the imam has come out (to deliver the sermon), let him offer a two-rak'ah prayer."

1387 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا. قُلْتُ: أَيَّةَ سَاعَةٍ؟ قَالَ: زَوَالَ الشَّمْسِ».

1388 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ عَنْ يَعْلَى بْنِ الْحَارِثِ قَالَ: سَمِعْتُ إِيَاسَ بْنَ سَلَمَةَ بْنِ الأَكْوَعِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ وَلَيْسَ لِلْحِيطَانِ فَيْءٌ يُسْتَظَلُّ بِهِ».

(15) ـ بَابُ الأَذَانِ لِلْجُمُعَةِ

1389 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: «أَنَّ الأَذَانَ كَانَ أَوَّلُ حِينَ يَجْلِسُ الإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ فَلَمَّا كَانَ فِي خِلاَفَةِ عُثْمَانَ وَكَثُرَ النَّاسُ أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالأَذَانِ الثَّالِثِ فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ فَثَبَتَ الأَمْرُ عَلَى ذٰلِكَ».

1390 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ قَالَ: «إِنَّمَا أَمَرَ بِالتَّأْذِينِ الثَّالِثِ عُثْمَانُ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ غَيْرُ مُؤَذِّنٍ وَاحِدٍ وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الإِمَامُ».

1391 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: «كَانَ بِلاَلٌ يُؤَذِّنُ إِذَا جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَإِذَا نَزَلَ أَقَامَ ثُمَّ كَانَ كَذٰلِكَ فِي زَمَنِ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا».

(16) ـ بَابُ الصَّلاَةِ يَوْمَ الْجُمُعَةِ لِمَنْ جَاءَ وَقَدْ خَرَجَ الإِمَامُ

1392 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا جَاءَ أَحَدُكُمْ وَقَدْ خَرَجَ الإِمَامُ فَلْيُصَلِّ رَكْعَتَيْنِ**» قَالَ شُعْبَةُ: «**يَوْمَ الْجُمُعَةِ**».

[17] The Position Of The Imam While Delivering The Sermon

1393- It is narrated on the authority of Jabir Ibn Abdullah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, he used to recline against a stem of a date-palm of those which constituted the pillars of the mosque. When the pulpit was made, and he sat right on it, this pillar trembled (and had (moaning) like the moaning of a she-camel, to the extent that those present in the mosque heard it; and when The Messenger of Allah "Allah's blessing and peace be upon him" descended and embraced it, it kept still and silent.

[18] The Imam Stands While Delivering The Sermon

1394- It is narrated on the authority of Ka'b Ibn Ujrah that he entered the mosque while Abd Ar-Rahman Ibn Umm Al-Hakam was delivering the sermon while sitting. On that he said: "Look at this (man) who is delivering the sermon while he is sitting, even though Allah Almighty says: " But when they see some bargain or some amusement, they disperse headlong to it, and leave you standing."" (Al-Jumu'ah 11)

[19] The Excellence Of Coming Close To The Imam

1395- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

[20] It Is Forbidden To Pass Over The Necks Of The People While The Imam Is On The Pulpit On Friday

1396- It is narrated on the authority of Abu Az-Zahiriyyah that he said: I was sitting by the side of Abdullah Ibn Busr on Friday when he said: Once, a man came passing over the necks of the people, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sit O (so and so)! You've caused harm (to the people)!"

(17) ـ مَقَامُ الإِمَامِ فِي الخُطْبَةِ

1393 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَنْبَأَنَا ٱبْنُ جُرَيْجٍ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ يَسْتَنِدُ إِلَى جِذْعِ نَخْلَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَلَمَّا صُنِعَ الْمِنْبَرُ وَٱسْتَوَى عَلَيْهِ ٱضْطَرَبَتْ تِلْكَ السَّارِيَةُ كَحَنِينِ النَّاقِةِ حَتَّى سَمِعَهَا أَهْلُ الْمَسْجِدِ حَتَّى نَزَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَاعْتَنَقَهَا فَسَكَنَتْ».

(18) ـ قِيَامُ الإِمَامِ فِي الخُطْبَةِ

1394 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمٰنِ ابْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِداً فَقَالَ: ٱنْظُرُوا إِلَى هٰذَا يَخْطُبُ قَاعِداً وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: 11].

(19) ـ بَابُ الفَضْلِ فِي الدُّنُوِّ مِنَ الإِمَامِ

1395 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْحَارِثِ يُحَدِّثُ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ الثَّقَفِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ غَسَّلَ وَٱغْتَسَلَ وَٱبْتَكَرَ وَغَدَا وَدَنَا مِنَ الإِمَامِ وَأَنْصَتَ ثُمَّ لَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ كَأَجْرِ سَنَةٍ صِيَامِهَا وَقِيَامِهَا»**.

(20) ـ النَّهْيُ عن تَخَطِّي رِقَابِ النَّاسِ والإِمَامُ على المِنْبَرِ يَوْمَ الجُمُعَةِ

1396 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ قَالَ: كُنْتُ جَالِساً إِلَى جَانِبِهِ يَوْمَ الْجُمُعَةِ فَقَالَ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«أَيِ اجْلِسْ فَقَدْ آذَيْتَ»**.

[21] The Prayer On Friday Of Such As Comes While The Imam Is Delivering The Sermon

1397- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, a man came on Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was on the pulpit, thereupon he asked him: "Have you offered a two-rak'ah prayer?" he answered in the negative. He said: "Then, pray two rak'ahs."

[22] Paying Attention To The Friday's Sermon

1398- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says to his companion (sitting by his side) while the imam is delivering the sermon on Friday even (no more than the order to) "Pay attention" has committed falsity." (and there is no reward for such as commits falsity).

1399- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you say to your companion (sitting by your side) while the imam is delivering the sermon on Friday even (no more than the order to) "Pay attention" you will have committed falsity." (and there is no reward for such as commits falsity).

[23] The Excellence Of Paying Attention (To Celebration) And Refraining From Committing Falsity On Friday

1400- It is narrated on the authority of Salman that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "There is no man, who gets purified (and performs ablution) on Friday as he was commanded, and then comes out of his house (and walks) until he reaches the (mosque to attend the prayer on) Friday, and pays attention (to the celebration and sermon) until he finishes from his prayer, but that it acts as expiation for (whatever sins have been committed along the week) before it as of the previous Friday."

[24] The Way Of Delivering The Sermon (Of Friday)

1401- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the sermon of need, which goes as follows: "Praise be to Allah: we seek His Aid, and ask for His Forgiveness. We seek refuge with Allah from the evil of our souls, and from the bad deeds of ours: whomever Allah guides aright, none could lead him astray, and whomever Allah leaves to go astray, none could guide him aright. I bear testimony to the fact that there is no god (to be

(21) ـ بابُ الصَّلاةِ يَوْمَ الجُمُعَةِ لِمَنْ جَاءَ والإمَامُ يَخْطُبُ

1397 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَقَالَ لَهُ: **«أَرَكَعْتَ رَكْعَتَيْنِ؟»** قَالَ: لاَ، قَالَ: **«فَارْكَعْ»**.

(22) ـ بابُ الإنْصَاتِ للخُطْبَةِ يَوْمَ الجُمُعَةِ

1398 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ قَالَ لِصَاحِبِهِ يَوْمَ الْجُمُعَةِ وَالإمَامُ يَخْطُبُ أَنْصِتْ، فَقَدْ لَغَا»**.

1399 ـ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ٱبْنِ شِهَابٍ عَنْ عَمْرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُمَا حَدَّثَاهُ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالإمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ»**.

(23) ـ بابُ فَضْلِ الإنْصَاتِ وتَرْكِ اللَّغْوِ يَوْمَ الجُمُعَةِ

1400 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي مَعْشَرٍ زِيَادِ بْنِ كُلَيْبٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنِ الْقَرْثَعِ الضَّبِّيِّ وَكَانَ مِنَ الْقُرَّاءِ الأَوَّلِينَ عَنْ سَلْمَانَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ رَجُلٍ يَتَطَهَّرُ يَوْمَ الْجُمُعَةِ كَمَا أُمِرَ ثُمَّ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَأْتِيَ الْجُمُعَةَ وَيُنْصِتُ حَتَّى يَقْضِيَ صَلاَتَهُ إِلاَّ كَانَ كَفَّارَةً لِمَا قَبْلَهُ مِنَ الْجُمُعَةِ»**.

(24) ـ بابُ كَيْفِيَّةِ الخُطْبَةِ

1401 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؛ قَالَ: عَلَّمَنَا خُطْبَةَ الْحَاجَةِ: **«الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَأَشْهَدُ أَنْ**

worshipped) but Allah, the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger." Then, one should join his sermon with three Holy Verses from Allah's Book: "O you who believe! fear Allah as He should be feared, and die not except in a state of Islam." (Al Imran 102) "fear Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (An-Nisa 1) "O you who believe! fear Allah, and (always) say a word directed to the Right." (Al-Ahzab 70)

[25] The Imam Exhorts In His Sermon To Take Bath On Friday

1402- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "When anyone of you goes to (attend the prayer on) Friday, let him take a bath (before going)."

1403- It is narrated on the authority of Ibrahim Ibn Nashit that he asked Ibn Shihab about the (judgement of) taking bath on Friday, thereupon he said: "It is out of the sunnah. However, Salim related to me from his father Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of that while being on the pulpit.

1404- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said while standing on the pulpit: "When anyone of you comes to (attend the prayer on) Friday, let him take a bath (before coming)."

[26] The Imam Exhorts To Give In Charity On Friday In His Sermon

1405- It is narrated on the authority of Abu Sa'id that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday, a man came with a bad appearance (having a shabby dress indicating to his poverty), thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative, thereupon he ordered him to pray two rak'ahs. Furthermore, he exhorted the people (in his sermon) to give in charity. They offered many garments, of which he gave him two. When it was the next Friday, he came while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, in which he exhorted the people to give in charity. The man offered one of his two garments, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (man) came last Friday with a bad appearance (having a shabby dress), and I ordered the people to give in charity, and they offered many garments, and I ordered that two out of those

لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَقْرَأُ ثَلاَثَ آيَاتٍ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾﴾ [آل عمران: 102] ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: 1] ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾﴾» [الأحزاب: 70].

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئاً وَلاَ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَلاَ عَبْدُ الْجَبَّارِ بْنُ وَائِلِ بْنِ حُجْرٍ.

(25) ـ بابُ حَضِّ الإمَامِ في خُطْبَتِهِ على الغُسْلِ يَوْمَ الجُمُعَةِ

1402 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: **«إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ»**.

1403 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ: أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَ: سُنَّةٌ، وَقَدْ حَدَّثَنِي بِهِ سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ تَكَلَّمَ بِهَا عَلَى الْمِنْبَرِ».

1404 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: **«مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَا أَعْلَمُ أَحَداً تَابَعَ اللَّيْثَ عَلَى هٰذَا الإِسْنَادِ غَيْرَ ابْنِ جُرَيْجٍ وَأَصْحَابُ الزُّهْرِيِّ يَقُولُونَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ بَدَلَ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ.

(26) ـ بابُ حَثِّ الإمَامِ على الصَّدَقَةِ يَوْمَ الجُمُعَةِ في خُطْبَتِهِ

1405 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلاَنَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: جَاءَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ بِهَيْئَةٍ بَذَّةٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«أَصَلَّيْتَ؟»** قَالَ: لاَ. قَالَ: **«صَلِّ رَكْعَتَيْنِ»** وَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ فَأَلْقَوْا ثِيَاباً فَأَعْطَاهُ مِنْهَا ثَوْبَيْنِ فَلَمَّا كَانَتِ الْجُمُعَةُ الثَّانِيَةُ جَاءَ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ قَالَ: فَأَلْقَى أَحَدَ ثَوْبَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«جَاءَ هٰذَا يَوْمَ الْجُمُعَةِ بِهَيْئَةٍ بَذَّةٍ فَأَمَرْتُ النَّاسَ بِالصَّدَقَةِ**

be given to him; and when he has come now and I have ordered the people to give in charity, he offered one of his two garments." He (the Prophet) scolded him and said: "Take back your garment!"

[27] The Imam Talks To His Subjects While Being On The Pulpit

1406- It is narrated on the authority of Jabir Ibn Abdullah that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday, a man came, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative, thereupon he ordered him to stand and offer prayer.

1407- It is narrated on the authority of Abu Bakrah that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit and Al-Hasan (Ibn Ali) was with him, and he turned his face towards the people one time, and towards Al-Hasan one time, and then he said: "This son of mine is a chief, and perchance Allah Almighty will make reconciliation, through him, between two great factions of Muslims."

[28] Reciting (Qur'an) In The Sermon

1408- It is narrated on the authority of Umm Hisham, daughter of Harithah Ibn An-Nu'man that she said: I kept by heart (the Surah of) Qaf from The mouth of the Messenger of Allah "Allah's blessing and peace be upon him", while he was (reciting it in the sermon) on the pulpit on Friday.

[29] Beckoning In The Sermon

1409- It is narrated on the authority of Husain that Bishr Ibn Marwan raised his hand while being on the pulpit on Friday, thereupon Umarah Ibn Ruwaibah Ath-Thaqafi insulted him and said: "However, the Messenger of Allah "Allah's blessing and peace be upon him" used to do no more than that." He beckoned with his index finger.

[30] The Imam Descends From The Pulpit Before He Finishes From The Sermon Which He Interrupts On Friday

1410- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: While Allah's Apostle "Allah's blessing and peace be upon him" was delivering a sermon both Al-Hasan and Al-Husain "Allah be pleased with them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, and interrupted his speech: he carried them and returned to the pulpit once again. Then he said: "Allah has told the truth (when He said): Verily, your property and children are a

فَأَلْقَوْا ثِيَاباً فَأَمَرْتُ لَهُ مِنْهَا بِثَوْبَيْنِ ثُمَّ جَاءَ الآنَ فَأَمَرْتُ النَّاسَ بِالصَّدَقَةِ فَأَلْقَى أَحَدُهُمَا فَانْتَهَرَه وَقَالَ: خُذْ ثَوْبَكَ».

(27) ـ مُخَاطَبَةُ الإمَامِ رَعِيَّتَهُ وهو على المِنْبَرِ

1406 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**صَلَّيْتَ؟**» قَالَ: لاَ، قَالَ: «**قُمْ فَارْكَعْ**».

1407 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانَ قَالَ: حَدَّثَنَا أَبُو مُوسَى إِسْرَائِيلُ بْنُ مُوسَى قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ مَعَهُ وَهُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ مَرَّةً وَيَقُول: «**إِنَّ ابْنِي هٰذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ**».

(28) ـ بابُ القِرَاءَةِ في الخُطْبَةِ

1408 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيٌّ وَهُوَ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنِ ابْنَةِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ: «حَفِظْتُ ﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾ مِنْ فِي رَسُولِ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ».

(29) ـ بابُ الإشَارَةِ في الخُطْبَةِ

1409 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ: أَنَّ بِشْرَ بْنَ مَرْوَانَ رَفَعَ يَدَيْهِ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فَسَبَّهُ عُمَارَةُ بْنُ رُوَيْبَةَ الثَّقَفِيُّ وَقَالَ: «مَا زَادَ رَسُولُ اللَّهِ ﷺ عَلَى هٰذَا وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ».

(30) بابُ نُزُولِ الإمَامِ عَنِ المِنْبَرِ قَبْلَ فَرَاغِهِ مِنَ الخُطْبَةِ وقَطْعِهِ كَلاَمَهُ ورُجُوعِهِ إليه يَوْمَ الجُمُعَةِ

1410 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ فَجَاءَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا وَعَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَعْثُرَانِ فِيهِمَا، فَنَزَلَ النَّبِيُّ ﷺ فَقَطَعَ كَلاَمَهُ، فَحَمَلَهُمَا ثُمَّ عَادَ إِلَى الْمِنْبَرِ ثُمَّ قَالَ: «**صَدَقَ اللَّهُ ﴿إِنَّمَا**

(source of) seduction to you. Once I saw both (children stumbling in their shirts), I could not help interrupting my speech and carrying them."

[31] It Is Desirable To Shorten The Sermon

1411- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to celebrate (the Praises of Allah) so much, not to have useless talks, to prolong the prayer, to shorten the sermon, not to disdain to walk in the company of the widow and the indigent, and fulfill his (or her) need.

[32] The Number Of Sermons (Of Friday)

1412- It is narrated on the authority of Jabir Ibn Samurah that he said: I more often sat with Allah's Apostle "Allah's blessing and peace be upon him", and I've never seen him but delivering his sermon while standing, after which he would sit (and take a short interval between both sermons) and then he would stand once again and deliver the other sermon.

[33] Taking A Break Between Both Sermons By Sitting

1413- It is narrated on the authority of Abdullah that Allah's Apostle "Allah's blessing and peace be upon him" used to deliver both sermons (of Friday) while standing, making a break between them by sitting.

[34] Keeping Silent In The Sitting (Interval) Between Both Sermons

1414- It is narrated on the authority of Jabir Ibn Samurah that he said: I more often saw Allah's Apostle "Allah's blessing and peace be upon him" delivering his sermon on Friday while standing, after which he would sit (and take a short interval between both sermons) in which he would not speak, and then he would stand once again and deliver the other sermon. Then, he, who has related to you that Allah's Apostle "Allah's blessing and peace be upon him" used to deliver the sermon while sitting has, indeed, told you a lie.

[35] The Recitation And Celebration In The Other Sermon

1415- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermon while standing and (after the first speech) he would sit (for a short while before) he would stand once again, recite some of the Holy Verses (from the Qur'an) and celebrate (the Praises of) Allah. Verily, he was moderate in both his sermon and prayer.

أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾ [التغابن: 15] رَأَيْتُ هٰذَيْنِ يَعْثُرَانِ فِي قَمِيصِهِمَا فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ كَلاَمِي فَحَمَلْتُهُمَا».

(31) ـ بابُ ما يُسْتَحَبُّ مِنْ تَقْصِيرِ الخُطْبَةِ

1411 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ غَزْوَانَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عُقَيْلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الذِّكْرَ وَيُقِلُّ اللَّغْوَ وَيُطِيلُ الصَّلاَةَ وَيُقَصِّرُ الْخُطْبَةَ وَلاَ يَأْنَفُ أَنْ يَمْشِيَ مَعَ الأَرْمَلَةِ وَالْمِسْكِينِ فَيَقْضِيَ لَهُ الْحَاجَةَ».

(32) ـ بابٌ كَمْ يَخْطُبُ

1412 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «جَالَسْتُ النَّبِيَّ ﷺ فَمَا رَأَيْتُهُ يَخْطُبُ إِلاَّ قَائِماً وَيَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ الْخُطْبَةَ الآخِرَةَ».

(33) ـ بابُ الفَصْلِ بَيْنَ الخُطْبَتَيْنِ بالجُلُوسِ

1413 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ الْخُطْبَتَيْنِ وَهُوَ قَائِمٌ وَكَانَ يَفْصِلُ بَيْنَهُمَا بِجُلُوسٍ».

(34) ـ بابُ السُّكُوتِ في القَعْدَةِ بين الخُطْبَتَيْنِ

1414 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ٱبْنَ زُرَيْعٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِماً ثُمَّ يَقْعُدُ قِعْدَةً لاَ يَتَكَلَّمُ ثُم يَقُومُ فَيَخْطُبُ خُطْبَةً أُخْرَى فَمَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَاعِداً فَقَدْ كَذَبَ».

(35) ـ بابُ القِرَاءَةِ في الخُطْبَةِ الثَّانِيَةِ والذِّكْرِ فيها

1415 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللَّهَ عَزَّ وَجَل وَكَانَتْ خُطْبَتُهُ قَصْداً وَصَلاَتُهُ قَصْداً».

[36] Talking And Standing After The Imam Leaves The Pulpit

1416- It is narrated on the authority of Anas Ibn Malik that he said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" descended from the pulpit, and a man met him, and talked to him, and The Messenger of Allah "Allah's blessing and peace be upon him" stood with him until he fulfilled his need for him, after which he proceeded on towards his praying place to lead the prayer.

[37] The Number Of Rak'ahs Of Friday Prayer

1417- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Umar said: "The Friday prayer is of two rak'ahs; the prayer of (Id) Al-Fitr is of two rak'ahs; the prayer of (Id) Al-Adha is of two rak'ahs; and the prayer of journey is of two rak'ahs: and this is the full (number of rak'ahs with which they were originally enjoined by Allah Almighty) on the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. they are not shortened.

[38] Reciting Both Al-Jumu'ah And Al-Munafiqun In Friday Prayer

1418- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite both Surahs of As-Sajdah and Al-Insan in the Morning prayer of Friday, and both Al-Jumu'ah and Al-Munafiqun in Friday prayer.

[39] Reciting Both Al-A'la And Al-Ghashiyah In Friday Prayer

1419- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite both Surahs of Al-A'la and Al-Ghashiyah in Friday prayer.

[40] The Different Citation-Forms Transmitted By An-Nu'man Ibn Bashir Pertaining To The Narration Of The Recitation In Friday Prayer

1420- It is narrated on the authority of Qais Ibn Ad-Dahhak that he asked An-Nu'man Ibn Bashir: "What did The Messenger of Allah "Allah's blessing and peace be upon him" use to recite following the Surah of Al-Jumu'ah in Friday prayer?" he said: " The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Surah of Al-Ghashiyah."

1421- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite both Surahs of Al-A'la and Al-Ghashiyah in Friday prayer; and sometimes, the Id (of Al-Fitr or Al-Adha) happened to come on Friday, thereupon he recited them in both occasions.

(36) ـ الكَلامُ والقِيَامُ بَعْدَ النُّزُولِ عن المِنْبَرِ

1416 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَنْزِلُ عَنِ الْمِنْبَرِ فَيَعْرِضُ لَهُ الرَّجُلُ فَيُكَلِّمُهُ فَيَقُومُ مَعَهُ النَّبِيُّ ﷺ حَتَّى يَقْضِيَ حَاجَتَهُ ثُمَّ يَتَقَدَّمُ إِلَى مُصَلاَّهُ فَيُصَلِّي».

(37) ـ عَدَدُ صَلاةِ الجُمُعَةِ

1417 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ زُبَيْدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ عُمَرُ: «صَلاَةُ الْجُمُعَةِ رَكْعَتَانِ وَصَلاَةُ الْفِطْرِ رَكْعَتَانِ وَصَلاَةُ الأَضْحَى رَكْعَتَانِ وَصَلاَةُ السَّفَرِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ ﷺ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ عُمَرَ.

(38) ـ القِرَاءَةُ في صَلاةِ الجُمُعَةِ بِسُورَةِ الجُمُعَةِ والمُنَافِقِينَ

1418 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُخَوَّلٌ قَالَ: سَمِعْتُ مُسْلِماً الْبَطِينَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلاَةِ الصُّبْحِ ﴿الٓمٓ تَنْزِيلُ﴾ وَ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾ وَفِي صَلاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ».

(39) ـ القِرَاءَةُ في صَلاةِ الجُمُعَةِ بـ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ و﴿هَلْ أَتَاكَ حَدِيثُ الغَاشِيَةِ﴾

1419 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَعْبَدُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ عُقْبَةَ عَنْ سَمُرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلاَةِ الْجُمُعَةِ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَهَلْ ﴿أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾».

(40) ـ ذِكْرُ الاخْتِلافِ على النُّعْمَانِ بْنِ بَشِيرٍ في القِرَاءَةِ في صَلاةِ الجُمُعَةِ

1420 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ مَاذَا كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟ قَالَ: «كَانَ يَقْرَأُ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾».

1421 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ أَنَّ إِبْرَاهِيمَ بْنَ مُحَمَّدِ بْنِ الْمُنْتَشِرِ أَخْبَرَهُ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْجُمُعَةِ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ و﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ وَرُبَّمَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فَيَقْرَأُ بِهِمَا فِيهِمَا جَمِيعاً».

[41] When One Catches Up A Rak'ah From Friday Prayer

1422- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches even a single rak'ah of Friday prayer has (been regarded to have) caught up (the whole prayer provided that he should complete the missing one)."

[42] The Number Of Rak'ahs To Be Offered In The Mosque After Friday Prayer

1423- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers Friday prayer, let him offer a four-rak'ah prayer after it."

[43] The Imam's (Supererogatory) Prayer After Friday Prayer

1424- It is narrated on the authority of Ibn Umar that it was the habit of The Messenger of Allah "Allah's blessing and peace be upon him" not to offer (any supererogatory) prayer after Friday (obligatory) prayer until he would turn away (and leave the mosque), and by then he would offer a two-rak'ah prayer.

1425- It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer in his house after Friday (obligatory) prayer.

[44] Prolonging The Two Rak'ahs To Be Offered After Friday Prayer

1426- It is narrated on the authority of Nafi' from Ibn Umar that he used to offer a two-rak'ah prayer after Friday prayer, which he used to prolong, and he told that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so.

[45] The Hour On Friday At Which The Invocation Receives Answer

1427- It is narrated on the authority of Abu Hurairah that he said: I set out to At-Tur (Mount), and found Ka'b (Al-Ahbar) there, and I spent a day with him, during which I related to him narrations from The Messenger of Allah "Allah's blessing and peace be upon him", and he related to me from the Torah. I told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of days on which the sun rises is Friday, on which Adam was created, on which he was made to descend (to the earth), on which Allah turned in repentance to him, on which he died, and on which the Hour (of Judgement) will be established. There is no animal but that on this (day) it pays attention from the breaking of the dawn to the rising of the sun, in awe of the Hour (of Judgement) barring mankind. On it, there

(41) ـ مَنْ أَدْرَكَ رَكْعَةً من صَلاةِ الجُمُعَةِ

1422 ـ أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ مَنْصُورٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أَدْرَكَ مِنْ صَلاَةِ الْجُمُعَةِ رَكْعَةً فَقَدْ أَدْرَكَ**».

(42) ـ عَدَدُ الصَّلاة بعد الجُمُعَةِ في المَسْجِدِ

1423 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعاً**».

(43) ـ صَلاةُ الإمَامِ بعد الجُمُعَةِ

1424 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّيَ رَكْعَتَيْنِ».

1425 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ».

(44) ـ بابُ إِطَالَةِ الرَّكْعَتَيْنِ بعد الجُمُعَةِ

1426 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ عَنْ يَزِيدَ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ يُطِيلُ فِيهِمَا وَيَقُولُ كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُهُ».

(45) ـ ذِكْرُ السَّاعَةِ التي يُسْتَجَابُ فيها الدُّعَاءُ يَوْمَ الجُمُعَةِ

1427 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ عَنِ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ الطُّورَ فَوَجَدْتُ ثَمَّ كَعْباً فَمَكَثْتُ أَنَا وَهُوَ يَوْماً أُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَيُحَدِّثُنِي عَنِ التَّوْرَاةِ فَقُلْتُ لَهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ قُبِضَ وَفِيهِ تَقُومُ السَّاعَةُ مَا عَلَى الأَرْضِ مِنْ دَابَّةٍ إِلاَّ وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصِيخَةً حَتَّى تَطْلُعَ الشَّمْسُ شَفَقاً مِنَ السَّاعَةِ إِلاَّ ابْنَ**

is an hour, and no faithful believer coincides with it while being in prayer, and asks Allah Almighty for anything but that He will give it to him." Ka'b said: "This happens on one day every year." I said: "It happens every Friday." When Ka'b recited the Torah, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth: this happens every Friday." Abu Hurairah further said: I came out and met Basrah Ibn Abu Basrah Al-Ghifari, and he asked me: "From where have you come?" I said: "From At-Tur (Mount)." He said: "Had I met you before your journey to it, surely, you would not have gone to it." I asked him: "What is the reason for that?" he said: "For I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No mounts should be saddled (and ridden by anyone to travel for religious service) but to three mosques: the Sacred Mosque (of Mecca), this mosque of mine (in Medina), and the Farthest Mosque (of Jerusalem)."" Later on, I met Abdullah Ibn Salam, and said to him: "Would that you saw me! I set out to At-Tur (Mount), and found Ka'b (Al-Ahbar) there, and I spent a day with him, during which I related to him narrations from The Messenger of Allah "Allah's blessing and peace be upon him", and he related to me from the Torah. I told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of days on which the sun rises is Friday, on which Adam was created, on which he was made to descend (to the earth), on which Allah turned in repentance to him, on which he died, and on which the Hour (of Judgement) will be established. There is no animal but that on this (day) it pays attention from the breaking of the dawn to the rising of the sun, in awe of the Hour (of Judgement) barring mankind. On it, there is an hour, and no faithful believer coincides with it while being in prayer, and asks Allah Almighty for anything but that He will give it to him." Ka'b said: "This happens on one day every year." Abdullah Ibn Salam said: "Ka'b has told a lie." I said: "When Ka'b recited the Torah, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth: this happens every Friday." Abdullah said: "Ka'b has told the truth then. I learn which hour it is." I said to him: "O my brother! Inform me of it." Abdullah Ibn Salam said: "It is the last hour just before the sun disappears on Friday." I said to him: "How should it be the last hour of Friday, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "And no believing servant agrees with it while being in prayer..." and there is no prayer to be offered at the last hour." On that he said: "Is it not that the Messenger of

آدَمَ وَفِيهِ سَاعَةٌ لاَ يُصَادِفُهَا مُؤْمِنٌ وَهُوَ فِي الصَّلاَةِ يَسْأَلُ اللَّهَ فِيهَا شَيْئاً إِلاَّ أَعْطَاهُ إِيَّاهُ».

فَقَالَ كَعْبٌ: ذَلِكَ يَوْمٌ فِي كُلِّ سَنَةٍ؟ فَقُلْتُ: بَلْ هِيَ فِي كُلِّ جُمُعَةٍ، فَقَرَأَ كَعْبٌ التَّوْرَاةَ ثُمَّ قَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ هُوَ فِي كُلِّ جُمُعَةٍ فَخَرَجْتُ فَلَقِيتُ بَصْرَةَ بْنَ أَبِي بَصْرَةَ الْغِفَارِيَّ فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ قُلْتُ مِنَ الطُّورِ قَالَ: لَوْ لَقِيتُكَ مِنْ قَبْلِ أَنْ تَأْتِيَهُ لَمْ تَأْتِهِ، قُلْتُ لَهُ: وَلِمَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ تُعْمَلُ الْمَطِيُّ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِي وَمَسْجِدِ بَيْتِ الْمَقْدِسِ»** فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلاَمٍ فَقُلْتُ لَوْ رَأَيْتَنِي خَرَجْتُ إِلَى الطُّورِ فَلَقِيتُ كَعْباً فَمَكَثْتُ أَنَا وَهُو يَوْماً أُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَيُحَدِّثُنِي عَنَ التَّوْرَاةِ فَقُلْتُ لَهُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تِيبَ عَلَيهِ وَفِيهِ قُبِضَ وَفِيهِ تَقُومُ السَّاعَةُ مَا عَلَى الأَرْضِ مِنْ دَابَّةٍ إِلاَّ وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصِيخَةً حَتَّى تَطْلُعَ الشَّمسُ شَفَقاً مِنَ السَّاعَةِ إِلاَّ ابْنَ آدمَ وَفِيهِ ساعَةٌ لاَ يُصَادِفُها عَبْدٌ مُؤمِنٌ وَهُوَ في الصَّلاَةِ يَسْأَلُ اللَّهَ شَيْئاً إِلاَّ أَعْطاهُ إِيَّاهُ»** قَالَ كَعْبٌ: ذٰلِكَ يَوْمٌ في كُلِّ سَنَةٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ: كَذَبَ كَعْبٌ، قُلْتُ: ثُمَّ قَرَأَ كَعْبٌ فَقَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ هُوَ في كُلِّ جُمُعَةٍ فَقَالَ عَبْدُ اللَّهِ: صَدَقَ كَعْبٌ إِنِّي لأَعْلَمُ تِلْكَ السَّاعَةَ فَقُلْتُ: يا أَخِي حَدِّثْنِي بِهَا قَالَ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ، فَقُلْتُ: أَلَيْسَ قَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقولُ: **«لاَ يُصَادِفُهَا مُؤْمِنٌ وَهُوَ فِي الصَّلاَةِ»** وَلَيْسَتْ تِلْكَ السَّاعَةَ صَلاَةٌ. قَالَ: أَلَيْسَ قَد سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ صَلَّى**

Allah "Allah's blessing and peace be upon him" said: "He, who offers prayer and then sits in expectation for the coming prayer, is considered to be in prayer until the next prayer comes"?" I said: "Yes." He said: "This is what is intended here."

1428- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, with which no Muslim servant coincides and asks Allah for anything but that He gives it to him."

1429- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, with which no Muslim servant agrees while standing in prayer and asks Allah for anything but that He gives it to him." We said that he regarded it as very short.

وَجَلَسَ يَنْتَظِرُ الصَّلاَةَ لَمْ يَزَلْ في صَلاَتِهِ حَتَّى تَأْتِيَهُ الصَّلاَةُ الَّتي تُلاقِيهَا»؟ قُلْتُ: بَلَى. قَالَ: فَهُوَ كَذٰلِكَ.

1428 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ عَنْ رَبَاحٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّ فِي الْجُمُعَةِ سَاعَةً لاَ يُوافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا شَيْئاً إِلاَّ أَعْطَاهُ إِيَّاهُ»**.

1429 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: **«إِن في الْجُمُعَةِ سَاعَةً لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئاً إِلاَّ أَعْطَاهُ إِيَّاهُ»** قُلْنا يُقَلِّلُها يُزَهِّدُها.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ نَعْلَمُ أَحَداً حَدَّثَ بِهٰذَا الْحَدِيثِ غَيْرَ رَبَاحٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ إِلاَّ أَيُّوبُ بْنَ سُوَيْدٍ فَإِنَّهُ حَدَّثَ بِهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَن سَعِيدٍ وأَبِي سَلَمَةَ وَأَيُّوبُ بْنُ سُوَيْدٍ مَتْرُوكُ الْحَدِيثِ.

(15) THE BOOK OF SHORTENING PRAYER ON JOURNEY

[1]

1430- It is narrated on the authority of Ya'li Ibn Umayyah that he said: I said to Umar Ibn Al-Khattab: "(Do you see how the people have shortened prayer even though Allah says): "When you travel through the earth, there is no blame on you if you shorten your prayers, for fear that the Unbelievers may attack you", and now the people have become safe?" He said: "Indeed, I considered that which you consider, about which I asked The Messenger of Allah "Allah's blessing and peace be upon him" who said: "It is a charity, which Allah has bestowed upon you; and you should accept His charity.""

1431- It is narrated on the authority of Umayyah Ibn Abdullah Ibn Khalid that he said: I asked Abdullah Ibn Umar: We find in the Qur'an the prayer (which is offered) on residence, and the fear prayer; but we could not find the journey prayer! On that Abdullah said to him: Verily, Allah sent to us Muhammad "Allah's blessing and peace be upon him" (as a Messenger) and we did know nothing (before him); and of a surety, we should imitate the conduct of Muhammad (the Messenger of Allah) "Allah's blessing and peace be upon him" as we saw it.

1432- It is narrated on the authority of Ibn Abbas that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" set out from Mecca aiming at Medina, he feared none but (Allah) Lord of the worlds, but even, he kept offering two rak'ahs (for each prayer during his journey).

1433- It is narrated on the authority of Ibn Abbas that he said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (across the way) between Mecca and Medina, and we feared none but Allah Almighty, but even, we kept offering two rak'ahs (for each obligatory prayer during the journey).

1434- It is narrated on the authority of Ibn As-Simt that he said: I saw Umar Ibn Al-Khattab offering two rak'ahs (for each obligatory prayer) in Dhul-Hulaifah, and when I asked him about that he said: "I do the same as I saw Allah's Apostle "Allah's blessing and peace be upon him" doing.

1435- It is narrated on the authority of Anas Ibn Malik that he said: I set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept shortening the prayer (i.e. offering two rak'ahs for each obligatory prayer during the journey) until he returned (to

(15) ـ كِتَابُ تَقْصِيرِ الصَّلاةِ فِي السَّفَرِ

(1) ـ [بَابٌ]

1430 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: أَنْبَأَنَا ٱبْنُ جُرَيْجٍ عَنِ ٱبْنِ عَمَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾ [النساء: 101] فَقَدْ أَمِنَ النَّاسُ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «**صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ**».

1431 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أُمَيَّةَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: «إِنَّا نَجِدُ صَلاَةَ الْحَضَرِ وَصَلاَةَ الْخَوْفِ فِي الْقُرآنِ وَلاَ نَجِدُ صَلاَةَ السَّفَرِ فِي الْقُرْآنِ؟ فَقَالَ لَهُ ٱبْنُ عُمَرَ: يا ٱبْنَ أَخِي، إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا مُحَمَّداً ﷺ وَلاَ نَعْلَمُ شَيْئاً وَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّداً ﷺ يَفْعَلُ».

1432 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَاذَانَ عَنِ ٱبْنِ سِيرِينَ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ لاَ يَخَافُ إِلاَّ رَبَّ الْعَالَمِينَ يُصَلِّي رَكْعَتَيْنِ».

1433 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «كُنَّا نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ لاَ نَخَافُ إِلاَّ اللَّهَ عَزَّ وَجَلَّ نُصَلِّي رَكْعَتَيْنِ».

1434 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ ٱبْنِ السِّمْطِ قَالَ: «رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يُصَلِّي بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، فَسَأَلْتُهُ عَنْ ذٰلِكَ، فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ».

1435 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ أَنَسٍ قَالَ: «خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمْ يَزَلْ يَقْصُرُ حَتَّى

Medina once again), knowing that he spent ten (nights) in it (Mecca before he returned to Medina).

1436- It is narrated on the authority of Abdullah that he said: I offered two rak'ahs (for each obligatory prayer barring Maghrib prayer) on journey with the Messenger of Allah "Allah's blessing and peace be upon him"; and I offered two rak'ahs (on journey for each prayer) with Abu Bakr; and I also offered two rak'ahs (for each prayer on journey) with Umar.

1437- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Umar said: "The Friday prayer is of two rak'ahs; the prayer of (Id) Al-Fitr is of two rak'ahs; the prayer of (Id) Al-Adha is of two rak'ahs; and the prayer of journey is of two rak'ahs: and this is the full (number of rak'ahs with which they were originally enjoined by Allah Almighty) on the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. they are not shortened.

1438- It is narrated on the authority of Ibn Abbas that he said: The prayer on residence was enjoined (by Allah Almighty) on the tongue of your Prophet "Allah's blessing and peace be upon him" as four rak'ahs, the prayer on journey as two rak'ahs, and the fear prayer as one rak'ah.

1439- It is narrated on the authority of Ibn Abbas that he said: The prayer was enjoined upon you by Allah Almighty on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him" as four rak'ahs for the prayer on residence, two rak'ahs for the prayer on journey, and one rak'ah for the fear prayer.

[2] Offering Prayer In Mecca

1440- It is narrated on the authority of Musa Ibn Salamah that he said: I asked Ibn Abbas: "How should I pray in Mecca in case I do not pray in congregation?" he said: "Offer two rak'ahs (for each obligatory prayer barring Maghrib), according to the right way of Abu Al-Qasim "Allah's blessing and peace be upon him"."

1441- It is narrated on the authority of Musa Ibn Salamah that he asked Ibn Abbas: "Sometimes, I miss the congregational prayer while being in Batha': tell me: how many rak'ahs should I pray (in case I do not pray in congregation)?" he said: "Offer two rak'ahs (for each obligatory prayer barring Maghrib), according to the right way of Abu Al-Qasim "Allah's blessing and peace be upon him"."

رَجَعَ فَأَقَامَ بِهَا عَشْراً».

1436 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ أَبِي: أَنْبَأَنَا أَبُو حَمْزَةَ وَهُوَ السُّكَّرِيُّ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ وَمَعَ عُمَرَ رَكْعَتَيْنِ رَضِيَ اللَّهُ عَنْهُمَا».

1437 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ٱبْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنْ زُبَيْدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَن عُمَرَ قَالَ: «صَلاَةُ الْجُمُعَةِ رَكْعَتانِ وَالْفِطْرِ رَكْعَتانِ وَالنَّحْرِ رَكْعَتانِ والسَّفَرِ رَكْعَتانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ النَّبِيِّ ﷺ».

1438 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَيُّوبَ وَهُوَ ٱبْنُ عَائِذٍ عَنْ بُكَيْرِ بْنِ الأَخْنَسِ عَنْ مُجَاهِدٍ أَبِي الْحَجَّاجِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «فُرِضَتْ صَلاَةُ الْحَضَرِ عَلى لِسانِ نَبِيِّكُمْ ﷺ أَرْبَعاً وصَلاَةُ السَّفَرِ رَكْعَتَيْنِ وَصلاَةُ الْخَوْفِ رَكْعَةً».

1439 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ مَاهَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنْ أَيُّوبَ بْنِ عَائِذٍ عَنْ بُكَيْرِ بْنِ الأَخْنَسِ عَنْ مُجَاهِدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعاً وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً».

(2) ـ بابُ الصَّلاة بِمَكَّةَ

1440 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى فِي حَدِيثِهِ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُوسَى وَهُوَ ٱبْنُ سَلَمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ كَيْفَ أُصَلِّي بِمَكَّةَ إِذَا لَمْ أُصَلِّ فِي جَمَاعَةٍ؟ قَالَ: «رَكْعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ ﷺ».

1441 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ مُوسَى بْنَ سَلَمَةَ حَدَّثَهُمْ: أَنَّهُ سَأَلَ ٱبْنَ عَبَّاسٍ، قُلْتُ: تَفُوتُنِي الصَّلاَةُ فِي جَمَاعَةٍ وَأَنَا بِالْبَطْحَاءِ مَا تَرَى أَنْ أُصَلِّي؟ قَالَ: «رَكْعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ ﷺ».

[3] Offering Prayer At Mina

1442- It is narrated on the authority of Harithah Ibn Wahb Al-Khuza'i that he said: I offered two rak'ahs with The Messenger of Allah "Allah's blessing and peace be upon him" at Mina when the people were the safest and the greatest in number (during the peace time).

1443- It is narrated on the authority of Harithah Ibn Wahb Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered with us two rak'ahs (for each obligatory prayer) at Mina when the people were the safest and the greatest in number (during the peace time).

1444- It is narrated on the authority of Anas that he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him", then with Abu Bakr, and then with Umar; and I offered the same with Uthman during the first portion of his caliphate.

1445- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him".

1446- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: Uthman offered four rak'ahs at Mina (for each obligatory prayer), and when the news of that reached Abdullah (Ibn Mas'ud) he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him".

1447- It is narrated on the authority of Ibn Umar that he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him", then I offered two rak'ahs with Abu Bakr, and then I offered two rak'ahs with Umar.

1448- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs at Mina (for each obligatory prayer), and so prayed Abu Bakr, and so prayed Umar, and so prayed Uthman during the first portion of his caliphate.

[4] The Place Where The Prayer Should Be Shortened

1449- It is narrated on the authority of Anas Ibn Malik that he said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept praying with us two rak'ahs (for each obligatory prayer during the journey) until we returned (to Medina once

(3) ـ بابُ الصَّلاة بِمِنًى

1442 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ رَكْعَتَيْنِ».

1443 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بِمِنًى أَكْثَرَ مَا كَانَ النَّاسُ وَآمَنَهُ رَكْعَتَيْنِ».

1444 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى وَمَعَ أَبِي بَكْرٍ وَعُمَرَ رَكْعَتَيْنِ وَمَعَ عُثْمَانَ رَكْعَتَيْنِ صَدْراً مِنْ إِمَارَتِهِ».

1445 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ الأَعْمَشِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ ح. وَأَنْبَأَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «صَلَّيْتُ بِمِنًى مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ».

1446 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمِنًى أَرْبَعاً حَتَّى بَلَغَ ذٰلِكَ عَبْدَ اللَّهِ فَقَالَ: «لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ».

1447 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ».

1448 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ وَصَلاَّهَا أَبُو بَكْرٍ رَكْعَتَيْنِ وَصَلاَّهَا عُمَرُ رَكْعَتَيْنِ وَصَلاَّهَا عُثْمَانُ صَدْراً مِنْ خِلاَفَتِهِ».

(4) ـ بابُ المُقَامِ الذي يَقْصُرُ بمثله الصَّلاةَ

1449 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي بِنَا

again). I asked him: "Has he stayed in Mecca?" He said: "Yes, he spent ten (nights) in it (Mecca before he returned to Medina)."

1450- It is narrated on the authority of Ibn Abbas that he spent fifteen nights in Mecca, during which he kept praying two rak'ahs for each (obligatory prayer).

1451- It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is not permissible for) an Emigrant to stay (in Mecca more than) three (nights) after finishing from his ceremonies (of Hajj or Umrah)."

1452- It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is not permissible for) an Emigrant to stay in Mecca(more than) three (nights) after finishing from his ceremonies (of Hajj or Umrah)." (The main point here is that the limit of stay for such as on journey is no more than three nights, and if one stays more than that he becomes on residence; and since it is not fitting for an Emigrant to stay in a place from which he migrates, the Emigrants who forsook Mecca to Medina were not to stay in it more than this period of three nights, during which they were regarded as being on journey).

1453- It is narrated on the authority of A'ishah that she assumed Umrah with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and when she reached Mecca she said: "O Messenger of Allah! let my father and mother be sacrificed for you! You've shortened the prayer even though I offered prayer in full; and you've observed fasts even though I left fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've done well O A'ishah!" she said: he did not find fault with me.

[5] No Voluntary Prayers Should Be Offered On Journey

1454- It is narrated on the authority of Wabarah Ibn Abd Ar-Rahman that he said: It was the habit of Ibn Umar to pray no more than two rak'ahs (for each obligatory prayer) on journey, before and after which he never prayed anything. It was said to him: "What is that which you do?" he said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" did the same."

رَكْعَتَيْنِ حَتَّى رَجَعْنَا قُلْتُ: هَلْ أَقَامَ بِمَكَّةَ؟ قَالَ: نَعَمْ أَقَمْنَا بِهَا عَشْراً».

1450 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ خَمْسَةَ عَشَرَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ».

1451 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجَوَيْهِ عَنْ عَبْدِ الرَّزَّاقِ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ أَنَّهُ سَمِعَ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَمْكُثُ الْمُهَاجِرُ بَعْدَ قَضَاءِ نُسُكِهِ ثَلاَثاً**».

1452 ـ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ، قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ فِي حَدِيثِهِ عَنْ سُفْيَانَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «**يَمْكُثُ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ نُسُكِهِ ثَلاَثاً**».

1453 ـ أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلاَءُ بْنُ زُهَيْرٍ الأَزْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ عَنْ عَائِشَةَ أَنَّهَا: «ٱعْتَمَرَتْ مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى إِذَا قَدِمَتْ مَكَّةَ قَالَتْ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي قَصَرْتَ وَأَتْمَمْتُ وَأَفْطَرْتَ وَصُمْتُ، قَالَ: «**أَحْسَنْتِ يَا عَائِشَةُ!**» وَمَا عَابَ عَلَيَّ.

(5) ـ تَرْكُ التَّطَوُّعِ فِي السَّفَرِ

1454 ـ أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلاَءُ بْنُ زُهَيْرٍ قَالَ: حَدَّثَنَا وَبَرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: كَانَ ٱبْنُ عُمَرَ لاَ يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ لاَ يُصَلِّي قَبْلَهَا وَلاَ بَعْدَهَا فَقِيلَ لَهُ: مَا هٰذَا؟ قَالَ: «هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ».

1455- It is narrated on the authority of Hafs Ibn Asim that he said: I was with Ibn Umar on journey when he offered two rak'ahs for Zhuhr and (two rak'ahs for) Asr prayers and then turned away to a carpet belonging to him. He saw some people offering voluntary prayers, thereupon he asked: "What are those doing?" I said: "They are offering voluntary prayers." On that he said: "Had I to offer (any voluntary) prayers before or after it (the obligatory prayer), surely, I would have rather offered (the obligatory prayers) in full. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" and he never prayed more than two rak'ahs on journey (for each obligatory prayer), and so did Abu Bakr until he died, and so did Umar (until he died) and Uthman (during the first portion of his caliphate)."

1455 ـ أَخْبَرَنِي نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: «كُنْتُ مَعَ ٱبْنِ عُمَرَ فِي سَفَرٍ فَصَلَّى الظُّهْرَ وَالْعَصْرَ رَكْعَتَيْنِ ثُمَّ ٱنْصَرَفَ إِلَى طِنْفِسَةٍ لَهُ فَرَأَى قَوْماً يُسَبِّحُونَ. قَالَ: مَا يَصْنَعُ هٰؤُلاَءِ؟ قُلْتُ: يُسَبِّحُونَ، قَالَ: لَوْ كُنْتُ مُصَلِّياً قَبْلَهَا أَوْ بَعْدَهَا لأَتْمَمْتُهَا صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَكَانَ لاَ يَزِيدُ فِي السَّفَرِ عَلَى الرَّكْعَتَيْنِ وَأَبَا بَكْرٍ حَتَّى قُبِضَ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ كَذٰلِكَ».

(16) THE BOOK OF ECLIPSE

[1] The Eclipse Of Both The Sun And The Moon

1456- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon are two of Allah's Signs, and they never eclipse because of the death or because of the birth of anyone: but Allah Almighty threatens His servants with them."

[2] Glorifying, Magnifying And Invoking Allah At The Time Of The Sun Eclipse

1457- It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: While I was engaged in archery in Medina, the sun eclipsed, thereupon I collected my arrows and said to myself: "Let me see what will the solar eclipse cause the Messenger of Allah "Allah's blessing and peace be upon him" to do today." I came to him from behind his back, and he was in the mosque. He was glorifying, magnifying, and invoking (Allah Almighty) until the sun was clear. He then stood and offered a two-rak'ah prayer of four prostrations.

[3] The Command To Offer Prayer At The Time Of Solar Eclipse

1458- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon never eclipse because of the death or because of the birth of anyone: but they are two of the signs of Allah Almighty. So, if you see that, offer prayer."

[4] The Command To Offer Prayer At The Time Of Lunar Eclipse

1459- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon never eclipse because of the death of anyone: but they are two of the signs of Allah Almighty. So, if you see that, offer prayer."

[5] The Command To Pray At The Time Of Eclipse Until It Is Clear

1460- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon are two of Allah's Signs, and they never eclipse because of the death nor because of the birth of anyone: so, if you see that, offer prayer until it is clear."

(16) ـ كِتَابُ الكُسُوفِ

(1) ـ كُسُوفُ الشَّمْسِ والقَمَرِ

1456 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ تَعَالَى لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلٰكِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ».**

(2) ـ التَّسْبِيحُ والتَّكْبِيرُ والدُّعَاءُ عند كُسُوفِ الشَّمْسِ

1457 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ هُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْجُرَيْرِيُّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ قَالَ: «بَيْنَا أَنَا أَتَرَامَى بِأَسْهُمٍ لِي بِالْمَدِينَةِ إِذِ انْكَسَفَتِ الشَّمْسُ فَجَمَعْتُ أَسْهُمِي وَقُلْتُ لأَنْظُرَنَّ مَا أَحْدَثَهُ رَسُولُ اللَّهِ ﷺ فِي كُسُوفِ الشَّمْسِ فَأَتَيْتُهُ مِمَّا يَلِي ظَهْرَهُ وَهُوَ فِي الْمَسْجِدِ فَجَعَلَ يُسَبِّحُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا، قَالَ: ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

(3) ـ الأَمْرُ بِالصَّلاةِ عند كُسُوفِ الشَّمْسِ

1458 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ تَعَالَى فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».**

(4) ـ بابُ الأَمْرِ بالصَّلاة عند كُسُوفِ القَمَرِ

1459 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».**

(5) ـ بابُ الأَمْرِ بالصَّلاة عند الكُسُوفِ حَتَّى تَنْجَلِيَ

1460 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ عَنْ هُشَيْمٍ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّى تَنْجَلِيَ».**

1461- It is narrated on the authority of Abu Bakrah that he said: We were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when the sun eclipsed. He jumped dragging his garment, and went on offering a two-rak'ah prayer until it was clear.

[6] The Command To Call For Offering The Eclipse Prayer

1462- It is narrated on the authority of A'ishah that she said: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", and he ordered an announcer to make an announcement that "the prayer should be offered in congregation", thereupon they gathered and aligned and he led them in a two-rak'ah prayer, consisting of four bowings and four prostrations.

[7] Aligning In Rows In The Eclipse Prayer

1463- It is narrated on the authority of A'ishah that she said: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" set out to the mosque, and he said Takbir (to assume the eclipse prayer), and the people aligned behind him, and he led a prayer of four bowings and four prostrations, and before he finished, the sun was clear.

[8] The Way Of Offering The Eclipse Prayer

1464- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered at the time of solar eclipse a (two-rak'ah) prayer of eight bowings and four prostrations; and the same is transmitted on the authority of Ata'.

1465- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered a two-rak'ah prayer at the time of eclipse, in which he recited and bowed, then recited and bowed, then recited and bowed, then recited and bowed and then he fell in prostration; and the other rak'ah like this.

[9] Another Kind Of Eclipse Prayer

1466- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered on the day the sun eclipsed a two -rak'ah prayer, containing of four bowings and four prostrations.

[10] Another Kind Of Eclipse Prayer

1467- It is narrated on the authority of Ubaid Ibn Umair that he said: I was told by such as I have trust in, and I think he meant A'ishah that she

1461 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالاَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: «كُنَّا جُلُوساً مَعَ النَّبِيِّ ﷺ فَكَسَفَتِ الشَّمْسُ فَوَثَبَ يَجُرُّ ثَوْبَهُ فَصَلَّى رَكْعَتَيْنِ حَتَّى انْجَلَتْ».

(6) ـ بَابُ الأَمْرِ بِالنِّدَاءِ لِصَلاةِ الكُسُوفِ

1462 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ النَّبِيُّ ﷺ مُنَادِياً يُنَادِي أَنَّ الصَّلاَةَ جَامِعَةٌ فَاجْتَمِعُوا وَاصْطَفُّوا فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

(7) ـ بَابُ الصُّفُوفِ فِي صَلاةِ الكُسُوفِ

1463 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: «كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ».

(8) ـ بَابُ كَيْفَ صَلاةُ الكُسُوفِ

1464 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ عُلَيَّةَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عِنْدَ كُسُوفِ الشَّمْسِ ثَمَانِي رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ». وَعَنْ عَطَاءٍ مِثْلُ ذَلِكَ.

1465 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ وَالأُخْرَى مِثْلَهَا».

(9) ـ نَوْعٌ آخَرُ مِن صَلاةِ الكُسُوفِ عَنِ ابْنِ عَبَّاسٍ

1466 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ نَمِرٍ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ عَنِ الزُّهْرِيِّ عَنْ كَثِيرِ بْنِ عَبَّاسٍ ح. وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ كَسَفَتِ الشَّمْسُ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

(10) ـ نَوْعٌ آخَرُ مِن صَلاةِ الكُسُوفِ

1467 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يُحَدِّثُ قَالَ: حَدَّثَنِي مَنْ أُصَدِّقُ فَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ

said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed. He then led the people in a (two-rak'ah) prayer, in which he offered with them a very long standing, i.e. he stood with the people then bowed, then stood, then bowed, then stood and then bowed (and stood and fell in prostration; and he did the same in the second rak'ah). In this way, he offered a two-rak'ah prayer, each consisting of three bowings, and after the third, he stood and fell in prostration. (The prayer was so much hard upon the people) that some men fell unconscious, because of the very long standing he offered with them, with water sprinkled over their faces (to make them restore their consciousness). Whenever he bowed, he would say: "Allah is Greater"; and whenever he raised his head (from bowing) he would say: "Allah hears such as sends praises to Him: O Allah our Lord! To You be all the praises" (Sami'a Allahu liman hamidah: Allahumma Rabbana walaka al-hamd)." He did not turn away until the (eclipse had been over and the) sun was clear. (After the prayer) he said: "No doubt, The sun and the moon do not eclipse because of death or life (birth) of anyone. But they are two of Allah's signs therewith Allah Almighty frightens you. When you see that, hurry to the celebration of Allah Almighty (i.e. to offer prayer) until they are clear."

1468- It is narrated on the authority of Ubaid Ibn Umair from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered (at the time of solar eclipse) a (two-rak'ah) prayer of six bowings and four prostrations. I asked Mu'adh: Is this transmitted from the Messenger of Allah "Allah's blessing and peace be upon him"? He said: Of a surety.

[11] Another Kind Of Eclipse Prayer

1469- It is narrated on the authority of A'ishah that she said: In the lifetime of the Prophet "Allah's blessing and peace be upon him" the sun eclipsed and he stood and assumed the prayer, and the people aligned behind him. He had a long recitation (from the Holy Qur'an) and then said Takbir and performed a long bowing; then he raised his head and said: "Allah hears such as sends praises to Him: O Allah our Lord: to You be the praises (Sami'a Allahu liman hamidah: Allahumma Rabbana walaka al-hamd." He then (did not prostrate but) stood up and recited a long recitation, which was shorter than the first. He again said Takbir and then bowed a long bowing but shorter than the first one and then he (raised his head from bowing and) said: " Allah hears such as sends praises to Him: O Allah our Lord: to You be the praises (Sami'a Allahu Lyman hamidah: Allahumma Rabbana walaka al-hamd" and then prostrated. He did the same in the second rak'ah. Thus he

أَنَّهَا قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ بِالنَّاسِ قِيَاماً شَدِيداً يَقُومُ بِالنَّاسِ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ فَرَكَعَ رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ ثَلاَثَ رَكَعَاتٍ رَكَعَ الثَّالِثَةَ ثُمَّ سَجَدَ حَتَّى إِنَّ رِجالاً يَوْمَئِذٍ يُغْشَى عَلَيْهِمْ حَتَّى إِنَّ سِجَال الْمَاءِ لَتُصَبُّ عَلَيْهِمْ مِمَّا قَامَ بِهِمْ يَقُولُ إِذَا رَكَعَ: اللَّهُ أَكْبَرُ وإِذَا رَفَعَ رَأْسَهُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَلَمْ يَنْصَرِفْ حَتَّى تَجَلَّتِ الشَّمْسُ فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «**إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلٰكِنْ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُكُمْ بِهِمَا فَإِذَا كَسَفَا فَافْزَعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَنْجَلِيَا**».

1468 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ فِي صَلاَةِ الآيَاتِ عَنْ عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ صَلى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ قُلْتُ لِمُعَاذٍ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ شَكَّ وَلاَ مِرْيَةَ».

(11) ـ نَوْعٌ آخَرُ مِنْهُ عَنْ عَائِشَةَ

1469 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاقْتَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ رَأْسَه فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ سَجَدَ ثُمَّ فَعَلَ فِي

completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, and addressed the people: he praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or because of life (birth) of anyone. When you see them hurry to offer prayer until you are relieved." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Verily, in that station of mine, I saw everything you have been promised. I even saw myself having the intention of picking a bunch (of grapes) from Paradise (and that was) when you saw me moving forward. And I saw Hell with some of its parts destroying each other (and that was) when you saw me moving backward. I saw in it (the Hell) Ibn Luhai who made the she-camels loiter about."

1470- It is narrated on the authority of A'ishah that she said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" the sun eclipsed and a call for a congregational prayer was pronounced, and the Messenger of Allah "Allah's blessing and peace be upon him" led them in a two-rak'ah prayer consisting of four bowings and four prostrations.

1471- It is narrated on the authority of A'ishah that she said: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He offered again a very long bowing but shorter than the first one. Then he prostrated and prolonged the prostration. He did the like of that in the second rak'ah. Then he finished the prayer. By then the sun (eclipse) cleared. He delivered a sermon and after praising and glorifying Allah he said: "The sun and the moon are two of Allah's signs; they do not eclipse for the death or for the life (birth) of anyone. So when you see the eclipse, invoke Allah Almighty and Magnify Him (i.e. offer prayer), pray and give in charity." The Prophet "Allah's blessing and peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more eager (to get the people have) self-respect than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

1472- It is narrated on the authority of Amrah that A'ishah told her that a Jewess came to her. She said to her: "May Allah give you refuge from the punishment of the grave." So A'ishah asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their

الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَثْنَى عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ تَعَالَى لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّى يُفْرَجَ عَنْكُمْ»** وَقَالَ رَسُولُ اللَّهِ ﷺ: **«رَأَيْتُ فِي مَقَامِي هٰذَا كُلَّ شَيْءٍ وُعِدْتُمْ لَقَدْ رَأَيْتُمُونِي أَرَدْتُ أَنْ آخُذَ قِطْفاً مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَتَقَدَّمُ وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ وَرَأَيْتُ فِيهَا ابْنَ لُحَيٍّ وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ»**.

1470 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَنُودِيَ: الصَّلاَةُ جَامِعَةٌ فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

1471 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ ذٰلِكَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَادْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَصَدَّقُوا ثُمَّ قَالَ يَا أُمَّةَ مُحَمَّدٍ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً»**.

1472 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا: أَنَّ يَهُودِيَّةً أَتَتْهَا فَقَالَتْ: أَجَارَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ لَيُعَذَّبُونَ فِي الْقُبُورِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«عَائِذاً بِاللَّهِ»**، قَالَتْ عَائِشَةُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ

graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" set out to some place but the sun eclipsed. We came out to the rear of the dwellings (of The Prophet's wives in the mosque), and some women joined us. The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and that was at forenoon. He stood (for the eclipse prayer, with people standing behind him in which he stood) for a long period and then performed a long bowing. Then he raised (his head) and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he (raised his head and) fell in prostration. He then stood and did the same in the second rak'ah except that his bowing and standing were shorter than those in the first rak'ah. Then he fell in prostration. (At that time) the sun became bright. When he (finished from the prayer and) turned away, he sat on the pulpit, and said: "I see that you would be put to trial in the graves like that (trial) of Ad-Dajjal." A'ishah further said: Afterwards, I used to listen to The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the punishment of the grave.

[12] Another Kind Of Eclipse Prayer

1473- It is narrated on the authority of Amrah that A'ishah told her: a Jewess came to ask me about something. She said to me : "May Allah give you refuge from the punishment of the grave." When Allah's Apostle "Allah's blessing and peace be upon him" came I said to him: "O Messenger of Allah! Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. I came out with some women through the rear of the dwellings (of The Prophet's wives in the mosque). The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and reached his praying place. He led the people in the (eclipse) prayer. He offered a prolong standing and then performed a prolong bowing. Then he raised his head and offered a prolong standing, and then performed a prolonged bowing. Then he raised his head and offered a prolong standing after which he fell in prostration, which he prolonged. Then (in the second rak'ah) he stood (a long) standing, even shorter that his standing in the first (rak'ah), then bowed (for a long time) even shorter than his bowing in the first (rak'ah), then he raised his head and stood (a long) standing, even

مَخْرَجاً فَخَسَفَتِ الشَّمْسُ فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءٌ وَأَقْبَلَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَذٰلِكَ ضَحْوَةً فَقَامَ قِيَاماً طَوِيلاً ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذٰلِكَ إِلاَّ أَنَّ رُكُوعَهُ وَقِيَامَهُ دُونَ الرَّكْعَةِ الأُولَى ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ: **«إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَّالِ»**، قَالَتْ عَائِشَةُ: كُنَّا نَسْمَعُهُ بَعْدَ ذٰلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

(12) ـ نَوْعٌ آخَرُ

1473 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ هُوَ الأَنْصَارِيُّ قَالَ: سَمِعْتُ عَمْرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: جَاءَتْنِي يَهُودِيَّةٌ تَسْأَلُنِي فَقَالَتْ: أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ أَيُعَذَّبُ النَّاسُ فِي الْقُبُورِ؟ فَقَالَ: **«عَائِذاً بِاللَّهِ»**، فَرَكِبَ مَرْكَباً يَعْنِي وَانْخَسَفَتِ الشَّمْسُ فَكُنْتُ بَيْنَ الْحُجَرِ مَعَ نِسْوَةٍ فَجَاءَ رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ فَأَتَى مُصَلاَّهُ فَصَلَّى بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ قِيَاماً أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ

shorter than his standing in the first (rak'ah), then bowed (for a long time) even shorter than his bowing in the first (rak'ah), and then he raised his head and stood (for a long time) even shorter than his standing in the first (rak'ah, after which he fell in prostration): in this way, he offered (a two-rak'ah prayer consisting of) four bowings and four prostrations. (at that time) the sun became bright. Then, he said (after finishing the prayer): "You would be put to trial in the graves like that (trial) of Ad-Dajjal." A'ishah further said: Afterwards, I used to listen to The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the punishment of the grave.

1474- It is narrated on the authority of A'ishah that once, Allah's Apostle "Allah's blessing and peace be upon him" offered eclipse prayer near the will of Zamzam and it was of (two rak'ahs, consisting of) four bowings and four prostrations.

1475- It is narrated on the authority of Jabir Ibn Abdullah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse on a very hot day. The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the (eclipse) prayer, in which he prolonged the standing to the extent that they (the companions) started to fall down. Then, he bowed for a long time. Then he raised (his head from bowing) and prolonged the standing. Then, he bowed for a long period. Then, he raised (his head from bowing) and stood for a long time. Then, he offered two prostrations. Then, he stood up and did the same (in the second rak'ah). furthermore, he proceeded on and then he moved back. in this way, it (the prayer) consisted of (two rak'ahs, including) four bowings and four prostrations. (After finishing from the prayer he addressed the people saying) "However, it is alleged that both the sun and the moon do not eclipse but because of the death of one of the chiefs, even though they are two of Allah's Signs, which He shows to you: so, if they eclipse, offer prayer until they become clear."

[13] Another Kind Of Eclipse Prayer

1476- It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, and he ordered that the call for congregational prayer should be pronounced. The Messenger of Allah "Allah's blessing and peace be upon him" led the people in (the eclipse) prayer, in which he prayed (in the first rak'ah) two bowings and one prostration, after which he stood and prayed (in the second rak'ah) two bowings and one prostration. A'ishah said: I've never offered bowing nor

مِنْ رُكُوعِهِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الأَوَّلِ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ فَقَالَ: «**إِنَّكُم تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ**» قَالَتْ عَائِشَةُ: فَسَمِعْتُهُ بَعْدَ ذٰلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

1474 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا ابْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كُسُوفٍ فِي صُفَّةِ زَمْزَمَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ».

1475 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ قَالَ: حَدَّثَنَا هِشَامٌ صَاحِبُ الدَّسْتُوَائِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخِرُّونَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثمَّ رَفَعَ فَأَطَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْواً مِنْ ذٰلِكَ وَجَعَلَ يَتَقَدَّمُ ثُمَّ جَعَلَ يَتَأَخَّرُ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ كَانُوا يَقُولُونَ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنْ عُظَمَائِهِمْ وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا فَإِذَا انْخَسَفَتْ فَصَلُّوا حَتَّى تَنْجَلِيَ».

(13) ـ نَوْعٌ آخَرُ

1476 ـ أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ عَنْ مَرْوَانَ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سَلاَّمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ فَنُودِيَ الصَّلاَةُ جَامِعَةٌ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ رَكْعَتَيْنِ وَسَجْدَةً ثُمَّ قَامَ

have I offered prostration much longer than those (I've offered at that time with The Messenger of Allah "Allah's blessing and peace be upon him").

1477- It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" (led the eclipse prayer in which he) offered (in the first rak'ah) two bowings and two prostrations, after which he stood and offered (in the second rak'ah) two bowings and two prostrations. Then, the sun (eclipse) was clear. A'ishah said: The Messenger of Allah "Allah's blessing and peace be upon him" has never offered prostration, nor has he offered bowing much longer than those (He has offered at that time).

1478- It is narrated on the authority of A'ishah that she said: When the sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", he performed ablution, and ordered that a call should be pronounced for offering prayer in congregation. He stood and prolonged the standing in his prayer. A'ishah said: I thought he recited the Surah of Al-Baqarah. Then he offered a prolonged bowing, and (raised his head from bowing and) said: "Allah hears such as sends praises to Him", and offered a standing, like his first standing, and he did not prostrate, but he bowed down and then he fell in prostration, after which he stood and did the same (in the second rak'ah), i.e. (he offered a two-rak'ah prayer each consisting of) two bowings and one prostration. Then he sat down, and the sun (eclipse) cleared.

[14] Another Kind Of Eclipse Prayer

1479- It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" stood to lead the (eclipse) prayer and those with him stood behind him, in which he) offered a prolonged standing, then offered a prolonged bowing, then he raised his head and fell in prostration, which he prolonged, then he raised his head and sat and he prolonged the sitting, and then he prostrated and prolonged the prostration, after which he raised his head and stood, and did in the second rak'ah the same as he had done in the first rak'ah, concerning his standing, bowing, prostration and sitting. He went on blowing and weeping at the last prostration of the second rak'ah, saying: "(O Allah!) You've not promised me (to punish them as) such while I'm among them! You've not promised me (to

فَصَلَّى رَكْعَتَيْنِ وَسَجْدَةً. قَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعاً قَطُّ وَلاَ سَجَدْتُ سُجُوداً قَطُّ كَانَ أَطْوَلُ مِنْهُ». خَالَفَهُ مُحَمَّدُ بْنُ حِمْيَرَ.

1477 ـ أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ٱبْنُ حِمْيَرَ عَنْ مُعَاوِيَةَ بْنِ سَلاَّمٍ عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ عَنْ أَبِي طُعْمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «كَسَفَتِ الشَّمْسُ فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ وَسَجْدَتَيْنِ ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ وَسَجْدَتَيْنِ ثُمَّ جُلِّيَ عَنِ الشَّمْسِ وَكَانَتْ عَائِشَةُ تَقُولُ: مَا سَجَدَ رَسُولُ اللَّهِ ﷺ سُجُوداً وَلاَ رَكَعَ رُكُوعاً أَطْوَلَ مِنْهُ». خالفَهُ عَلِيُّ بْنُ الْمُبَارَكِ.

1478 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو حَفْصَةَ مَوْلَى عَائِشَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: «أَنَّهُ لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تَوَضَّأَ وَأَمَرَ فَنُودِيَ أَنَّ الصَّلاَةَ جَامِعَةٌ فَقَامَ فَأَطَالَ الْقِيَامَ فِي صَلاَتِهِ قَالَتْ عَائِشَةُ: فَحَسِبْتُ قَرَأَ سُورَةَ الْبَقَرَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَالَ «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» ثُمَّ قَامَ مِثْلَ مَا قَامَ وَلَمْ يَسْجُدْ ثُمَّ رَكَعَ فَسَجَدَ ثُمَّ قَامَ فَصَنَعَ مِثْلَ مَا صَنَعَ رَكْعَتَيْنِ وَسَجْدَةً ثُمَّ جَلَسَ وَجُلِّيَ عَنِ الشَّمْسِ».

(14) ـ نَوْعٌ آخَرُ

1479 ـ أَخْبَرَنَا هِلاَلُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ عطَاءِ بْنِ السَّائِبِ قَالَ: حَدَّثَنِي أَبِي السَّائِبِ أَنَّ عَبْدَ اللَّهِ بْنِ عَمْرٍو حَدَّثَهُ قَالَ: ٱنْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلاَةِ وَقَامَ الَّذِينَ مَعَهُ فَقَامَ قِيَاماً فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ وَسَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَجَلَسَ فَأَطَالَ الْجُلُوسَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَقَامَ فَصَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا صَنَعَ فِي الرَّكْعَةِ الأُولَى مِنَ الْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ فَجَعَلَ يَنْفُخُ فِي آخِرِ سُجُودِهِ مِنَ الرَّكْعَةِ الثَّانِيَةِ وَيَبْكِي وَيَقُولُ لَمْ

punish them as) such while we are asking for Your Forgiveness!" When he raised his head, the sun (eclipse) cleared. Then, The Messenger of Allah "Allah's blessing and peace be upon him" stood and addressed the people: he praised Allah and lauded him and then he said: "No doubt, both the sun and the moon are two of Allah's Signs, so, if you see the eclipse of any of both, hasten to celebrate (the Praises of) Allah Almighty. By Him in Whose Hand is the soul of Muhammad, the Garden was brought near to me to the extent that if I stretched my hand, I would have taken out of its bunches (of fruits); and the fire (of Hell) was brought so close to me that I went on averting it for fear it might overwhelm you. In it, I saw a woman from Himyar being tormented because of a cat which she tied: she neither left it eat out of the vermin of the earth, nor did she feed it, nor did she give it water until it died. I saw it lacerating her whenever she came, and lacerating her buttocks whenever she turned her back. I saw in it (the fire of Hell) the man who stole the two she-camels set free (for the Sake of Allah), the brother of Banu Ad-Da'da', being driven with a stick of two branches into the fire. I saw also in it the man of headed-stick, who used to steal the pilgrims with the help of his headed-stick, and he was reclining against his headed-stick in the fire, saying: "I'm the thief (of the pilgrims with the help of) the headed-stick.""

1480- It is narrated on the authority of Abu Hurairah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" stood and led the people in (eclipse) prayer: he offered a prolonged standing, then he offered a prolonged bowing, then he stood and offered a prolonged standing, even shorter than the first one, and then he offered a prolonged bowing, even shorter than the first bowing, and then he had a prolonged prostration, and then he raised (his head) and offered another prolonged prostration even shorter than the first one, after which he stood and offered two bowings, in which he did the same, and offered two prostrations, in which he did the same. When he finished from his prayer he said: "No doubt, both the sun and the moon are two of Allah's Signs: they never eclipse because of the death or because of the life (birth) of anyone. So, if you see such eclipse, hasten to celebrate (the Praises of) Allah Almighty, and offer prayer."

[15] Another Kind Of Eclipse Prayer

1481- It is narrated on the authority of Tha'labah Ibn Abbad Al-Abdi from Basrah that he attended a sermon by Samurah Ibn Jundub in which he said: While I and a young man belonging to the Ansar were shooting two

تَعِدْنِي هٰذَا وَأَنَا فِيهِمْ لَمْ تَعِدْنِي هٰذَا وَنَحْنُ نَسْتَغْفِرُكَ ثُمَّ رَفَعَ رَأْسَهُ وَانْجَلَتِ الشَّمْسُ فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ أُدْنِيَتِ الْجَنَّةُ مِنِّي حَتَّى لَوْ بَسَطْتُ يَدِي لَتَعَاطَيْتُ مِنْ قُطُوفِهَا وَلَقَدْ أُدْنِيَتِ النَّارُ مِنِّي حَتَّى لَقَدْ جَعَلْتُ أَتَّقِيهَا خَشْيَةَ أَنْ تَغْشَاكُمْ حَتَّى رَأَيْتُ فِيهَا امْرَأَةً مِنْ حِمْيَرَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ فَلاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ سَقَتْهَا حَتَّى مَاتَتْ فَلَقَدْ رَأَيْتُهَا تَنْهَشُهَا إِذَا أَقْبَلَتْ وَإِذَا وَلَّتْ تَنْهَشُ أَلْيَتَهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ السَّبْتِيَّتَيْنِ أَخَا بَنِي الدَّعْدَاعِ يُدْفَعُ بِعَصَا ذَاتِ شُعْبَتَيْنِ فِي النَّارِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ مُتَّكِئاً عَلَى مِحْجَنِهِ فِي النَّارِ يَقُولُ أَنَا سَارِقُ الْمِحْجَنِ».

1480 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ سَبَلاَنُ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَصَلَّى لِلنَّاسِ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ وَهُوَ دُونَ السُّجُودِ الأَوَّلِ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ وَفَعَلَ فِيهِمَا مِثْلَ ذٰلِكَ ثُمَّ سَجَدَ سَجْدَتَيْنِ يَفْعَلُ فِيهِمَا مِثْلَ ذٰلِكَ حَتَّى فَرَغَ مِنْ صَلاَتِهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَافْزَعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَإِلَى الصَّلاَةِ».

(15) ـ نَوْعٌ آخَرُ

1481 ـ أَخْبَرَنَا هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِي ثَعْلَبَةُ بْنُ عَبَّادٍ الْعَبْدِيُّ مِنْ أَهْلِ الْبَصْرَةِ: «أَنَّهُ شَهِدَ خُطْبَةً يَوْماً لِسَمُرَةَ بْنِ جُنْدُبٍ فَذَكَرَ فِي خُطْبَتِهِ حَدِيثاً عَنْ رَسُولِ اللَّهِ ﷺ قَالَ سَمُرَةُ بْنُ جُنْدُبٍ: بَيْنَا أَنَا يَوْماً وَغُلاَمٌ مِنَ الأَنْصَارِ نَرْمِي

targets, the sun shrank to be (as thin as) two or three spears in the sight of the watcher of the horizon, and it blackened and retracted as if it were a lying plant. One of us said to his companion: "Let's go to the mosque, for by Allah, such a state of the sun will cause the Messenger of Allah "Allah's blessing and peace be upon him" to do something of significance in relation to his nation." We went and behold! He was among a gathering of people (in the mosque). He moved forward and led the prayer, in which he offered the longest standing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest bowing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest prostration he has ever offered in prayer with us, during which no voice was heard from him; and he did the like of that in the other rak'ah. His sitting in the second rak'ah happened to agree with the brightness of the sun (after the eclipse was over). Then, he concluded with the end salutation. Then, he stood, praised Allah and lauded Him (as it should be fitting for His Majesty), and he bore testimony that there is no god (to be worshipped) but Allah, and that he is His servant and Apostle.

[16] Another Kind Of Eclipse Prayer

1482- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and he came out in a hurry, dragging his garment until he reached the mosque. He led us in (eclipse) prayer (and it was not after he finished it) that it (the eclipse was over and the sun) became bright. Then he said: "It is alleged that both the sun and the moon never eclipse but because of the death of anyone of the chiefs; and of course, it is not so. Both the sun and the moon never eclipse because of the death, or because of the life (birth) of anyone: they are but two of Allah's Signs. Indeed, if (the Glory of) Allah rises to anything of His creatures, it soon falls in submission to Him. so, if you see it, offer prayer like the most recent one you've offered (with me), apart from the obligatory written prayer."

1483- It is narrated on the authority of Qabisah Al-Hilali that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and we were with him in Medina at that time. He came out in a hurry, dragging his garment. He offered a two-rak'ah prayer, which he prolonged, and when he turned away it (the eclipse was over and the sun) became bright. Then he praised Allah and lauded Him, and said: "Both the sun and the moon are but two of Allah's Signs, and they never eclipse because of the death, nor because of the life (birth) of anyone: so, if

غَرَضَيْنِ لَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَيْنِ أَوْ ثَلاَثَةٍ فِي عَيْنِ النَّاظِرِ مِنَ الأُفُقِ اسْوَدَّتْ فَقَالَ أَحَدُنَا لِصَاحِبِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَيُحْدِثَنَّ شَأْنُ هٰذِهِ الشَّمْسِ لِرَسُولِ اللَّهِ ﷺ فِي أُمَّتِهِ حَدَثاً قَالَ: فَدَفَعْنَا إِلَى الْمَسْجِدِ قَالَ: فَوَافَيْنَا رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ إِلَى النَّاسِ قَالَ: فَاسْتَقْدَمَ فَصَلَّى فَقَامَ كَأَطْوَلِ قِيَامٍ قَامَ بِنَا فِي صَلاَةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتاً ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ رُكُوعٍ مَا رَكَعَ بِنَا فِي صَلاَةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتاً ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ سُجُودٍ مَا سَجَدَ بِنَا فِي صَلاَةٍ قَطُّ لاَ نَسْمَعُ لَهُ صَوْتاً ثُمَّ فَعَلَ ذٰلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ قَالَ فَوَافَقَ تَجَلِّي الشَّمْسِ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ فَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ». مُخْتَصَرٌ.

(16) ـ نَوْعٌ آخَرُ

1482 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلاَبَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ يَجُرُّ ثَوْبَهُ فَزِعاً حَتَّى أَتَى الْمَسْجِدَ فَلَمْ يَزَلْ يُصَلِّي بِنَا حَتَّى انْجَلَتْ فَلَمَّا انْجَلَتْ قَالَ: **«إِنَّ نَاساً يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ وَلَيْسَ كَذٰلِكَ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ ولاَ لِحَيَاتِهِ وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا بَدَا لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا كَأَحْدَثِ صَلاَةٍ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ»**.

1483 ـ وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ أَنَّ جَدَّهُ عُبَيْدَ اللَّهِ بْنَ الْوَازِعِ حَدَّثَهُ قَالَ: حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ عَنْ أَبِي قِلاَبَةَ عَنْ قَبِيصَةَ بْنِ مَخَارِقٍ الْهِلاَلِيِّ قَالَ: كَسَفَتِ الشَّمْسُ وَنَحْنُ إِذْ ذَاكَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ فَخَرَجَ فَزِعاً يَجُرُّ ثَوْبَهُ فَصَلَّى رَكْعَتَيْنِ أَطَالَهُمَا فَوَافَقَ انْصِرَافُهُ انْجِلاءَ الشَّمْسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ**

you see it, offer prayer like the most recent one you've offered (with me), apart from the obligatory written prayer."

1484- It is narrated on the authority of Qabisah Al-Hilali that the sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" led a two-rak'ah prayer, each of two bowings, until it (the eclipse) was over. Then he said: "Both the sun and the moon never eclipse because of the death of anyone: they are but two of Allah's creatures, and Allah Almighty changes in His creatures what He pleases: Indeed, if (the Glory of) Allah Almighty rises to anything of His creatures, it soon falls in submission to Him. so, if anyone of both happens, offer prayer until it (the eclipse) is over, or Allah causes any change to happen."

1485- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When both the sun and the moon eclipse, offer prayer like the most recent prayer you've offered."

1486- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: When the sun eclipsed, the Messenger of Allah "Allah's blessing and peace be upon him" prayed the like of our prayer, in which he bowed and prostrated.

1487- It is narrated on the authority of An-Nu'man Ibn Bashir that the Messenger of Allah "Allah's blessing and peace be upon him" came out to the mosque in a hurry when the sun eclipsed, thereupon he offered (the eclipse) prayer until it (the eclipse) was over. Then he said: "The people of the pre-Islamic period of ignorance alleged that both the sun and the moon never eclipsed but because of the death of anyone of the chiefs of the earth, even though Both the sun and the moon never eclipse because of the death nor because of the life (birth) of anyone: they are but two of Allah's creatures, and Allah Almighty changes in His creatures what He pleases: so, if anyone of both happens, offer prayer until it (the eclipse) is over, or Allah causes any change to happen."

1488- It is narrated on the authority of Abu Bakrah that he said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" came out dragging his cloak till he entered the Mosque, and the people ran to him. He led us in a two-rak'ah prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon are but two of the signs of Allah Almighty, therewith Allah frightens His

لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فإِذَا رَأَيْتُمْ مِنْ ذٰلِكَ شَيْئاً فَصَلُّوا كَأَحْدَثِ صَلاَةٍ مَكْتُوبَةٍ صَلَّيْتُمُوهَا».

1484 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلاَبَةَ عَنْ قَبِيصَةَ الْهِلاَلِيِّ: أَنَّ الشَّمْسَ انْخَسَفَتْ فَصَلَّى نَبِيُّ اللَّهِ ﷺ رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى انْجَلَتْ ثُمَّ قَالَ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلٰكِنَّهُمَا خَلْقَانِ مِنْ خَلْقِهِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ فِي خَلْقِهِ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ إِذَا تَجَلَّى لِشَيْءٍ مِنْ خَلْقِهِ يَخْشَعُ لَهُ فَأَيُّهُمَا حَدَثَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللَّهُ أَمْراً».**

1485 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلاَبَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا خَسَفَتِ الشَّمْسُ وَالْقَمَرُ فَصَلُّوا كَأَحْدَثِ صَلاَةٍ صَلَّيْتُمُوهَا».**

1486 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنِ الْحَسَنِ ابْنِ صَالِحٍ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ أَبِي قِلاَبَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى حِينَ انْكَسَفَتِ الشَّمْسُ مِثْلَ صَلاَتِنَا يَرْكَعُ وَيَسْجُدُ».

1487 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ خَرَجَ يَوْماً مُسْتَعْجِلاً إِلَى الْمَسْجِدِ وَقَدِ انْكَسَفَتِ الشَّمْسُ فَصَلَّى حَتَّى انْجَلَتْ ثُمَّ قَالَ: **«إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَقُولُونَ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنْ عُظَمَاءِ أَهْلِ الأَرْضِ وَإِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلٰكِنَّهُمَا خَلِيقَتَانِ مِنْ خَلْقِهِ يُحْدِثُ اللَّهُ فِي خَلْقِهِ مَا يَشَاءُ فَأَيُّهُمَا انْخَسَفَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللَّهُ أَمْراً».**

1488 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَانْكَسَفَتِ الشَّمْسُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَثَابَ إِلَيْهِ النَّاسُ فَصَلَّى بِنَا رَكْعَتَيْنِ فَلَمَّا انْكَشَفَتِ الشَّمْسُ قَالَ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ عَزَّ وَجَلَّ**

servants. They do not eclipse because of someone's death or life (birth). So whenever you see these eclipses pray till the eclipse is over." The occasion of that statement was that a son belonging to him called Ibrahim died, and some people told him about that (that the sun eclipsed because of his death).

1489- It is narrated on the authority of Abu Bakrah that Allah's Apostle "Allah's blessing and peace be upon him" offered a two-rak'ah prayer like your prayer, and he made a mention of the solar eclipse.

[17] The Recitation In The Eclipse Prayer

1490- It is narrated on the authority of Ibn Abbas that he said: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long time, enough for him to recite The Surah of Al-Baqarah. Then he bowed for a long time and then raised his head and stood up for a long period, shorter than that of the first standing, then bowed again for a long time, shorter than that of the first; then he prostrated (twice). Then he stood up (in the second rak'ah) for a long period , shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he raised his head and stood up for a long period, shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared. The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of anybody. So when you see them, remember Allah Almighty." The people said: "O Allah's Apostle! We saw you having taken something from your place and then we saw you having moved backward." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise (or I was made to see the Garden) and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have kept eating from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight as I've seen today. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him" replied: "Because of their ungratefulness." He was asked whether they were ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life, and (once) she sees anything (undesirable) in you, she will say: I have never had any good from you."

بِهِمَا عِبَادَهُ وَإِنَّهُمَا لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا حَتَّى يُكْشَفَ مَا بِكُمْ» وَذٰلِكَ أَنَّ ابْناً لَهُ مَاتَ يُقَالُ لَهُ إِبْرَاهِيمُ فَقَالَ لَهُ نَاسٌ فِي ذٰلِكَ.

1489 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رَكْعَتَيْنِ مِثْلَ صَلاَتِكُمْ هٰذِهِ وَذَكَرَ كُسُوفَ الشَّمْسِ».

(17) ـ قَدْرُ القِرَاءَةِ فِي صَلاةِ الكُسُوفِ

1490 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ فَقَامَ قِيَاماً طَوِيلاً قَرَأَ نَحْواً مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَاماً طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللَّهَ عَزَّ وَجَلَّ» قَالُوا: يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئاً فِي مَقَامِكَ هٰذَا ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ، قَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرِيتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُوداً وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَراً قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: يَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئاً قَالَتْ: مَا رَأَيْتُ خَيْراً مِنْكَ قَطُّ».

[18] Reciting Aloud In The Eclipse Prayer

1491- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered (the eclipse two-rak'ah) prayer and it was of four bowings and four prostrations, in which he recited (the Qur'an) loudly, and every time he raised his head (from bowing) he said: "Allah hears such as sends praises to Him: O Allah our Lord: to You be the praises.""

[19] Leaving The Loud Recitation In The Eclipse Prayer

1492- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the prayer when the sun eclipsed, in which we heard no voice from him.

[20] What Is Said In The Prostration Of The Eclipse Prayer

1493- It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" led the (eclipse) prayer in which he offered a prolonged standing, then offered a prolonged bowing, then he raised his head and fell in prostration, which he prolonged. He went on weeping and blowing in his prostration, saying: "(O Allah!) You've not promised me (to punish them as) such while I'm asking for Your Forgiveness! You've not promised me (to punish them as) such while I'm among them! " When he finished from the prayer he said: " The Garden was displayed to me to the extent that if I stretched my hand, I would have taken out of its bunches (of fruits); and the fire (of Hell) was displayed to me to the extent that I went on blowing in it for fear its heat might cover you up. In it, I saw the one who stole the two she-camels of the Messenger of Allah. I saw also in it the brother of Banu Ad-Da'da', who used to steal the pilgrims, and whenever he was felt he would say: "This is the work of the headed-stick." In it, I saw a tall black woman being tormented because of a cat which she tied: she neither left it eat out of the vermin of the earth, nor did she feed it, nor did she give it water until it died. No doubt, both the sun and the moon are two of Allah's Signs, and they never eclipse because of the death or because of the life of anyone. So, if anyone of both eclipses, hasten to celebrate (the Praises of) Allah Almighty."

[21] Tashahhud And Salutation In The Eclipse Prayer

1494- It is narrated on the authority of Abd Ar-Rahman Ibn Namer that he asked Az-Zuhri about the way of offering the eclipse prayer, thereupon he said: Urwah told me from A'ishah that she said: The sun eclipsed thereupon

(18) ـ بابُ الجَهْرِ بالقِرَاءَةِ في صَلاةِ الكُسُوفِ

1491 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ أَنَّهُ سَمِعَ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَجَهَرَ فِيهَا بِالْقِرَاءَةِ كُلَّمَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ».

(19) ـ تَرْكُ الجَهْرِ فيها بالقِرَاءَةِ

1492 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَسْوَدِ بْنِ قَيْسٍ عَنِ ابْنِ عَبَّادٍ رَجُلٍ مِنْ بَنِي عَبْدِ الْقَيْسِ عَنْ سَمُرَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ لاَ نَسْمَعُ لَهُ صَوْتاً».

(20) ـ بابُ القَوْلِ في السُّجُودِ في صَلاةِ الكُسُوفِ

1493 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ. قَالَ شُعْبَةُ: وَأَحْسَبُهُ قَالَ فِي السُّجُودِ نَحْوَ ذٰلِكَ وَجَعَلَ يَبْكِي فِي سُجُودِهِ وَيَنْفُخُ وَيَقُولُ: «رَبِّ لَمْ تَعِدْنِي هٰذَا وَأَنَا أَسْتَغْفِرُكَ لَمْ تَعِدْنِي هٰذَا وَأَنَا فِيهِمْ» فَلَمَّا صَلَّى قَالَ: «عُرِضَتْ عَلَيَّ الْجَنَّةُ حَتَّى لَوْ مَدَدْتُ يَدِي تَنَاوَلْتُ مِنْ قُطُوفِهَا وَعُرِضَتْ عَلَيَّ النَّارُ فَجَعَلْتُ أَنْفُخُ خَشْيَةَ أَنْ يَغْشَاكُمْ حَرُّهَا وَرَأَيْتُ فِيهَا سَارِقَ بَدَنَتَيْ رَسُولِ اللَّهِ ﷺ وَرَأَيْتُ فِيهَا أَخَا بَنِي دُعْدُعٍ سَارِقَ الْحَجِيجِ، فَإِذَا فُطِنَ لَهُ قَالَ: هٰذَا عَمَلُ الْمِحْجَنِ وَرَأَيْتُ فِيهَا امْرَأَةً طَوِيلَةً سَوْدَاءَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ، وَإِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا انْكَسَفَتْ إِحْدَاهُمَا، أَوْ قَالَ فَعَلَ أَحَدُهُمَا شَيْئاً مِنْ ذٰلِكَ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ».

(21) ـ بابُ التَّشَهُّدِ والتَّسْلِيمِ في صَلاةِ الكُسُوفِ

1494 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ عَنِ الْوَلِيدِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ نَمِرٍ أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ سُنَّةِ صَلاَةِ الكُسُوفِ فَقَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَسَفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلاً فَنَادَى أَنِ الصَّلاَةَ

The Messenger of Allah "Allah's blessing and peace be upon him" ordered an announcer to call for the congregational prayer, and when the people gathered The Messenger of Allah "Allah's blessing and peace be upon him" led them in a (two-rak'ah) prayer, in which he said Takbir (to assume the prayer) and recited a long recitation, then said Takbir and bowed a long bowing, like his standing, if not longer, after which he raised his head and said: "Allah hears such as sends praises to Him." Then he recited a long recitation, shorter than the former, then said Takbir and bowed a long bowing, shorter than the former bowing, after which he raised his head and said: "Allah hears such as sends praises to Him." Then he said Takbir and prostrated a long prostration, like his bowing if not longer, then said Takbir and raised his head, then offered prostration, then said Takbir and stood and recited a long recitation, but shorter than the first, then said Takbir and bowed a long bowing, but shorter than the bowing of the first (rak'ah), after which he raised his head and said: "Allah hears such as sends praises to Him." Then he recited a long recitation, shorter than the former in the second rak'ah, then said Takbir and bowed a long bowing, shorter than the former bowing, after which he raised his head and said: "Allah hears such as sends praises to Him." Then he said Takbir and prostrated a long prostration, shorter than the former prostration of the first (rak'ah), after which he recited Tashahhud and uttered the end salutation. Then he stood in front of them: he praised Allah and lauded Him and then addressed them saying: " No doubt, both the sun and the moon never eclipse because of the death or because of the life of anyone but they are two of Allah's Signs. So, if anyone of both eclipses, hasten to celebrate Allah Almighty and offer prayer."

1495- It is narrated on the authority of Asma' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer when the sun eclipsed: he stood and prolonged his standing, then bowed and prolonged his bowing, then raised his head and prolonged his standing, then bowed and prolonged the bowing, then raised his head and prostrated and prolonged his prostration, then raised his head and prostrated once again and prolonged his prostration; then he stood and prolonged his standing, then bowed and prolonged his bowing, then raised his head and prolonged his standing, then bowed and prolonged the bowing, then raised his head and prostrated and prolonged his prostration, then raised his head and prostrated once again and prolonged his prostration; then he raised his head and turned away (after he had finished from the prayer).

جَامِعَةٌ فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً مِثْلَ قِيَامِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ فَسَجَدَ سُجُوداً طَوِيلاً مِثْلَ رُكُوعِهِ أَوْ أَطْوَلَ ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الأُولَى ثُمَّ كَبَّرَ ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً وَهِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى فِي الْقِيَامِ الثَّانِي ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ فَقَالَ «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» ثُمَّ كَبَّرَ فَسَجَدَ أَدْنَى مِنْ سُجُودِهِ الأَوَّلِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ فَقَامَ فِيهِمْ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُم قَالَ: «**إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَأَيُّهُمَا خُسِفَ بِهِ أَوْ بِأَحَدِهِمَا فَافْزَعُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِذِكْرِ الصَّلاَةِ**».

1495 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: «صَلَّى رَسُولُ اللَّهِ ﷺ فِي الْكُسُوفِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ انْصَرَفَ».

[22] Sitting On The Pulpit After Offering The Eclipse Prayer

1496- It is narrated on the authority of Amrah that A'ishah told her that a Jewess came to her. She said to her: "May Allah give you refuge from the punishment of the grave." So A'ishah asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" set out to some place but the sun eclipsed. We came out to the rear of the dwellings (of The Prophet's wives in the mosque), and some women joined us. The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and that was at forenoon. He stood (for the eclipse prayer, with people standing behind him in which he stood) for a long period and then performed a long bowing. Then he raised (his head) and stood for a long period but shorter than that of the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he (raised his head and) fell in prostration. He then stood and did the same in the second rak'ah except that his bowing and standing were shorter than those in the first rak'ah. Then he fell in prostration. (At that time) the sun became bright. When he (finished from the prayer and) turned away, he sat on the pulpit, and said: "I see that you would be put to trial in the graves like that (trial) of Ad-Dajjal."

[23] The Sermon (After The Prayer) Of Eclipse

1497- It is narrated on the authority of A'ishah that she said: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than that of the first one. Then he prostrated and prolonged the prostration. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than that of the first one. Then he prostrated and prolonged the prostration. Then he finished the prayer. By then the sun (eclipse) cleared. He delivered a sermon in which he praised and glorified Allah and then he said: "The sun and the moon never eclipse for the death or life of anyone. So when you see the eclipse, offer prayer, celebrate (the Praises of) Allah and give in charity." The Prophet "Allah's blessing and

(22) ـ بابُ القُعُودِ على المِنْبَرِ بعد صَلاةِ الكُسُوفِ

1496 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ٱبْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ خَرَجَ مَخْرَجاً فَخُسِفَ بِالشَّمْسِ فَخَرَجْنَا إِلَى الْحُجْرَةِ فَٱجْتَمَعَ إِلَيْنَا نِسَاءٌ وَأَقْبَلَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَذٰلِكَ ضَحْوَةً فَقَامَ قِيَاماً طَوِيلاً ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذٰلِكَ إِلاَّ أَنَّ قِيَامَهُ وَرُكُوعَهُ دُونَ الرَّكْعَةِ الأُولَى ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا ٱنْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ: «**إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَّالِ**»، مُخْتَصَرٌ.

(23) ـ بابٌ كَيْفَ الخُطْبَةُ في الكُسُوفِ

1497 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَصَلَّى فَأَطَالَ الْقِيَامَ جِدّاً ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدّاً ثُمَّ رَفَعَ فَأَطَالَ الْقِيامَ جِدّاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَأَطَالَ الْقِيامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ فَفَرَغَ مِنْ صَلاَتِهِ وَقَدْ جُلِّيَ عَنِ الشَّمْسِ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «**إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا وَتَصَدَّقُوا وَٱذْكُرُوا اللَّهَ عَزَّ وَجَلَّ**»، وَقَالَ: «**يَا أُمَّةَ**

peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more eager (to get the people have) self-respect than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

1498- It is narrated on the authority of Samurah that Allah's Apostle "Allah's blessing and peace be upon him" delivered a sermon when the sun eclipsed in which he said: "To go further…"

[24] The Command To Invoke (Allah) At The Time Of Eclipse

1499- It is narrated on the authority of Abu Bakrah that he said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" came out dragging his cloak till he entered the Mosque, and the people ran to him. He led us in a two-rak'ah prayer like the prayer they offer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" addressed us saying: "The sun and the moon are but two of the signs of Allah Almighty, therewith Allah frightens His servants. They do not eclipse because of someone's death. So whenever you see the eclipse of any of them, pray and invoke Allah till (the eclipse is over and) you are relieved."

[25] The Command To Ask For Forgiveness At The Time Of Eclipse

1500- It is narrated on the authority of Abu Musa that he said: The sun eclipsed during the lifetime of The Prophet "Allah's blessing and peace be upon him". He got up, prompted by the fear that it might be the doomed Hour. He went to the Mosque and offered the prayer with the longest standing, bowing and prostration, which I had never seen him doing in any prayer else. Then he said: "These signs which Allah sends do not occur because of the death or life of somebody, but Allah sends them in order to frighten His slaves. So when you see anything thereof, take refuge to remembering Allah, invoking Him and asking for His forgiveness."

مُحَمَّدٍ إِنَّهُ لَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً».

1498 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحُفَرِيُّ عَنْ سُفْيَانَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ عَنْ ثَعْلَبَةَ بْنِ عَبَّادٍ عَنْ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ حِينَ انْكَسَفَتِ الشَّمْسُ فَقَالَ: «أَمَّا بَعْدُ».

(24) ـ الأَمْرُ بِالدُّعَاءِ فِي الكُسُوفِ

1499 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ: قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَانْكَسَفَتِ الشَّمْسُ فَقَامَ إِلَى الْمَسْجِدِ يَجُرُّ رِدَاءَهُ مِنَ الْعَجَلَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلُّونَ فَلَمَّا انْجَلَتْ خَطَبَنَا فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ بِهِمَا عِبَادَهُ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ».

(25) ـ الأَمْرُ بِالاسْتِغْفَارِ فِي الكُسُوفِ

1500 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ عَنْ أَبِي أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ ﷺ فَزِعاً يَخْشَى أَنْ تَكُونَ السَّاعَةُ فَقَامَ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلاَتِهِ قَطُّ ثُمَّ قَالَ: «إِنَّ هٰذِهِ الآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلٰكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئاً فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

(17) THE BOOK OF ISTISQA'
(Invoking Allah for rain)

[1] When Should The Imam Invoke For Rain?

1501- It is narrated on the authority of Anas Ibn Malik that he said: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain." Allah's Apostle "Allah's blessing and peace be upon him" invoked Allah (to bless us with rain) thereupon it rained from that very Friday to the coming Friday when a man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The houses are being ruined, the roads are cut off, and livestock are dying (please invoke Allah to withhold rain)." Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Let it be on the mountain tops, on the hills, in the valleys and on the places where trees grow." So the rain was taken off Medina in the same way as a garment is taken off.

[2] The Imam Sets Out To The Praying Place To Invoke For Rain

1502- It is narrated on the authority of Abbad Ibn Tamim from his uncle Abdullah Ibn Zaid who was made to see (and hear the wording of) Adhan in his vision that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went out to the praying place to offer the Istisqa prayer. He faced the Qiblah, turned (and put on) his cloak inside out and then offered a two-rak'ah prayer.

[3] The State In Which The Imam Is Desirable To Be On Setting Out To Invoke For Rain

1503- It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah from his father that he said: One of the people sent me to Ibn Abbas to ask him about the prayer of Istisqa' (invoking Allah for water) offered by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Ibn Abbas said: "The Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He offered a two-rak'ah prayer, and his sermon (he delivered) was not like yours (for it was filled with supplication, invocation, and asking for Allah's Forgiveness and seeking for His Mercy)."

1504- It is narrated on the authority of Abbad Ibn Tamim from his uncle Abdullah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace

(17) ـ كِتَابُ الاسْتِسْقَاءِ

(1) ـ مَتَى يَسْتَسْقِي الإِمَامُ

1501 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَتِ الْمَوَاشِي وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ عَزَّ وَجَلَّ فَدَعَا رَسُولُ اللَّهِ ﷺ فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَانْقَطَعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي فَقَالَ: **«اللَّهُمَّ عَلَى رُؤُوسِ الْجِبَالِ وَالآكَامِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ»**، فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ».

(2) ـ خُرُوجُ الإِمَامِ إِلَى الْمُصَلَّى لِلاسْتِسْقَاءِ

1502 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ، قَالَ سُفْيَانُ: فَسَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ فَقَالَ: سَمِعْتُهُ مِنْ عَبَّادِ بْنِ تَمِيمٍ يُحَدِّثُ عَنْ أَبِي أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي فَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا غَلَطٌ مِنَ ابْنِ عُيَيْنَةَ وَعَبْدُ اللَّهِ بْنُ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَبْدِ رَبِّهِ وَهٰذَا عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمٍ.

(3) ـ بَابُ الْحَالِ الَّتِي يُسْتَحَبُّ لِلإِمَامِ أَنْ يَكُونَ عَلَيْهَا إِذَا خَرَجَ

1503 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أَرْسَلَنِي فُلاَنٌ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فِي الاسْتِسْقَاءِ فَقَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَضَرِّعاً مُتَوَاضِعاً مُتَبَذِّلاً فَلَمْ يَخْطُبْ نَحْوَ خُطْبَتِكُمْ هٰذِهِ فَصَلَّى رَكْعَتَيْنِ».

1504 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَبَّادِ بْنِ

be upon him" (offered the Istisqa' prayer in which he) invoked Allah for rain while having a black square garment.

[4] The Imam Sits On The Pulpit To Invoke For Rain

1505- It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah from his father that he said: I asked Ibn Abbas about the prayer of Istisqa' (invoking Allah for water) offered by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Ibn Abbas said: "The Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He sat on the pulpit and his sermon (he delivered) was not like yours but he filled it with supplication, invocation, and magnifying Allah Almighty. Furthermore, He offered a two-rak'ah prayer, like that he used to offer in both Ids."

[5] The Imam Turns His Back To The People On Invoking For Rain

1506- It is narrated on the authority of Abbad Ibn Tamim that his paternal uncle Abdullah Ibn Zaid told him that he set out with The Messenger of Allah "Allah's blessing and peace be upon him" (to the praying place) to invoke Allah for rain. He turned (and put on) his cloak inside out and turned his back to the people and invoked Allah (for rain while facing the Qiblah). He then prayed two rak'ahs in which he recited loudly.

[6] The Imam Turns His Garment Inside Out On Invoking For Rain

1507- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle Abdullah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for rain, and offered a two-rak'ah prayer (of Istisqa'), during which he turned (and put on) his cloak inside out.

[7] When Should The Imam Turn His Garment Inside Out?

1508- It is narrated on the authority of Abbad Ibn Tamim that he said: I heard Abdullah Ibn Zaid having said: The Messenger of Allah "Allah's blessing and peace be upon him" set out to invoke Allah for rain, and turned (and put on) his cloak inside out when he faced the Qiblah (to offer the prayer of Istisqa').

[8] The Imam Raises Both His Hands (While Invoking)

1509- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle Abdullah Ibn Zaid that he saw The Messenger of Allah "Allah's blessing and peace be upon him" while invoking Allah for rain,

تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَسْقَى وَعَلَيْهِ خَمِيصَةٌ سَوْدَاءُ».

(4) ـ بابُ جُلُوسِ الإمَامِ على المِنْبَرِ للاسْتِسْقَاءِ

1505 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فِي الاسْتِسْقَاءِ فَقَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَبَذِّلاً مُتَوَاضِعاً مُتَضَرِّعاً فَجَلَسَ عَلَى الْمِنْبَرِ فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هٰذِهِ وَلٰكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ وَصَلَّى رَكْعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدَيْنِ».

(5) ـ تَحْوِيلُ الإمَامِ ظَهْرَهُ إلى النَّاسِ عند الدُّعَاءِ في الاسْتِسْقَاءِ

1506 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ أَنَّ عَمَّهُ حَدَّثَهُ: «أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ يَسْتَسْقِي فَحَوَّلَ رِدَاءَهُ وَحَوَّلَ لِلنَّاسِ ظَهْرَهُ وَدَعَا ثُمَّ صَلَّى رَكْعَتَيْنِ فَقَرَأَ فَجَهَرَ».

(6) ـ تَقْلِيبُ الإمَامِ الرِّدَاءَ عند الاسْتِسْقَاءِ

1507 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: «أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى وَصَلَّى رَكْعَتَيْنِ وَقَلَبَ رِدَاءَهُ».

(7) ـ مَتَى يُحَوِّلُ الإمَامُ رِدَاءَهُ

1508 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ فَاسْتَسْقَى وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ».

(8) ـ رَفْعُ الإمَامِ يَدَهُ

1509 ـ أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبُو تَقِيٍّ الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي

having faced the Qiblah, turned (and put on) his garment inside out, and raised both his hands (while supplicating).

[9] How Should The Imam Raise Both His Hands?

1510- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never raised his hands in supplication except in invoking Allah for rain, and he used to raise both his hands so much that the whiteness of his armpits was visible.

1511- It is narrated on the authority of Abi Al-Lahm (the one who rejected to eat meat) that he saw The Messenger of Allah "Allah's blessing and peace be upon him" near the (place in Medina known as the) Oil Stones invoking Allah for rain, and he was raising both his hands in supplication.

1512- It is narrated on the authority of Anas Ibn Malik that he said: While we were in the mosque on Friday, and The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, a man stood up and said: "O Messenger of Allah! the roads have been cut off, the property has been ruined, and the town has been given to drought (which led to the rise of prices in view of the scarcity of rain): so please invoke Allah to provide us with water." The Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands opposite to his face and said: "O Allah! provide us with rain!" by Allah, it was not after The Messenger of Allah "Allah's blessing and peace be upon him" descended from the pulpit that we received rain in abundance, and it kept raining from that very day to the next Friday when a man, and I do not know whether he was the same who asked The Messenger of Allah "Allah's blessing and peace be upon him" to invoke Allah for rain, stood up and said: "O Messenger of Allah! the roads have been cut off, and the property has been ruined because of the inundation of water: so please invoke Allah to withhold water from us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! let it be round and not over us! Let it be on the mountains and on the places where the trees grow." By Allah! as soon as The Messenger of Allah "Allah's blessing and peace be upon him" had uttered those words the clouds dispersed to the extent that we came to see nothing of that.

[10] The Supplication Pertaining To Asking For Rain

1513- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication to invoke Allah for rain): "O Allah! provide us with water!"

1514- It is narrated on the authority of Anas Ibn Malik that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was

الاسْتِسْقَاءِ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ الرِّدَاءَ وَرَفَعَ يَدَيْهِ».

(9) ـ كَيْفَ يَرْفَعُ

1510 ـ أَخْبَرَنِي شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلاَّ فِي الاسْتِسْقَاءِ فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ».

1511 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلَى آبِي اللَّحْمِ عَنْ آبِي اللَّحْمِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُقْنِعٌ بِكَفَّيْهِ يَدْعُو».

1512 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ، وَهُوَ الْمَقْبُرِيُّ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ تَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الأَمْوَالُ وَأَجْدَبَ الْبِلاَدُ فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ حِذَاءَ وَجْهِهِ فَقَالَ: «**اللَّهُمَّ اسْقِنَا**» فَوَاللَّهِ مَا نَرَى رَسُولُ اللَّهِ ﷺ عَنِ الْمِنْبَرِ حَتَّى أُوسِعْنَا مَطَراً وَأُمْطِرْنَا ذٰلِكَ الْيَوْمَ إِلَى الْجُمُعَةِ الأُخْرَى، فَقَامَ رَجُلٌ لاَ أَدْرِي هُوَ الَّذِي قَالَ لِرَسُولِ اللَّهِ ﷺ اسْتَسْقِ لَنَا أَمْ لاَ، فَقَالَ: يَا رَسُولَ اللَّهِ، انْقَطَعَتِ السُّبُلُ وَهَلَكَتِ الأَمْوَالُ مِنْ كَثْرَةِ الْمَاءِ فَادْعُ اللَّهَ أَنْ يُمْسِكَ عَنَّا الْمَاءَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا وَلٰكِنْ عَلَى الْجِبَالِ وَمَنَابِتِ الشَّجَرِ**» قَالَ: وَاللَّهِ مَا هُوَ إِلا أَنْ تَكَلَّمَ رَسُولُ اللَّهِ ﷺ بِذٰلِكَ تَمَزَّقَ السَّحَابُ حَتَّى مَا نَرَى مِنْهُ شَيْئاً.

(10) ـ ذِكْرُ الدُّعَاءِ

1513 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي وُهَيْبٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**اللَّهُمَّ اسْقِنَا**».

1514 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ الْعُمَرِيُّ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ خَطَبَ يَوْمَ

delivering the sermon on Friday when people stood up, shouted and said: "O Allah's Apostle! There is no rain (because of drought), the trees have dried and the livestock are destroyed; please invoke Allah for rain." So The Messenger of Allah "Allah's blessing and peace be upon him" said twice: "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Messenger of Allah "Allah's blessing and peace be upon him" came down the pulpit and offered the prayer after which the people turned away and it was raining. It rained continuously till the next Friday. When The Messenger of Allah "Allah's blessing and peace be upon him" started delivering the Friday sermon, the people started shouting and said to him: "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "O Allah! (Let it be) round us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina). No single drop of rain fell over Medina. I looked towards the sky which was as (bright and clear as) the crown.

1515-It is narrated on the authority of Anas Ibn Malik that he said: (On a Friday) a person entered the Mosque while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah to relieve us (with rain)." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Relieve us with rain! O Allah! Relieve us with rain!" Anas added: By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountain of) Sal'. A heavy cloud like a shield appeared (from behind Sal' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said: By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle ! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the hills, on the plateaus, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun." Sharik said: I asked Anas: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "No."

الْجُمُعَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا فَقَالُوا: يَا نَبِيَّ اللَّهِ قَحَطَتِ الْمَطَرُ وَهَلَكَتِ الْبَهَائِمُ فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا قَالَ: «**اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا**» قَالَ: وَايْمُ اللَّهِ مَا نَرَى فِي السَّمَاءِ قَزَعَةً مِنْ سَحَابٍ قَالَ: فَأَنْشَأَتْ سَحَابَةٌ فَانْتَشَرَتْ ثُمَّ إِنَّهَا أُمْطِرَتْ وَنَزَلَ رَسُولُ اللَّهِ ﷺ فَصَلَّى وَانْصَرَفَ النَّاسُ فَلَمْ تَزَلْ تَمْطُرُ إِلَى يَوْمِ الْجُمُعَةِ الأُخْرَى، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ فَقَالُوا: يَا نَبِيَّ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يَحْبِسَهَا عَنَّا فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا**» فَتَقَشَّعَتْ عَنِ الْمَدِينَةِ فَجَعَلَتْ تَمْطُرُ حَوْلَهَا وَمَا تَمْطُرُ بِالْمَدِينَةِ قَطْرَةٌ فَنَظَرْتُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الإِكْلِيلِ.

1515 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِماً وَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُغِيثَنَا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «**اللَّهُمَّ أَغِثْنَا اللَّهُمَّ أَغِثْنَا**» قَالَ أَنَسٌ: وَلاَ وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابَةٍ وَلاَ قَزَعَةٍ وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ فَطَلَعَتْ سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءِ انْتَشَرَتْ وَأَمْطَرَتْ. قَالَ أَنَسٌ: وَلاَ وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سِبْتاً قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذٰلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَهُ قَائِماً فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ عَلَيْكَ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُمْسِكَهَا عَنَّا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: «**اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ**» قَالَ: فَأَقْلَعَتْ وَخَرَجْنَا فَمَشَى فِي الشَّمْسِ قَالَ شَرِيكٌ: سَأَلْتُ أَنَساً أَهُوَ الرَّجُلُ الأَوَّلُ قَالَ: لاَ».

[11] Offering (Istisqa') Prayer After Invocation

1516- It is narrated on the authority of Abbad Ibn Tamim that he heard his paternal uncle (Abdullah Ibn Zaid), who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" saying: One day, The Messenger of Allah "Allah's blessing and peace be upon him" went out (to the praying place) to perform the prayer of invoking Allah for rain. He turned his back to the people and invoked Allah (for rain) while facing the Qiblah. He turned (and put on) his cloak inside out and prayed two rak'ahs (in which he recited Qur'an loudly).

[12] The Number Of Rak'ahs Of Istisqa' Prayer

1517- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle Abdullah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" went out (to the praying place) to perform the prayer of invoking Allah for rain. He offered a two-rak'ah prayer and faced the Qiblah.

[13] The Way Of Offering Istisqa' Prayer

1518- It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah that he said: One of the governors sent me to Ibn Abbas to ask him about the prayer of Istisqa' (invoking Allah for water), thereupon Ibn Abbas said: "What prevented him to ask me (by himself)? Anyway, the Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He offered a two-rak'ah prayer, like that he offered in both Ids (the Festivals of Al-Fitr and Al-Adha), and his sermon (he delivered) was not like yours (for it was filled with supplication, invocation, and asking for Allah's Forgiveness and seeking for His Mercy)."

[14] Reciting Aloud In Istisqa' Prayer

1519- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle (Abdullah Ibn Zaid) that the Messenger of Allah "Allah's blessing and peace be upon him" set out (to the praying place) to invoke Allah for rain. He prayed two rak'ahs in which he recited Qur'an loudly.

[15] What Is Said On Receiving Rain

1520- It is narrated on the authority of A'ishah that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" received rain, he would say (by way of supplication): "O Allah! make it a rain-laden cloud of benefit (to the inhabitants of the earth)."

(11) ـ بابُ الصَّلاةِ بعد الدُّعَاءِ

1516 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ عَنِ ٱبْنِ أَبِي ذِئْبٍ وَيُونُسَ عَنِ ٱبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ أَنَّهُ سَمِعَ عَمَّهُ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ وَيَسْتَقْبِلُ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ» قَالَ ٱبْنُ أَبِي ذِئْبٍ فِي الْحَدِيثِ: «**وَقَرَأَ فِيهِمَا**».

(12) ـ كَمْ صَلاةُ الاسْتِسْقَاءِ؟

1517 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ يَسْتَسْقِي فَصَلَّى رَكْعَتَيْنِ وَٱسْتَقْبَلَ الْقِبْلَةَ».

(13) ـ كَيْفَ صَلاةُ الاسْتِسْقَاءِ؟

1518 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الأُمَرَاءِ إِلَى ٱبْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الاسْتِسْقَاءِ فَقَالَ ٱبْنُ عَبَّاسٍ مَا مَنَعَهُ أَنْ يَسْأَلَنِي: «خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَوَاضِعاً مُتَبَذِّلاً مُتَخَشِّعاً مُتَضَرِّعاً فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدَيْنِ وَلَمْ يَخْطُبْ خُطْبَتَكُمْ هٰذِهِ».

(14) ـ بابُ الجَهْرِ بالقِرَاءَةِ في صَلاةِ الاسْتِسْقَاءِ

1519 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ فَٱسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ».

(15) ـ القَوْلُ عند المَطَرِ

1520 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أُمْطِرَ قَالَ: «**اللَّهُمَّ ٱجْعَلْهُ صَيِّباً نَافِعاً**».

[16] The Forbiddance To Ask For Rain With The Help Of The Stars

1521- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty has said (revealed): "I've never bestowed a blessing (of rain) upon My servants but that a party of them prove ungrateful to it, when they say: '(It is due to) a certain star, and with the help of such and such a star (that it rained).'"

1522- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" the people received rain. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Would you not hear what your Lord Almighty has said (revealed) tonight? He Almighty has said (revealed): "I've never bestowed a blessing (of rain) upon My servants but that a party of them prove ungrateful to it, when they say: 'We've received rain because of such and such a star'. But as for such as has belief in me, and praises Me for my providing him with rain, it is him who has true faith in Me and he has no faith in the star; and such as says: 'We've received rain because of such and such a star': it is him who has no faith in Me, even though he has faith in the star.""

1523- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty withholds rainfall from His servants for five years, after which He sends it, a party of the people will prove infidels when they say: 'We've been given water because of the Mijdah Star (famous for rain according to the ancient Arabs before Islam).'"

[17] The Imam Asks To Withhold Rain For Fear Of Causing Harm

1524- It is narrated on the authority of Anas Ibn Malik that he said: There was shortage of rain one year, thereupon one of the Muslims stood up towards The Messenger of Allah "Allah's blessing and peace be upon him" on a Friday (while he was delivering the sermon) and said: "O Messenger of Allah! there is shortage of rain, the land has become arid, and the property has been ruined." The Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands to the sky, and no trace of cloud was visible in the sky at that time, and he stretched his hands to the extent that I saw the whiteness of his armpits, invoking Allah Almighty for rain. We had no sooner offered Friday prayer than (the land was drenched with water of rain to the extent that) the young man whose house was close to the mosque was put to trouble while returning to his family. It rained for a week and when it

(16) ـ كَرَاهِيَةُ الاسْتِمْطَارِ بِالكَوْكَبِ

1521 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلاَّ أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ: الْكَوْكَبُ وَبِالْكَوْكَبِ»**.

1522 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَالَ: **«أَلَمْ تَسْمَعُوا مَاذَا قَالَ رَبُّكُمُ اللَّيْلَةَ؟ قَالَ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلاَّ أَصْبَحَ طَائِفَةٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ، مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَأَمَّا مَنْ آمَنَ بِي وَحَمِدَنِي عَلَى سُقْيَايَ فَذَاكَ الَّذِي آمَنَ بِي وَكَفَرَ بِالْكَوْكَبِ وَمَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَاكَ الَّذِي كَفَرَ بِي وَآمَنَ بِالْكَوْكَبِ»**.

1523 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ عَتَّابِ بْنِ حُنَيْنٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَوْ أَمْسَكَ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ عَنْ عِبَادِهِ خَمْسَ سِنِينَ ثُمَّ أَرْسَلَهُ لأَصْبَحَتْ طَائِفَةٌ مِنَ النَّاسِ كَافِرِينَ يَقُولُونَ سُقِينَا بِنَوْءِ الْمِجْدَحِ»**.

(17) ـ مَسْأَلَةُ الإِمَامِ رَفْعَ المَطَرِ إِذَا خَافَ ضَرَرَهُ

1524 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَحَطَ الْمَطَرُ عَاماً فَقَامَ بَعْضُ الْمُسْلِمِينَ إِلَى النَّبِيِّ ﷺ فِي يَوْمِ جُمُعَةٍ فَقَالَ: يَا رَسُولَ اللَّهِ قَحَطَ الْمَطَرُ وَأَجْدَبَتِ الأَرْضُ وَهَلَكَ الْمَالُ قَالَ: فَرَفَعَ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ سَحَابَةً فَمَدَّ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ يَسْتَسْقِي اللَّهَ عَزَّ وَجَلَّ قَالَ: فَمَا صَلَّيْنَا الْجُمُعَةَ حَتَّى أَهَمَّ الشَّابَّ الْقَرِيبَ الدَّارِ الرُّجُوعَ إِلَى أَهْلِهِ

was the coming Friday, the people said: "O Messenger of Allah! The houses have been ruined, and the riders have been detained (because of the flood of water)." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled (and wondered) at the fact that mankind is swift to become exhausted, and said (while beckoning) with his hands: "O Allah! let it be round and not over us!" then it (the sky) became clear over Medina.

[18] The Imam Raises Both His Hands While Invoking Allah To Withhold Rain

1525- It is narrated on the authority of Anas Ibn Malik that he said: Once in the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", people were afflicted with drought. While The Prophet "Allah's blessing and peace be upon him" was on the pulpit, delivering the sermon on a Friday, a Bedouin stood up and said: "O Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)." So The Messenger of Allah "Allah's blessing and peace be upon him" raised his hands. At that time there was no trace of cloud visible in the sky. By Him in Whose Hand my soul is! As soon as he had lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of The Messenger of Allah "Allah's blessing and peace be upon him". It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to save us)." So The Prophet "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds, and the valley (of Qanat) flooded with water. None came from outside (Medina) but that he talked about the abundant rain.

فَدَامَتْ جُمُعَةً فَلَمَّا كَانَتِ الْجُمُعَةُ الَّتِي تَلِيهَا قَالُوا يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَٱحْتَبَسَ الرُّكْبَانُ قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ لِسُرْعَةِ مَلاَلَةِ ٱبْنِ آدَمَ وَقَالَ بِيَدَيْهِ: «**اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا**» فَتَكَشَّطَتْ عَنِ الْمَدِينَةِ.

(18) ـ بابُ رَفْعِ الإمَامِ يَدَيْهِ عند مَسْأَلَةِ إمْسَاكِ المَطَرِ

1525 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَنْبَأَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أَصَابَ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَقَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ فَٱدْعُ اللَّهَ لَنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، وَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهَا حَتَّى ثَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ فَمُطِرْنَا يَوْمَنَا ذٰلِكَ وَمِنَ الْغَدِ وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةِ الأُخْرَى فَقَامَ، ذٰلِكَ الأَعْرَابِيُّ أَوْ قَالَ غَيْرَهُ فَقَالَ: يَا رَسُولَ اللَّهِ تَهَدَّمَ الْبِنَاءُ وَغَرِقَ الْمَالُ فَٱدْعُ اللَّهَ لَنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: «**اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا**» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلاَّ انْفَرَجَتْ حَتَّى صَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ، وَسَالَ الْوَادِي وَلَمْ يَجِيءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ أَخْبَرَ بِالْجَوْدِ».

(18) THE BOOK OF FEAR PRAYER

1526- It is narrated on the authority of Tha'labah Ibn Zahdam that he said: We were with Sa'id Ibn Al-As in Tabristan, and Hudhaifah Ibn Al-Yaman was with us, when he (Sa'id) asked: "Who among you has offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifah said: "I've done." He described: the Messenger of Allah "Allah's blessing and peace be upon him" led one of both groups in one rak'ah, and they were standing behind him, with the other group standing between him and the enemy. He led the group next to him in one rak'ah, and then those retreated and the others moved forward to take their places whom he led in the other rak'ah.

1527- It is narrated on the authority of Tha'labah Ibn Zahdam that he said: We were with Sa'id Ibn Al-As in Tabristan when he asked: "Who among you has offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifah said: "I've done." Hudhaifah then stood and the people aligned behind him in two rows: one behind him and the other facing the enemy, and he led the row behind him in one rak'ah, and then those retreated and the others moved forward to take their places whom he led in the other rak'ah; but they did not offer the missing rak'ah.

1528- It is narrated on the authority of Zaid Ibn Thabit from the Messenger of Allah "Allah's blessing and peace be upon him" that he offered the fear prayer the like of that described by Hudhaifah.

1529- It is narrated on the authority of Ibn Abbas that he said: The prayer was enjoined upon you by Allah Almighty on the tongue of your Prophet "Allah's blessing and peace be upon him" as four rak'ahs for the prayer on residence, two rak'ahs for the prayer on journey, and one rak'ah for the fear prayer.

1530-It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered the fear prayer in (the holy battle of) Dhu-Qarad: the people aligned behind him in two rows: one behind him and the other facing the enemy, and he led the row behind him in one rak'ah, and then those retreated and took the places of these (who did not pray) and the others moved forward (to take their places) whom he led in the other rak'ah; but they did not offer the missing rak'ah.

1531- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" stood (to offer prayer) and the people stood with him, and he said Takbir and they said

(18) ـ كِتَابُ صَلاةِ الخَوْفِ

1526 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: «كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبَرِسْتَانَ وَمَعَنَا حُذَيْفَةُ بْنُ الْيَمَانِ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ فَقَالَ حُذَيْفَةُ: أَنَا فَوَصَفَ فَقَالَ صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ بِطَائِفَةٍ رَكْعَةً صَفٌّ خَلْفَهُ وَطَائِفَةٍ أُخْرَى بَيْنَهُ وَبَيْنَ الْعَدُوِّ فَصَلَّى بِالطَّائِفَةِ الَّتِي تَلِيهِ رَكْعَةً ثُمَّ نَكَصَ هؤُلاَءِ إِلَى مَصَافِّ أُولَئِكَ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً».

1527 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَشْعَثُ بْنُ سُلَيْمٍ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: «كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبَرِسْتَانَ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ فَقَالَ حُذَيْفَةُ: أَنَا. فَقَامَ حُذَيْفَةُ فَصَفَّ النَّاسَ خَلْفَهُ صَفَّيْنِ صَفاً خَلْفَهُ وَصَفاً مُوَازِيَ الْعَدُوِّ فَصَلَّى بِالَّذِي خَلْفَهُ رَكْعَةً ثُمَّ انْصَرَفَ هؤلاَءِ إِلَى مَكَانِ هؤُلاَءِ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً وَلَمْ يَقْضُوا».

1528 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي الرُّكَيْنُ بْنُ الرَّبِيعِ عَنِ الْقَاسِمِ بْنِ حَسَّانٍ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ مِثْلَ صَلاَةِ حُذَيْفَةَ.

1529 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الأَخْنَسِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «فَرَضَ اللَّهُ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعاً وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً».

1530 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِذِي قَرَدٍ وَصَفَّ النَّاسُ خَلْفَهُ صَفَّيْنِ صَفاً خَلْفَهُ وَصَفاً مُوَازِيَ الْعَدُوِّ فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَةً ثُمَّ انْصَرَفَ هؤُلاَءِ إِلَى مَكَانِ هؤلاَءِ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً وَلَمْ يَقْضُوا».

1531 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بْنِ عَبَّاسٍ قَالَ: «قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَ النَّاسُ مَعَهُ فَكَبَّرَ وَكَبَّرُوا ثُمَّ رَكَعَ وَرَكَعَ أُنَاسٌ مِنْهُمْ ثُمَّ سَجَدَ

Takbir with him (to assume the prayer), and he bowed, and a party of them bowed with him, and he prostrated, and they prostrated (with him). Then he stood to offer the other rak'ah, and those who (offered first rak'ah with him in which they) prostrated retreated to guard their brothers (who did not bow and prostrate), and the other party moved forward and offered bowing and prostration with the Messenger of Allah "Allah's blessing and peace be upon him". In this way, all the people were in prayer, magnifying Allah, but at the same time, they were guarding each other.

1532- It is narrated on the authority of Ibn Abbas that he said: The fear prayer was but two rak'ahs, like the prayer of your guards behind your imams, except that they offered it in succession (one group prostrated with him after the other): they were all with the Messenger of Allah "Allah's blessing and peace be upon him", and a party of them stood (facing the enemy) and the other party prostrated with him, and when the Messenger of Allah "Allah's blessing and peace be upon him" stood they all stood with him, and when he bowed, they all bowed with him, and when he prostrated, those who were standing (who did not prostrate) at the first time prostrated with him, and when the Messenger of Allah "Allah's blessing and peace be upon him" and those who were with him sat at the conclusion of their prayer, those who were standing prostrated with themselves, and then the Messenger of Allah "Allah's blessing and peace be upon him" gathered them all when he uttered the end salutation.

1533- It is narrated on the authority of Salih Ibn Khawat from Sahl Ibn Abu Hathmah that the Messenger of Allah "Allah's blessing and peace be upon him" led them in the fear prayer: He made a row align behind him and the other facing the enemy, and he led those (behind him) in one rak'ah, and then they went and the others came (and took their places) whom he led in another rak'ah, and each stood and offered the other rak'ah (with themselves), one after the other.

1534- It is narrated on the authority of Salih Ibn Khawat who transmitted from those, who offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the (holy battle of) Patches, that one of the two groups (into which the army was divided in order to offer the prayer) aligned behind him, and the other stood facing the enemy. He prayed one Rak'ah with those who were with him. Then, he kept standing, and they completed their prayer (by performing another Rak'ah). then, they turned away and aligned facing the enemy, and (those of) the other group came, with whom he prayed the remaining Rak'ah. he kept

وَسَجَدُوا ثُمَّ قَامَ إِلَى الرَّكْعَةِ الثَّانِيَةِ فَتَأَخَّرَ الَّذِينَ سَجَدُوا مَعَهُ وَحَرَسُوا إِخْوَانَهُمْ وَأَتَتِ الطَّائِفَةُ الأُخْرَى فَرَكَعُوا مَعَ النَّبِيِّ ﷺ وَسَجَدُوا وَالنَّاسُ كُلُّهُمْ فِي صَلاَةٍ يُكَبِّرُونَ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضاً».

1532 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي. قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: «مَا كَانَتْ صَلاَةُ الْخَوْفِ إِلاَّ سَجْدَتَيْنِ كَصَلاَةِ أَحْرَاسِكُمْ هَؤُلاَءِ الْيَوْمَ خَلْفَ أَئِمَّتِكُمْ هَؤُلاَءِ إِلاَّ أَنَّهَا كَانَتْ عُقَباً، قَامَتْ طَائِفَةٌ مِنْهُمْ وَهُمْ جَمِيعاً مَعَ رَسُولِ اللَّهِ ﷺ وَسَجَدَتْ مَعَهُ طَائِفَةٌ مِنْهُمْ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعاً ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعاً ثُمَّ سَجَدَ فَسَجَدَ مَعَهُ الَّذِينَ كَانُوا قِيَاماً أَوَّلَ مَرَّةٍ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِرِ صَلاَتِهِمْ سَجَدَ الَّذِينَ كَانُوا قِيَاماً لأَنْفُسِهِمْ ثُمَّ جَلَسُوا فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بِالتَّسْلِيمِ».

1533 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ خَوَّاتٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمْ صَلاَةَ الْخَوْفِ فَصَفَّ صَفّاً خَلْفَهُ وَصَفّاً مُصَافُّو الْعَدُوِّ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ ذَهَبَ هٰؤُلاءِ وَجَاءَ أُولٰئِكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَامُوا فَقَضُوا رَكْعَةً رَكْعَةً».

1534 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلاَةَ الْخَوْفِ: «أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِماً وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وِجَاهَ الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمْ

sitting, and they completed their prayer (by offering another Rak'ah). then, he uttered the end salutation.

1535- It is narrated on the authority of Salim from his father (Ibn Umar) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer (and he offered) one rak'ah with one of the two groups (of the army), while the other was (standing) facing the enemy. Then, they (of the first group) turned and replaced their companions (of the other group), facing the enemy. Then those (of the other group) came, with whom The Prophet "Allah's blessing and peace be upon him" offered one rak'ah. then, The Prophet "Allah's blessing and peace be upon him" uttered the end salutation, and those (of the first group) prayed (another) rak'ah, and those (of the other group) prayed (another) rak'ah (in order that the fear prayer offered by both groups should become two rak'ahs).

1536- It is narrated on the authority of Abdullah Ibn Umar that he said: I took part in a holy battle with Allah's Apostle "Allah's blessing and peace be upon him" in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle "Allah's blessing and peace be upon him" stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle "Allah's blessing and peace be upon him" and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed, and those who had not prayed came (and took their places), with whom Allah's Apostle "Allah's blessing and peace be upon him" bowed and performed two prostrations and finished his prayer with the end salutation. Then every one of the Muslims bowed once and performed two prostrations individually.

1537- It is narrated on the authority of Az-Zuhri that he said: Abdullah Ibn Umar reported that he offered the fear prayer with Allah's Apostle "Allah's blessing and peace be upon him". He said: Allah's Apostle "Allah's blessing and peace be upon him" said Takbir (to assume the prayer) and one party of us aligned behind him and the other party of us came to face the enemy. Allah's Apostle "Allah's blessing and peace be upon him" bowed and performed two prostrations with them. Then that party left and stood facing the enemy, and the other party (who had not prayed) came and prayed with Allah's Apostle "Allah's blessing and peace be upon him", with whom he did the same (as he had done with the first party i.e. he bowed and performed two prostrations) and then he finished his prayer with the end salutation. Then every one of the two parties stood and offered one bowing and two prostrations individually.

الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاَتِهِ ثُمَّ ثَبَتَ جَالِساً وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ».

1535 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ ثُمَّ انْطَلَقُوا فَقَامُوا فِي مَقَامِ أُولَئِكَ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هٰؤُلاَءِ فَقَضُوا رَكْعَتَهُمْ وَقَامَ هٰؤُلاَءِ فَقَضُوا رَكْعَتَهُمْ».

1536 ـ أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ بَقِيَّةَ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: «غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ وَصَافَفْنَاهُمْ فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَقَامَتْ طَائِفَةٌ مِنَّا مَعَهُ وَأَقْبَلَ طَائِفَةٌ عَلَى الْعَدُوِّ فَرَكَعَ رَسُولُ اللَّهِ ﷺ وَمَنْ مَعَهُ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوا فَكَانُوا مَكَانَ أُولَئِكَ الَّذِينَ لَمْ يُصَلُّوا وَجَاءَتِ الطَّائِفَةُ الَّتِي لَمْ تُصَلِّ فَرَكَعَ بِهِمْ رَكْعَةً وَسَجْدَتَيْنِ ثُمَّ سَلَّمَ رَسُولُ اللَّهِ ﷺ فَقَامَ كُلُّ رَجُلٍ مِنَ الْمُسْلِمِينَ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجْدَتَيْنِ».

1537 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ عَنْ عَبْدِ اللَّهِ بْنِ يُوسُفَ قَالَ: أَنْبَأَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الزُّهْرِيِّ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُحَدِّثُ: أَنَّهُ صَلَّى صَلاَةَ الْخَوْفِ مَعَ رَسُولِ اللَّهِ ﷺ قَالَ: كَبَّرَ النَّبِيُّ ﷺ وَصَفَّ خَلْفَهُ طَائِفَةٌ مِنَّا، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ فَرَكَعَ بِهِمُ النَّبِيُّ ﷺ رَكْعَةً وَسَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلُّوا مَعَ النَّبِيِّ ﷺ فَفَعَلَ مِثْلَ ذٰلِكَ، ثُمَّ سَلَّمَ ثُمَّ قَامَ كُلُّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ فَصَلَّى لِنَفْسِهِ رَكْعَةً وَسَجْدَتَيْنِ».

1538- It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" led the fear prayer. Allah's Apostle "Allah's blessing and peace be upon him" said Takbir (to assume the prayer) and one party of us prayed behind him and the other party of us came to face the enemy. Allah's Apostle "Allah's blessing and peace be upon him" bowed and performed two prostrations with them. Then that party left without concluding the prayer with the end salutation, and stood and took their positions facing the enemy, and the other party (who had not prayed) came and aligned behind Allah's Apostle "Allah's blessing and peace be upon him", with whom he bowed and performed two prostrations and then Allah's Apostle "Allah's blessing and peace be upon him" finished his prayer with the end salutation. In this way he completed (a two rak'ah prayer of) two bowings and four prostrations. Then every one of the two parties stood and offered one bowing and two prostrations individually.

1539- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer on one of his days (of fighting the enemy): a group of them stood behind him and the other stood facing the enemy, and he led those behind him in one rak'ah, and then they went and the others came (and took their places) whom he led in another rak'ah, and then each offered the other rak'ah, one after the other.

1540- It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam asked Abu Hurairah: "Have you ever offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative. Marwan asked him: "When has it been?" Abu Hurairah said: "During the holy battle of Najd: The Messenger of Allah "Allah's blessing and peace be upon him" stood for the Asr prayer, and a group stood behind him, and the other group stood in the face of the enemy, with their backs towards the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (of assuming the prayer) and all did so with him, i.e. those next to him, and those standing in the face of the enemy. The Messenger of Allah "Allah's blessing and peace be upon him" offered one rak'ah, (in which he bowed) and prostrated, and those next to him bowed and prostrated with him, while the others kept standing in the face of the enemy. Then, the Messenger of Allah "Allah's blessing and peace be upon him" stood, and so did the group next to him, who turned and went to be in the face of the enemy, while those who had been in the face of the enemy came forward and (offered a rak'ah in which they) bowed and

1538 ـ أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ عَنِ الْعَلاَءِ وَأَبِي أَيُّوبَ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ قَامَ فَكَبَّرَ فَصَلَّى خَلْفَهُ طَائِفَةٌ مِنَّا وَطَائِفَةٌ مُوَاجِهَةَ الْعَدُوِّ فَرَكَعَ بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوا وَلَمْ يَسْلِّمُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ فَصَفُّوا مَكَانَهُمْ وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَفُّوا خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِهِمْ رَكْعَةً وَسَجْدَتَيْنِ ثُمَّ سَلَّمَ رَسُولُ اللَّهِ ﷺ وَقَدْ أَتَمَّ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ ثُمَّ قَامَتِ الطَّائِفَتَانِ فَصَلَّى كُلُّ إِنْسَانٍ مِنْهُمْ لِنَفْسِهِ رَكْعَةً وَسَجْدَتَيْنِ».

قَالَ أَبُو بَكْرِ بْنِ السُّنِّيِّ: الزُّهْرِيُّ سَمِعَ مِنَ ابْنِ عُمَرَ حَدِيثَيْنِ وَلَمْ يَسْمَعْ هٰذَا مِنْهُ.

1539 ـ أَخْبَرَنَا عَبْدُ الأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ذَهَبُوا وَجَاءَ الآخَرُونَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً».

1540 ـ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ ح وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالاَ: حَدَّثَنَا أَبُو الأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ: أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ؟ فَقَالَ أَبُو هُرَيْرَةَ: نَعَمْ. قَالَ: مَتَى؟ قَالَ: عَامَ غَزْوَةِ نَجْدٍ: «قَامَ رَسُولُ اللَّهِ ﷺ لِصَلاَةِ الْعَصْرِ وَقَامَتْ مَعَهُ طَائِفَةٌ وَطَائِفَةٌ أُخْرَى مُقَابِلَ الْعَدُوِّ وَظُهُورُهُمْ إِلَى الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَّرُوا جَمِيعاً الَّذِينَ مَعَهُ وَالَّذِينَ يُقَابِلُونَ الْعَدُوَّ ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَاحِدَةً وَرَكَعَتْ مَعَهُ الطَّائِفَةُ الَّتِي تَلِيهِ

prostrated, and the Messenger of Allah "Allah's blessing and peace be upon him" kept standing. When they stood, the Messenger of Allah "Allah's blessing and peace be upon him" offered another rak'ah (in which he bowed) and prostrated, and these next to him bowed and prostrated with him. The group which had been in the face of the enemy came forward and offered another rak'ah (in which they bowed and) prostrated, while the Messenger of Allah "Allah's blessing and peace be upon him" and those next to him kept sitting. Then, the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, and they all uttered the end salutation after him. In this way, the Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs, and every one of the people offered two rak'ahs (one with the Messenger of Allah "Allah's blessing and peace be upon him", and another by himself).

1541- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was encamping (in the area) between Dajnan and Usfan, besieging the pagans, when the pagans said: "There is a prayer (i.e. Asr) waiting those (Muslims), and it is much dearer to them than their offspring, male and female. So, make your decision, and overtake them by a sudden attack." Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and ordered him to divide his companions into two halves, and to lead in prayer a party of them, and make the other in the face of the enemy, taking their precautions and arms: i.e. to pray a rak'ah with them, after which they should retreat, and the others (who have not yet prayed) should come forward, with whom the Messenger of Allah "Allah's blessing and peace be upon him" should pray one rak'ah. In this way, they will have prayed one rak'ah each with the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" will have prayed two rak'ahs.

1542- It is narrated on the authority of Yazid Al-Faqir that Jabir told him that once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Fear prayer. He divided them into two rows, one in front of him and another behind him. He offered with those who were behind him a single rak'ah of one bowing and two prostrations. Then, they came forward until they took the position of their companions (of the other group), who, in turn, returned back to replace them (behind the Messenger of Allah "Allah's blessing and peace be upon him"). The Messenger of Allah "Allah's blessing and peace be upon him" prayed with them a single rak'ah of one bowing and

ثُمَّ سَجَدَ وَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ وَالآخَرُونَ قِيَامٌ مُقَابِلَ الْعَدُوِّ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ ثُمَّ قَامُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً أُخْرَى وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ مَعَهُ ثُمَّ كَانَ السَّلاَمُ فَسَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا جَمِيعاً فَكَانَ لِرَسُولِ اللَّهِ ﷺ رَكْعَتَانِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَتَانِ رَكْعَتَانِ».

1541 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدٍ الْهُنَائِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَقِيقٍ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ نَازِلاً بَيْنَ ضَجْنَانَ وَعُسْفَانَ مُحَاصِرَ الْمُشْرِكِينَ فَقَالَ الْمُشْرِكُونَ: إِنَّ لِهٰؤُلاَءِ صَلاَةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَبْنَائِهِمْ وَأَبْكَارِهِمْ أَجْمِعُوا أَمْرَكُمْ ثُمَّ مِيلُوا عَلَيْهِمْ مَيْلَةً وَاحِدَةً فَجَاءَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَأَمَرَهُ أَنْ يَقْسِمَ أَصْحَابَهُ نِصْفَيْنِ فَيُصَلِّيَ بِطَائِفَةٍ مِنْهُمْ وَطَائِفَةٌ مُقْبِلُونَ عَلَى عَدُوِّهِمْ قَدْ أَخَذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَيُصَلِّيَ بِهِمْ رَكْعَةً ثُمَّ يَتَأَخَّرَ هٰؤُلاَءِ وَيَتَقَدَّمَ أُولٰئِكَ فَيُصَلِّيَ بِهِمْ رَكْعَةً تَكُونُ لَهُمْ مَعَ النَّبِيِّ ﷺ رَكْعَةً رَكْعَةً وَلِلنَّبِيِّ ﷺ رَكْعَتَانِ».

1542 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمْ صَلاَةَ الْخَوْفِ فَقَامَ صَفٌّ بَيْنَ يَدَيْهِ وَصَفٌّ خَلْفَهُ صَلَّى بِالَّذِينَ

two prostrations. Then, he concluded with the End Salutation. In this way, it was a two-rak'ah prayer for the Messenger of Allah "Allah's blessing and peace be upon him", and a one-rak'ah prayer for the people.

1543- It is narrated on the authority of Jabir Ibn Abdullah that he said: While we were taking part with the Messenger of Allah "Allah's blessing and peace be upon him" in a certain fight, the prayer was established. The Messenger of Allah "Allah's blessing and peace be upon him" got up and aligned a group of people behind him, and another in the face of the enemy. He offered with those (behind him) a single rak'ah of one bowing and two prostrations. Then, they went to take the position of the other group of people, who, in turn, came back (to replace them behind the Messenger of Allah "Allah's blessing and peace be upon him"), and the Messenger of Allah "Allah's blessing and peace be upon him" offered with them a single rak'ah of one bowing and two prostrations. Then, the Messenger of Allah "Allah's blessing and peace be upon him" (rose and) sat, and concluded the prayer with the End Salutation, followed by those behind him, and then those of the other group. (In this way, it was a two-rak'ah prayer for the Messenger of Allah "Allah's blessing and peace be upon him", and a one-rak'ah prayer for the people of each group, one after another).

1544- It is narrated on the authority of Jabir Ibn Abdullah that he said: We offered prayer of fear with The Messenger of Allah "Allah's blessing and peace be upon him". We drew ourselves up in two rows, one row behind him with the enemy between us and the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and we all said it. He then bowed and we all bowed. He then raised his head from bowing, and we all raised (our heads). When The Messenger of Allah "Allah's blessing and peace be upon him" intended to fall down in prostration he prostrated along with the row next to him, and the rear row kept standing (in the face of the enemy) when the Messenger of Allah "Allah's blessing and peace be upon him" and the row next to him rose (from bowing). When The Messenger of Allah "Allah's blessing and peace be upon him" and the row next to him (completed the prostration and) rose, then the rear row fell down in prostration while being in their positions. Then the front row which was close to The Messenger of Allah "Allah's blessing and peace be upon him" went to the rear and the rear row went to the front, and each exchanged the positions. Then The Messenger of Allah "Allah's blessing and peace be upon him" bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). When The Messenger of Allah "Allah's blessing and peace be upon him" intended to fall down in prostration he

خَلْفَهُ رَكْعَةً وَسَجْدَتَيْنِ ثُمَّ تَقَدَّمَ هٰؤُلاَءِ حَتَّى قَامُوا فِي مَقَامِ أَصْحَابِهِمْ وَجَاءَ أُولٰئِكَ فَقَامُوا مَقَامَ هٰؤُلاَءِ وَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَسَجْدَتَيْنِ ثُمَّ سَلَّمَ فَكَانَتْ لِلنَّبِيِّ ﷺ رَكْعَتَانِ وَلَهُمْ رَكْعَةٌ».

1543 ـ أَخْبَرَنَا أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ الْمَسْعُودِيُّ قَالَ: أَنْبَأَنِي يَزِيدُ الْفَقِيرُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَأُقِيمَتِ الصَّلاَةُ فَقَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتْ خَلْفَهُ طَائِفَةٌ وَطَائِفَةٌ مُوَاجِهَةَ الْعَدُوِّ فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَةً وَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ إِنَّهُمُ انْطَلَقُوا فَقَامُوا مَقَامَ أُولٰئِكَ الَّذِينَ كَانُوا فِي وَجْهِ الْعَدُوِّ وَجَاءَتْ تِلْكَ الطَّائِفَةُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ سَلَّمَ فَسَلَّمَ الَّذِينَ خَلْفَهُ وَسَلَّمَ أُولٰئِكَ».

1544 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ الدِّرْهَمِيُّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالاَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ فَقُمْنَا خَلْفَهُ صَفَّيْنِ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا وَرَكَعَ وَرَكَعْنَا وَرَفَعَ وَرَفَعْنَا فَلَمَّا انْحَدَرَ لِلسُّجُودِ سَجَدَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ يَلُونَهُ وَقَامَ الصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِينَ يَلُونَهُ ثُمَّ سَجَدَ الصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللَّهِ ﷺ فِي أَمْكِنَتِهِمْ ثُمَّ تَأَخَّرَ

prostrated along with the row next to him, and the others of (the rear row) kept standing (in the face of the enemy). When The Messenger of Allah "Allah's blessing and peace be upon him" and the row next to him (completed the prostration and) rose, then the others (of the rear row) fell down in prostration (while being in their positions). Then The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation (and we also uttered the end salutation).

1545- It is narrated on the authority of Jabir that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in (an area known as) Nakhl, and the enemies were between us and the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and they all said so. He bowed and they all bowed. The Messenger of Allah "Allah's blessing and peace be upon him" fell down in prostration and the row next to him prostrated with him, and the others kept standing to guard them. When they stood up, the others (of the second row) fell down in prostration while being in their very place. Then (the first row went to the rear, and) the second row came to the front and occupied the place of the first row. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Allah is Greater", and they all said so. He then bowed, and they all bowed. He then raised (his head from bowing) and they all raised (their heads from bowing). then The Messenger of Allah "Allah's blessing and peace be upon him" fell down in prostration followed by the row next to him, and the second row remained standing to guard them. When they completed the prostration and sat, the others also prostrated while being in their positions. The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation. Jabir said: just as your rulers offer prayer.

1546- It is narrated on the authority of Abu Ayyash Az-Zuraqi: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in Usfan when we faced the infidels under the leadership of Khalid Ibn Al-Walid, and they were standing between us and the Qiblah. When the Messenger of Allah "Allah's blessing and peace be upon him" led them in the Zhuhr prayer, they (the infidels) said to one another: "Now, a prayer (i.e. Asr) will come upon them, which is much dearer to them than their offspring and themselves." The Messenger of Allah "Allah's blessing and peace be upon him" led them in Asr prayer: he made them align in two rows behind him. When he bowed, they all bowed after him. When he raised (his head) they raised (theirs). Then, the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration with the row next to him, while the people of the other were standing (to safeguard those who prostrated). When

الصَّفُّ الَّذِينَ كَانُوا يَلُونَ النَّبِيَّ ﷺ وَتَقَدَّمَ الصَّفُّ الآخَرُ فَقَامُوا فِي مَقَامِهِمْ وَقَامَ هٰؤُلاَءِ فِي مَقَامِ الآخَرِينَ قِيَاماً وَرَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا ثُمَّ رَفَعَ وَرَفَعْنَا فَلَمَّا انْحَدَرَ لِلسُّجُودِ سَجَدَ الَّذِينَ يَلُونَهُ وَالآخَرُونَ قِيَامٌ فَلَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ يَلُونَهُ سَجَدَ الآخَرُونَ ثُمَّ سَلَّمَ».

1545 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَّرُوا جَمِيعاً ثُمَّ رَكَعَ فَرَكَعُوا جَمِيعاً ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفُّ الَّذِي يَلِيهِ وَالآخَرُونَ قِيَامٌ يَحْرُسُونَهُمْ فَلَمَّا قَامُوا سَجَدَ الآخَرُونَ مَكَانَهُمُ الَّذِي كَانُوا فِيهِ ثُمَّ تَقَدَّمَ هٰؤُلاَءِ إِلَى مَصَافِّ هٰؤُلاَءِ فَرَكَعَ فَرَكَعُوا جَمِيعاً ثُمَّ رَفَعَ فَرَفَعُوا جَمِيعاً ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفُّ الَّذِينَ يَلُونَهُ وَالآخَرُونَ قِيَامٌ يَحْرُسُونَهُمْ فَلَمَّا سَجَدُوا وَجَلَسُوا سَجَدَ الآخَرُونَ مَكَانَهُمْ ثُمَّ سَلَّمَ قَالَ جَابِرٌ كَمَا يَفْعَلُ أُمَرَاؤُكُمْ».

1546 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ قَالَ شُعْبَةُ: كَتَبَ بِهِ إِلَيَّ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ مِنْهُ يُحَدِّثُ وَلٰكِنِّي حَفِظْتُهُ قَالَ ٱبْنُ بَشَّارٍ فِي حَدِيثِهِ: حِفْظِي مِنَ الْكِتَابِ: «أَنَّ النَّبِيَّ ﷺ كَانَ مُصَافَّ الْعَدُوِّ بِعُسْفَانَ وعَلَى الْمُشْرِكِينَ خَالِدُ بْنُ الْوَلِيدِ فَصَلَّى بِهِمُ النَّبِيُّ ﷺ الظُّهْرَ قَالَ الْمُشْرِكُونَ إِنَّ لَهُمْ صَلاَةً بَعْدَ هٰذِهِ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَمْوَالِهِمْ وَأَبْنَائِهِمْ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ الْعَصْرَ فَصَفَّهُمْ صَفَّيْنِ خَلْفَهُ فَرَكَعَ بِهِمْ رَسُولُ اللَّهِ ﷺ جَمِيعاً فَلَمَّا رَفَعُوا رُؤُوسِهِمْ سَجَدَ بِالصَّفِّ

they rose from prostration, these of the rear row prostrated, building upon their bowing they offered with the Messenger of Allah "Allah's blessing and peace be upon him". Then, those of the front row retreated, and the rear row came forward and both exchanged positions. When the Messenger of Allah "Allah's blessing and peace be upon him" bowed, they all bowed. When he raised (his head) they all raised (theirs). Then, the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration with the row next to him (while the others were standing to safeguard them). When they finished from their prostration, the others (who were standing) prostrated. Then, the Messenger of Allah "Allah's blessing and peace be upon him" concluded (the prayer) with the End Salutation.

1547- It is narrated on the authority of Abu Ayyash Az-Zuraqi: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in Usfan when we faced the infidels under the leadership of Khalid Ibn Al-Walid. When the Messenger of Allah "Allah's blessing and peace be upon him" led us in the Zhuhr prayer, they (the infidels) said to one another: "They were in such a state as if we took them by surprise (we would have overpowered them)." Then, during the period between Zhuhr and Asr, this Holy Verse: "When you (O Messenger) are with them, and stand to lead them in prayer..." was revealed. The Messenger of Allah "Allah's blessing and peace be upon him" led us in Asr prayer: he aligned us in two rows, one to pray with the Messenger of Allah "Allah's blessing and peace be upon him" and the other to safeguard them. he said Takbir (to assume the prayer) with those next to him and those who were guarding them. When he bowed, they all bowed. Then those next to him prostrated (with him) first, and then those next to him retreated, and the others came forward and prostrated. Then, the Messenger of Allah "Allah's blessing and peace be upon him" stood and offered the second rak'ah (in which he bowed) with all, i.e. those next to him and those who were guarding them. then, he prostrated with those next to him, who retreated and occupied the place of their companions, who in turn, came forward and prostrated. Then the Messenger of Allah "Allah's blessing and peace be upon him" concluded with the end salutation. In this way, everyone of each party offered two rak'ahs with the imam. The Messenger of Allah "Allah's blessing and peace be upon him" offered this prayer once again near (the dwelling places of) Banu Sulaim.

1548- It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer: he offered a two-rak'ah prayer with a party of the people, which he concluded with the end salutation. Then, the Messenger of Allah "Allah's blessing and

الَّذِي يَلِيهِ وَقَامَ الآخَرُونَ فَلَمَّا رَفَعُوا رُؤُوسَهُمْ مِنَ السُّجُودِ سَجَدَ الصَّفُّ الْمؤَخَّرُ بِرُكُوعِهِمْ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ وَتَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فِي مقَامِ صَاحِبِهِ ثُمَّ رَكَعَ بِهِمْ رَسُولُ اللَّهِ ﷺ جَمِيعاً فَلَمَّا رَفَعُوا رُؤُوسَهُمْ مِنَ الرُّكُوعِ سَجَدَ الصَّفُّ الَّذِي يَلِيهِ وَقَامَ الآخَرُونَ، فَلَمَّا فَرَغُوا مِنْ سُجُودِهِمْ سَجَدَ الآخَرُونَ ثُمَّ سَلَّمَ النبِيُّ ﷺ عَلَيْهِمْ».

1547 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِعُسْفَانَ فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الظُّهْرِ وَعَلَى الْمُشْرِكِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا مِنْهُمْ غِرَّةً وَلَقَدْ أَصَبْنَا مِنْهُمْ غَفْلَةً فَنَزَلَتْ يَعْنِي صَلاَةَ الْخَوْفِ بَيْنَ الظُّهْرِ وَالْعَصْرِ فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الْعَصْرِ فَفَرَّقَنَا فِرْقَتَيْنِ فِرْقَةٌ تُصَلِّي مَعَ النَّبِيِّ ﷺ وَفِرْقَةٌ يَحْرُسُونَهُ فَكَبَّرَ بِالَّذِينَ يَلُونَهُ وَالَّذِينَ يَحرُسُونَهُمْ ثُمَّ رَكَعَ فَرَكَعَ هٰؤُلاَءِ وَأُولٰئِكَ جَمِيعاً ثُمَّ سَجَدَ الَّذِينَ يَلُونَهُ وَتَأَخَّرَ هٰؤُلاَءِ وَالَّذِينَ يَلُونَهُ وَتَقَدَّمَ الآخَرُونَ فَسَجَدُوا، ثُمَّ قَامَ فَرَكَعَ بِهِمْ جَمِيعاً الثَّانِيَةَ بِالَّذِينَ يَلُونَهُ وَبِالَّذِينَ يَحْرُسُونَهُ، ثُمَّ سَجَدَ بِالَّذِينَ يَلُونَهُ ثُمَّ تَأَخَّرُوا فَقَامُوا فِي مَصَافِّ أَصْحَابِهِمْ وَتَقَدَّمَ الآخَرُونَ فَسَجَدُوا ثُمَّ سَلَّمَ عَلَيْهِمْ فَكَانَتْ لِكُلِّهِمْ رَكْعَتَانِ رَكْعَتَانِ مَعَ إِمَامِهِمْ وَصَلَّى مَرَّةً بِأَرْضِ بَنِي سُلَيْمٍ».

1548 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ: «أَنَّ

peace be upon him" led those of the other party in a two-rak'ah prayer which he concluded with the end salutation. In this way, the Messenger of Allah "Allah's blessing and peace be upon him" offered four rak'ahs (even though the people offered two rak'ahs).

1549- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" led (the fear prayer in which he) offered a two-rak'ah prayer with a party of his companions, which he concluded with the end salutation. Then, the Messenger of Allah "Allah's blessing and peace be upon him" led the others in a two-rak'ah prayer which he concluded with the end salutation.

1550- It is narrated on the authority of Salih Ibn Khawat Al-Ansari from Sahl Ibn Abu Hathmah that he said concerning the Fear prayer: The imam stands for prayer facing the Qiblah, with a group of his people, and the other group stand facing the enemy, and he offers one rak'ah with those (next to him) , and then they offer (another rak'ah of) bowing and two prostrations with themselves while being in their position. Then, they move to occupy the position of those (in the face of the enemy), and those (in the rear who have not offered prayer yet) come, with whom he offers (a rak'ah of) bowing and two prostrations. In this way, he will have offered two rak'ahs while they will have offered only one rak'ah. Then, they offer (another rak'ah of) bowing and two prostrations.

1551- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the fear prayer: a party of them prayed with him, and another party stood facing the enemy. He offered two rak'ahs with those (of the first party) after which they moved to occupy the position (of those of the other party who had not prayed), and those (of the other party) came with whom he offered two rak'ahs, after which he uttered the end salutation.

1552- It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer: he offered two rak'ahs with those who were standing behind him, and he offered further two rak'ahs with those who came after them. In this way, it (the fear prayer) was of four rak'ahs for the Messenger of Allah "Allah's blessing and peace be upon him" and of two rak'ahs for the people each.

رَسُولَ اللَّهِ ﷺ صَلَّى بِالْقَوْمِ فِي الْخَوْفِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِالْقَوْمِ الآخَرِينَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَصَلَّى بالنَّبِيُّ ﷺ أَرْبَعاً».

1549 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِآخَرِينَ أَيضاً رَكْعَتَيْنِ ثُمَّ سَلَّمَ».

1550 ـ أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَوَّاتٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ فِي صَلاَةِ الْخَوْفِ قَالَ: «يَقُومُ الإِمَامُ مُسْتَقْبِلَ الْقِبْلَةَ وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ قِبَلَ الْعَدُوِّ وُجُوهُهُمْ إِلَى الْعَدُوِّ فَيَرْكَعُ بِهِمْ رَكْعَةً وَيَرْكَعُونَ لأَنْفُسِهِمْ وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ وَيَذْهَبُونَ إِلَى مَقَامِ أُولٰئِكَ وَيَجِيءُ أُولٰئِكَ فَيَرْكَعُ بِهِمْ وَيَسْجُد بِهِمْ سَجْدَتَيْنِ فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ ثُمَّ يَرْكَعُونَ رَكْعَةً رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ».

1551 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ قَالَ: حَدَّثَ جَابِرُ بْنُ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَصْحَابِهِ صَلاَةَ الْخَوْفِ فَصَلَّتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ وُجُوهُهُمْ قِبَلَ الْعَدُوِّ فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ قَامُوا مَقَامَ الآخَرِينَ وَجَاءَ الآخَرُونَ فَصَلَّى بِهِم رَكْعَتَيْنِ ثُمَّ سَلَّمَ».

1552 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الأَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى صَلاَةَ الْخَوْفِ بِالَّذِينَ خَلْفَهُ رَكْعَتَيْنِ وَالَّذِينَ جَاؤُوا بَعْدُ رَكْعَتَيْنِ فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعَ رَكَعَاتٍ وَلِهٰؤُلاَءِ رَكْعَتَيْنِ رَكْعَتَيْنِ».

(19) THE BOOK OF ID PRAYER

[1]

1553- It is narrated on the authority of Anas that he said: The people of the Pre-Islamic period of ignorance had two days (as festivals)every year on which they used to play. When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina he said: "You had two days (as yearly festivals)on which you used to play, and of a surety, Allah Almighty has recompensed you with other two which are much better than them: Id Al-Fitr (breaking fast after the month of Ramadan) and Id Al-Adha (Tenth of Dhul-Hijjah, on which you slaughter sacrifice)."

[2] Setting Out To Celebrate Both Ids A Day Later

1554- It is narrated on the authority of Umair Ibn Anas Ibn Malik from one of his paternal uncles that some people saw the new moon (of the month of Shawwal, and it was almost at midday and the previous night was cloudy), and they came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him about that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered them (his companions) to break their fast, after the day rose clearly, and set out to celebrate their Id on the coming day.

[3] The Girls And Matrons Set Out To Celebrate Both Ids

1555- It is narrated on the authority of Hafsah that she said: Umm Atiyyah never mentioned The Messenger of Allah "Allah's blessing and peace be upon him" but that she used to say: "Let my father be sacrificed for him". I asked her: "Have you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying such and such (words)?" she said: "Yes, let my father be sacrificed for him. He said: "Let the virgins and the mature girls who stay often screened, and the menstruating women set out to attend the (prayer of) Id and the gathering of Muslims, and let the menstruating women avoid the praying place of people."

[4] The Menstruating Woman Should Keep Away From The Praying Place Of The People

1556- It is narrated on the authority of Muhammad that he said: I met Umm Atiyyah and asked her: "Have you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying such and such (words)?" She never mentioned The Messenger of Allah "Allah's blessing and peace be upon him" but that she used to say: "Let my father be sacrificed for him". she said: "He said: "Let the virgins and the mature girls who stay often

(19) ـ كِتَابُ صَلاةِ العِيدَيْنِ

(1) ـ [بَابٌ]

1553 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ: كَانَ لأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا فَلَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ قَالَ: **«كَانَ لَكُمْ يَوْمانِ تَلْعَبُونَ فِيهِمَا وَقَدْ أَبْدَلَكُمُ اللَّهُ بِهِمَا خَيْراً مِنْهُمَا، يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَى»**.

(2) ـ بابُ الخُرُوجِ إلى العِيدَيْنِ مِنَ الغَدِ

1554 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ عَنْ عُمُومَةٍ لَهُ: «أَنَّ قَوْماً رَأَوُا الْهِلاَلَ فَأَتَوُا النَّبِيَّ ﷺ فَأَمَرَهُمْ أَنْ يُفْطِرُوا بَعْدَ مَا ارْتَفَعَ النَّهَارُ، وَأَنْ يَخْرُجُوا إِلَى الْعِيدِ مِنَ الْغَدِ».

(3) ـ خُرُوجِ العَوَاتِقِ وذَوَاتِ الخُدُورِ في العِيدَيْنِ

1555 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ حَفْصَةَ قَالَتْ: «كَانَتْ أُمُّ عَطِيَّةَ لاَ تَذْكُرُ رَسُولَ اللَّهِ ﷺ إِلاَّ قَالَتْ: بِأَبَا. فَقُلْتُ أَسَمِعْتِ رَسُولَ اللَّهِ ﷺ يَذْكُرُ كَذَا وَكَذَا؟ فَقَالَتْ: نَعَمْ، بِأَبَا قَالَ: **«لِيَخْرُجَ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ وَالْحُيَّضُ وَيَشْهَدْنَ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ وَلْيَعْتَزِلِ الْحُيَّضُ الْمُصَلَّى»**.

(4) ـ اعْتِزَالُ الحُيَّضِ مُصَلَّى النَّاسِ

1556 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ قَالَ: لَقِيتُ أُمَّ عَطِيَّةَ فَقُلْتُ لَهَا: هَلْ سَمِعْتِ مِنَ النَّبِيِّ ﷺ؟ وَكَانَتْ إِذَا ذَكَرَتْهُ قَالَتْ بِأَبَا قَالَ:

screened set out to attend the (prayer of) Id and the gathering of Muslims, and let the menstruating women avoid the praying place of people."

[5] The Adornment Is Fitting For Both Ids

1557- It is narrated on the authority of Ibn Umar that he said: Umar saw a silken cloak being sold in the market and he brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Buy this cloak and adorn yourself with it on the Id festivals and on meeting the delegations." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "This is the dress for the one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." Then, Umar stayed as long as Allah Almighty wished, after which the Messenger of Allah "Allah's blessing and peace be upon him" sent a silken cloak to him. Umar took it and brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), even though you have sent me this!" The Prophet "Allah's blessing and peace be upon him" said: "(I have sent it to you) so that you may sell it and fulfill some of your needs with (whose price)."

[6] Offering Prayer Before The Imam On The Id Day

1558- it is narrated on the authority of Tha'labah Ibn Zahdam that Ali chose Abu Mas'ud to succeed him (in taking care of the affairs of) the people, and on the Id day he set out and said to the people: "O people! It is not out of the sunnah to offer (the Id) prayer before the imam."

[7] There Is No Adhan For (The Prayer Of) Both Ids

1559- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Id prayer before delivering the sermon, for which there was neither Adhan (call for prayer) nor Iqamah (call for prayer establishment).

[8] The Sermon On The Id Day

1560- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Prophet "Allah's blessing and peace be upon him" delivered a sermon on the day of Nahr (Sacrifice) in which he said: "The first thing to begin with on this day of ours is to pray. (After our return from the prayer) we slaughter (the sacrifices). Whoever does so, has got our Sunnah. Whoever slaughters his sacrifice before the (Id) prayer, has not offered a sacrifice, but only mutton for his family." Abu Burdah Ibn Dinar slaughtered (his goat before

«أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ فَيَشْهَدْنَ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ وَلْيَعْتَزِلِ الْحُيَّضُ مُصَلَّى النَّاسِ».

(5) ـ بَابُ الزِّينَةِ للعِيدَيْنِ

1557 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَعَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ حُلَّةً مِنَ اسْتَبْرَقٍ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ابْتَعْ هٰذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَالْوَفْدِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا هٰذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ، أَوْ إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ»**، فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُبَّةِ دِيبَاجٍ فَأَقْبَلَ بِهَا حَتَّى جَاءَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، قُلْتَ إِنَّمَا هٰذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ، ثُمَّ أَرْسَلْتَ إِلَيَّ بِهٰذِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«بِعْهَا وَتُصِبْ بِهَا حَاجَتَكَ»**.

(6) ـ الصَّلاةُ قَبْلَ الإِمَامِ يَوْمَ العِيدِ

1558 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنِ الأَشْعَثِ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ: «أَنَّ عَلِيًّا اسْتَخْلَفَ أَبَا مَسْعُودٍ عَلَى النَّاسِ فَخَرَجَ يَوْمَ عِيدٍ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مِنَ السُّنَّةِ أَنْ يُصَلَّى قَبْلَ الإِمَامِ».

(7) ـ تَرْكُ الأَذَانِ للعِيدَيْنِ

1559 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي عِيدٍ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ».

(8) ـ الخُطْبَةُ يَوْمَ العِيدِ

1560 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي زُبَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ عِنْدَ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ قَالَ: خَطَبَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقَالَ: **«إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هٰذَا أَنْ نُصَلِّيَ ثُمَّ نَذْبَحَ فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ ذٰلِكَ فَإِنَّمَا هُوَ لَحْمٌ يُقَدِّمُهُ لأَهْلِهِ»**. فَذَبَحَ أَبُو بُرْدَةَ بْنُ دِينَارٍ فَقَالَ: يَا رَسُولَ اللَّهِ عِنْدِي

the Id prayer). He said: "I have a six-month she-goat, which is dearer in my sight than a goat of one year. (Will that be sufficient as a sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Slaughter it, and (though it will be sufficient for you only this time) it shall not be sufficient (as a sacrifice) for anyone else after you."

[9] Offering The Id Prayer Before Delivering The Sermon

1561- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, and then Umar used to offer the Id prayer before delivering the sermon.

[10] Offering The Id Prayer Towards A Short Spear

1562- It is narrated on the authority of Ibn Umar that on the days of both Al-Fitr (breaking fast) and Al-Adha (Sacrifice), The Messenger of Allah "Allah's blessing and peace be upon him" used to bring out a short stick which he would fix, in order to pray towards it (so as to screen him from the passers-by for he used to offer the Id prayer in the open space).

[11] The Number Of Rak'ahs Of Which The Id Prayer Consists

1563- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Umar said: "The Friday prayer is of two rak'ahs; the prayer of (Id) Al-Fitr is of two rak'ahs; the prayer of (Id) Al-Adha is of two rak'ahs; and the prayer of journey is of two rak'ahs: and this is the full (number of rak'ahs with which they were enjoined by Allah Almighty) on the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. they are not shortened.

[12] Reciting Both Qaf And Al-Qamar In The Prayer Of Both Ids

1564- It is narrated on the authority of Ubaidullah Ibn Abdullah that he said: Umar Ibn Al-Khattab set out on the Id day and asked Abu Waqid Al-Laithi about what the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the prayer of both Al-Adha and Al-Fitr, thereupon he said: "the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in them both Surahs of Qaf and Al-Qamar."

[13] Reciting Both Al-A'la And Al-Ghashiyah In The Id Prayer

1565- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite both Surahs of Al-A'la and Al-Ghashiyah in the prayer of both Ids as well as in Friday prayer; and sometimes, the Id (of Al-Fitr or Al-Adha) happened to come on Friday, thereupon he recited them in both occasions.

جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ، قَالَ: «اذْبَحْهَا وَلَنْ تُوفِيَ عَنْ أَحَدٍ بَعْدَكَ».

(9) ـ بابُ صَلاةِ العِيدَيْنِ قَبْلَ الخُطْبَةِ

1561 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ».

(10) ـ بابُ صَلاةُ العِيدَيْنِ إلى العَنَزَةِ

1562 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُخْرِجُ الْعَنَزَةَ يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَى يُرْكِزُهَا فَيُصَلِّي إِلَيْهَا».

(11) ـ عَدَدُ صَلاةِ العِيدَيْنِ

1563 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ زُبَيْدٍ الأَيَامِيِّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى ذَكَرَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «صَلاةُ الأَضْحَى رَكْعَتَانِ وَصَلاةُ الْفِطْرِ رَكْعَتَانِ وَصَلاةُ الْمُسَافِرِ رَكْعَتَانِ وَصَلاةُ الْجُمُعَةِ رَكْعَتَانِ تَمَامٌ لَيْسَ بِقَصْرٍ عَلَى لِسَانِ النَّبِيِّ ﷺ».

(12) ـ بابُ القِرَاءَةِ في العِيدَيْنِ بـ﴿قاف﴾ و﴿اقْتَرَبَتْ﴾

1564 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ضَمْرَةُ بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: «خَرَجَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَوْمَ عِيدٍ، فَسَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي هٰذَا الْيَوْمِ؟ فَقَالَ: بـ: ﴿قَافٍ﴾ وَ﴿اقْتَرَبَتْ﴾».

(13) ـ بابُ القِرَاءَةِ في العِيدَيْنِ بـ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ و﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾

1565 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمِ الْجُمُعَةِ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝١﴾ وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ بِهِمَا».

[14] Delivering The Sermon On The Id Day After Offering Prayer

1566- It is narrated on the authority of Ibn Abbas that he said: I bear witness that I attended the Id prayer with The Messenger of Allah "Allah's blessing and peace be upon him", in which he started with offering the prayer before delivering the sermon, and (after he had finished from the prayer) he delivered the sermon.

1567- It is narrated on the authority of Al-Bara' Ibn Azib that he said: On the day of Sacrifice, The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with his sermon after offering the prayer.

[15] Giving The Freedom To Choose To Sit (To Listen To) The Sermon Of Both Ids

1568- It is narrated on the authority of Abdullah Ibn As-Sa'ib that after The Messenger of Allah "Allah's blessing and peace be upon him" had offered the Id prayer he said: "He, who likes to turn away, let him do so, and he who likes to remain (sitting to listen) to the sermon, let him do so."

[16] The Embellishment For The Sermon Of Both Ids

1569- It is narrated on the authority of Abu Ramthah that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" delivering the sermon, while having two green Burdahs.

[17] Delivering The Sermon While Being On A Camel

1570- It is narrated on the authority of Abu Kahil Al-Ahmasi that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" delivering the sermon, while being on a she-camel, and (Bilal the) Abyssinian man was holding its nosestring.

[18] The Imam Delivers The Sermon While Standing

1571- It is narrated on the authority of Simak that he said: I asked Jabir: "Did The Messenger of Allah "Allah's blessing and peace be upon him" deliver his sermons while standing?" he said: " The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermons while standing, and (after the first sermon) he would sit for a while after which he would stand (and resume his second sermon)."

[19] The Imam Delivers The Sermon While Standing, Reclining Against Somebody

1572- It is narrated on the authority of Jabir Ibn Abdullah that he said: I attended with The Messenger of Allah "Allah's blessing and peace be upon

(14) ـ بابُ الخُطْبَةِ في العِيدَيْنِ بعد الصَّلاة

1566 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ أَيُّوبَ يُخْبِرُ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ٱبْنَ عَبَّاسٍ يَقُولُ: «أَشْهَدُ أَنِّي شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ».

1567 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «**خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلاَةِ**».

(15) ـ التَّخْيِيرُ بين الجُلُوسِ في الخُطْبَةِ للعِيدَيْنِ

1568 ـ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الْعِيدَ قَالَ: «**مَنْ أَحَبَّ أَنْ يَنْصَرِفَ فَلْيَنْصَرِفْ وَمَنْ أَحَبَّ أَنْ يُقِيمَ لِلْخُطْبَةِ فَلْيُقِمْ**».

(16) ـ الزِّينَةُ للخُطْبَةِ للعِيدَيْنِ

1569 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ عَنْ أَبِيهِ عَنْ أَبِي رِمْثَةَ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ».

(17) ـ الخُطْبَةُ على البَعِيرِ

1570 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قال: حَدَّثنا ابْنُ أَبِي زَائِدَةَ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَخِيهِ عَنْ أَبِي كَاهِلٍ الأَحْمَسِيِّ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ وَحَبَشِيٌّ آخِذٌ بِخِطَامِ النَّاقَةِ».

(18) ـ قِيَامُ الإمَامِ في الخُطْبَةِ

1571 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِراً أَكَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِماً؟ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِماً ثُمَّ يَقْعُدُ قَعْدَةً ثُمَّ يَقُومُ».

(19) ـ قِيَامُ الإمَامِ في الخُطْبَةِ مُتَوَكِّئاً على إنْسَانٍ

1572 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: «شَهِدْتُ الصَّلاَةَ مَعَ

him" the prayer on the day of Id. He started with offering the prayer before delivering the sermon, with neither call for prayer "Adhan" nor call for prayer establishment "Iqamah." Then, when he finished from the prayer he got up, leaning on Bilal. He praised Allah Almighty and lauded Him. He admonished the people, reminded them (of Allah's Mercy and Punishment) and exhorted them to obey Allah. Then, he made his way to the women, and Bilal was with him, and ordered them to fear Allah Almighty, instructed them and reminded them (of good deeds). He praised Allah and lauded Him (as it is fitting for Him). He further exhorted them to obey Allah Almighty. He said to them: "Give in charity, for the majority of you would be the fuel of the Hell." One from among the women, with brown cheeks, stood up and said: "Why is that, O Messenger of Allah?" he replied: "Because your complaints are so much, and you are ungrateful to your husbands." Then, they started taking off and throwing their earrings and rings in the clothing of Bilal, by way of giving in charity from their ornaments.

[20] The Imam Faces The People While Delivering His Sermon

1573- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" used to set out to the place of prayer on the days of Breaking fast and Sacrifice festivals, and lead the people in prayer and whenever he sat (at the conclusion of) the second rak'ah and uttered the end salutation, he then would stand and face the people who would keep sitting in their rows. If he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and he used to say: "Give in charity! Give in charity! Give in charity!" However, women were the most ready among the people to give in charity.

[21] Paying Attention To The Sermon

1574- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you say to your companion (sitting by your side) while the imam is delivering the sermon even (no more than the order to) "Pay attention" you will have committed falsity."

[22] The Way Of Delivering The Sermon

1575- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to praise Allah in his sermon and laud Him as it is fitting for His Majesty, and then say: "Now and then: Whomever Allah guides, none could mislead him, and whomever Allah lets go astray, none could guide him aright. The best speech is The Book of Allah, and the best guidance is that of Muhammad; the worst of

رَسُولِ اللَّهِ ﷺ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ فَلَمَّا قَضَى الصَّلاَةَ قَامَ مُتَوَكِّئاً عَلَى بِلاَلٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ وَحَثَّهُمْ عَلَى طَاعَتِهِ ثُمَّ مَالَ وَمَضَى إِلَى النِّسَاءِ وَمَعَهُ بِلاَلٌ فَأَمَرَهُنَّ بِتَقْوَى اللَّهِ وَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ حَثَّهُنَّ عَلَى طَاعَتِهِ ثُمَّ قَالَ: «**تَصَدَّقْنَ فَإِنَّ أَكْثَرَكُنَّ حَطَبُ جَهَنَّمَ**». فَقَالَتِ امْرَأَةٌ مِنْ سَفِلَةِ النِّسَاءِ سَفْعَاءُ الْخَدَّيْنِ: بِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**تُكْثِرْنَ الشَّكَاةَ وَتَكْفُرْنَ الْعَشِيرَ**». فَجَعَلْنَ يَنْزِعْنَ قَلاَئِدَهُنَّ وَأَقْرُطَهُنَّ وَخَوَاتِيمَهُنَّ يَقْذِفْنَهُ فِي ثَوْبِ بِلاَلٍ يَتَصَدَّقْنَ بِهِ».

(20) ـ اسْتِقْبَالُ الإِمَامِ النَّاسَ بِوَجْهِهِ فِي الْخُطْبَةِ

1573 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ دَاوُدَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَى إِلَى الْمُصَلَّى فَيُصَلِّي بِالنَّاسِ فَإِذَا جَلَسَ فِي الثَّانِيَةِ وَسَلَّمَ قَامَ فَاسْتَقْبَلَ النَّاسَ بِوَجْهِهِ وَالنَّاسُ جُلُوسٌ، فَإِنْ كَانَتْ لَهُ حَاجَةٌ يُرِيدُ أَنْ يَبْعَثَ بَعْثاً ذَكَرَهُ لِلنَّاسِ وَإِلاَّ أَمَرَ النَّاسَ بِالصَّدَقَةِ قَالَ: «**تَصَدَّقُوا**» ثَلاَثَ مَرَّاتٍ، فَكَانَ مِنْ أَكْثَرِ مَنْ يَتَصَدَّقُ النِّسَاءُ».

(21) ـ الإِنْصَاتُ لِلْخُطْبَةِ

1574 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ وَالإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ**».

(22) ـ كَيْفَ الْخُطْبَةُ

1575 ـ أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ: «**مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْهُ فَلاَ هَادِيَ لَهُ، إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ،**

affairs is its innovations (of heresies), and every innovation (of heresy) is an error, and (the innovator of) every error will be admitted to the fire (of Hell)." He used to say: "(The time at which) I have been sent, and the Hour (of doom) are (as close to one another) as those two", joining his index finger and middle finger. Whenever he mentioned the Hour (of Judgement), the upper part of his cheeks would become red, his voice would rise, and he would grow so much angry, really as if he were a warner of an enemy, saying: "The enemy is going to attack you in the morning and in the evening." He also said: "Whoever left wealth (to be inherited) then it would go to his family, and whoever left debts (to be fulfilled) or (helpless) children, then, I'm responsible to fulfill (his debts) and take care (of his children), for indeed, I have more claim over the faithful believers than their own selves."

[23] The Imam Exhorts In His Sermon People To Give In Charity

1576- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" used to set out on the days of both Ids, and lead the people in a two-rak'ah prayer after which he would deliver his sermon, in which he used to order the people to give in charity. However, women were the most ready among the people to give in charity. If he wanted to give an order, he would do so, and if he wished to send a military expedition, he would do so; otherwise, he would turn away.

1577- It is narrated on the authority of Al-Hasan that he said: Ibn Abbas delivered a sermon towards the end of Ramadan over the pulpit of the mosque of Basra, in which he said to the people: "Give out the alms of your fasting." The people looked at each other (as if they did not know how to do so), thereupon Ibn Abbas asked: "Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basra) and instruct them (how to give the alms of breaking their fast). No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" enjoined it to be given by every Muslim, be he free or slave, male or female, young or old, in the form of half a Sa' of wheat, a Sa' of dates, or parley."

1578- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Sacrifice and said: "Whoever offers the prayer like us and slaughters like us then he has behaved according to the our right way (of sunnah). Whoever slaughters his sacrifice before the Feast prayer, (has not offered a sacrifice, but) it is just a mutton of a sheep." Abu Burdah Ibn Niyar said: "O Allah's Apostle! By Allah, I had slaughtered my sheep before I came out to offer the Id prayer and I thought today as a day of

وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ وَكُلُّ ضَلاَلَةٍ فِي النَّارِ» ثُمَّ يَقُولُ: **«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»** وَكَانَ إِذَا ذَكَرَ السَّاعَةَ ٱحْمَرَّتْ وَجْنَتَاهُ وَعَلاَ صَوْتُهُ وَٱشْتَدَّ غَضَبُهُ كَأَنَّهُ نَذِيرُ جَيْشٍ يَقُولُ صَبَّحَكُمْ مَسَّاكُمْ ثُمَّ قَالَ: **«مَنْ تَرَكَ مَالاً فَلأَهْلِهِ وَمَنْ تَرَكَ دَيْناً أَوْ ضِيَاعاً فَإِلَيَّ أَوْ عَلَيَّ وَأَنَا أَوْلَى بِالْمُؤْمِنِينَ»**.

(23) ـ حَثُّ الإِمَامِ على الصَّدَقَةِ في الخُطْبَةِ

1576 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحيَى، قَالَ: حَدَّثَنا دَاوُدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِي عِيَاضٌ عَنْ أَبِي سَعِيدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْعِيدِ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يَخْطُبُ فَيَأْمُرُ بِالصَّدَقَةِ فَيَكُونُ أَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ فَإِنْ كَانَتْ لَهُ حَاجَةٌ أَوْ أَرَادَ أَنْ يَبْعَثَ بَعْثاً تَكَلَّمَ وَإِلاَّ رَجَعَ».

1577 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ هَارُونَ قَالَ: أَنْبَأَنَا حُمَيْدٌ عَنِ الْحَسَنِ أَنَّ ٱبْنَ عَبَّاسٍ خَطَبَ بِالْبَصْرَةِ فَقَالَ: «أَدُّوا زَكَاةَ صَوْمِكُمْ فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ مَنْ هٰهُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلِّمُوهُمْ فَإِنَّهُمْ لاَ يَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالأُنْثَى نِصْفَ صَاعٍ مِنْ بُرٍّ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ شَعِيرٍ».

1578 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلاَةِ ثُمَّ قَالَ: **«مَنْ صَلَّى صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ وَمَنْ نَسَكَ قَبْلَ الصَّلاَةِ فَتِلْكَ شَاةُ لَحْمٍ»** فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ

eating and drinking, So I was hasty to (slaughter my sheep and) eat and feed my family and neighbours." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu Burdah) said: "O Allah's Apostle! I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf? "The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you (only this time) but it will not be sufficient (as a sacrifice) for anyone else after you."

[24] Being Moderate In The Sermon

1579- It is narrated on the authority of Jabir Ibn Samurah that he said: I offered prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and he was moderate in both his prayer and sermon.

[25] Sitting And Keeping Silent In The Period Between Both Sermons

1580- It is narrated on the authority of Jabir Ibn Samurah that he said: I more often saw Allah's Apostle "Allah's blessing and peace be upon him" delivering his sermon while standing, after which he would sit (and take a short interval between both sermons) in which he would not speak, and then he would stand once again and deliver the other sermon. Then, do not trust him, who relates to you that Allah's Apostle "Allah's blessing and peace be upon him" used to deliver the sermon while sitting.

[26] The Recitation And Celebration In The Second Sermon

1581- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermon while standing and (after the first speech) he would sit (for a short while before) he would stand once again, recite some of the Holy Verses (from the Qur'an) and celebrate (the Praises of) Allah. Verily, he was moderate in both his sermon and prayer.

[27] The Imam Descends From The Pulpit Before He Finishes From The Sermon

1582- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: While Allah's Apostle "Allah's blessing and peace be upon him" was delivering a sermon both Al-Hasan and Al-Husain "Peace be upon them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, and interrupted his speech: he carried them and returned to the pulpit once again. Then he said: "Allah has told the truth (when He said): Verily, your property and children are a (source of)

أَخْرُجَ إِلَى الصَّلاَةِ عَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ فَتَعَجَّلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تِلْكَ شَاةُ لَحْمٍ**» قَالَ: فإِنَّ عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ فَهَلْ تُجْزِي عَنِّي؟ قَالَ: «**نَعَمْ، وَلَنْ تُجْزِيَ عَنْ أَحَدٍ بَعْدَكَ**».

(24) ـ القَصْدُ في الخُطْبَةِ

1579 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ فَكَانَتْ صَلاَتُهُ قَصْداً وَخُطْبَتُهُ قَصْداً».

(25) ـ الجُلُوسُ بين الخُطْبَتَيْنِ والسُّكُوتُ فيه

1580 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ قَائِماً ثُمَّ يَقْعُدُ قَعْدَةً لاَ يَتَكَلَّمُ فِيهَا ثُمَّ قَامَ فَخَطَبَ خُطْبَةً أُخْرَى فَمَنْ خَبَّرَكَ أَنَّ النَّبِيَّ ﷺ خَطَبَ قَاعِداً فَلاَ تُصَدِّقْهُ».

(26) ـ القِرَاءَةُ في الخُطْبَةِ الثَّانية والذِّكْرُ فيها

1581 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللَّهَ وَكَانَتْ خُطْبَتُهُ قَصْداً وَصَلاَتُهُ قَصْداً».

(27) ـ نُزُولُ الإِمَامِ عَنِ المِنْبَرِ قَبْلَ فَرَاغِهِ من الخُطْبَةِ

1582 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو تُمَيْلَةَ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَخْطُبُ إِذْ أَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلاَمُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْثُرَانِ فَنَزَلَ وَحَمَلَهُمَا فَقَالَ: «**صَدَقَ اللَّهُ ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ**

seduction to you. Once I saw both (children stumbling in their shirts), I could not help interrupting my speech and carrying them."

[28] The Imam Admonishes The Women After Finishing From The Sermon, And Exhorts Them To Give In Charity

1583- It is narrated on the authority of Abd Ar-Rahman Ibn Abis from Ibn Abbas that he was asked:" Have you ever attended the Id prayer with Allah's Apostle "Allah's blessing and peace be upon him"?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so (for he was too young). The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As-Salt and offered prayer and then he delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her earring to take it off and put it in the garment of Bilal.

[29] The Prayer Before And After Id Prayer

1584- It is narrated on the authority of Ibn Abbas that Allah's Apostle "Allah's blessing and peace be upon him" came out on the Id day, and offered a two-rak'ah prayer and he offered no prayer before or after it.

[30] What The Imam Slaughters On The Id Day

1585- It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" delivered a sermon to us on a day of Sacrifice, and then he inclined to two white-and-black rams, which he slaughtered.

1586- It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" used to slaughter (the sacrifice) in the praying place.

[31] When Both Ids Happen To Come On One Day

1587- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite both Surahs of Al-A'la and Al-Ghashiyah in Friday prayer as well as in the prayer of both Ids; and when the Id (of Al-Fitr or Al-Adha) happened to come on Friday, he recited them in both occasions.

فِتْنَةٌ﴾ [التغابن: 15] رَأَيْتُ هٰذَيْنِ يَمْشِيَانِ وَيَعْثُرَانِ فِي قَمِيصَيْهِمَا فَلَمْ أَصْبِرْ حَتَّى نَزَلْتُ فَحَمَلْتُهُمَا».

(28) ـ مَوْعِظَةُ الإِمَامِ النِّسَاءَ بعد الفَرَاغِ من الخُطْبَةِ وَحَثُّهُنَّ على الصَّدَقَةِ

1583 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَابِسٍ قَالَ: «سَمِعْتُ ٱبْنَ عَبَّاسٍ، قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلاَ مَكَانِي مِنْهُ مَا شَهِدْتُهُ يَعْنِي مِنْ صِغَرِهِ أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ الْمَرْأَةُ تُهْوِي بِيَدِهَا إِلَى حَلَقِهَا تُلْقِي فِي ثَوْبِ بِلاَلٍ».

(29) ـ الصَّلاةُ قَبْلَ العِيدَيْنِ وبَعْدَها

1584 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ قَالَ: حَدَّثَنَا ٱبْنُ إِدْرِيسَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَدِيٍّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْعِيدِ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا».

(30) ـ ذَبْحُ الإِمَامِ يَوْمَ العِيدِ وعَدَدُ ما يَذْبَحُ

1585 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَى وَانْكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا».

1586 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ كَثِيرِ بْنِ فَرْقَدٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَذْبَحُ أَوْ يَنْحَرُ بِالْمُصَلَّى».

(31) ـ اجْتِمَاعُ العِيدَيْنِ وشُهُودُهُما

1587 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ قُلْتُ: عَنْ أَبِيهِ؟ قَالَ: نَعَمْ، عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْجُمُعَةِ وَالْعِيدِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ وَإِذَا ٱجْتَمَعَ الْجُمُعَةُ وَالْعِيدُ فِي يَوْمٍ قَرَأَ بِهِمَا».

[32] The Concession For Such As Attends The Id Prayer On Friday Not To Attend The Friday Prayer

1588- It is narrated on the authority of Zaid Ibn Arqam that Mu'awiyah asked him: "Have you ever attended (the prayer of) both ids (i.e. Friday prayer and the Id prayer) together with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes. He offered the Id prayer at the early portion of the morning, and then gave concession (for such as likes not to attend) the Friday prayer."

1589- It is narrated on the authority of Wahb Ibn Kaisan that he said: During the (caliphate of) Ibn Az-Zubair, both ids happened to come on the same day (i.e. the Id was on Friday, which is regarded in itself as an Id of Muslims), thereupon he delayed to come out until the day rose, and he came out and delivered a sermon, which he prolonged, after which he descended (from the pulpit) and led the prayer (of Id). On that very day, he did not lead the Friday prayer. When a mention of that was made to Ibn Abbas he said: "No doubt, he has behaved according to the sunnah."

[33] Beating The Tambourine On The Id Day

1590- It is narrated on the authority of A'ishah that (on the Id day), The Messenger of Allah "Allah's blessing and peace be upon him" visited her while there were two girls, beating their tambourines, and when Abu Bakr repulsed them The Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave them, for every people have their own festival."

[34] Playing In Front Of The Imam On The Id Day

1591- It is narrated on the authority of A'ishah that she said: Some black men came to play (with their spears) in front of The Messenger of Allah "Allah's blessing and peace be upon him" on an Id day, and he invited me (to see their show), and I looked at that from his shoulder, and I kept looking them until I (got exhausted and) turned away.

[35] Playing In The Mosque On The Id Day, And What About Women's Looking At That?

1592- It is narrated on the authority of A'ishah that she said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" screening me with his garment in order that I would watch the show of the Abyssinians who were playing (with their spears) in the mosque (and he kept standing as such for my sake) until I got satisfied (and left). So you would consider how a little girl was keen on watching the amusement.

(32) ـ الرُّخْصَةُ فِي التَّخَلُّفِ عَنِ الجُمُعَةِ لِمَنْ شَهِدَ العِيدَ

1588 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ عَنْ إِيَاسِ بْنِ أَبِي رَمْلَةَ قَالَ: «سَمِعْتُ مُعَاوِيَةَ سَأَلَ زَيْدَ بْنَ أَرْقَمَ: أَشَهِدْتَ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ؟ قَالَ: نَعَمْ، صَلَّى الْعِيدَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ».

1589 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ: «اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ فَأَخَّرَ الْخُرُوجَ حَتَّى تَعَالَى النَّهَارُ ثُمَّ خَرَجَ فَخَطَبَ فَأَطَالَ الْخُطْبَةَ ثُمَّ نَزَلَ فَصَلَّى وَلَمْ يُصَلِّ لِلنَّاسِ يَوْمَئِذٍ الْجُمُعَةَ فَذُكِرَ ذٰلِكَ لابْنِ عَبَّاسٍ فَقَالَ أَصَابَ السُّنَّةَ».

(33) ـ ضَرْبُ الدُّفِّ يَوْمَ العِيدِ

1590 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ تَضْرِبَانِ بِدُفَّيْنِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَقَالَ النَّبِيُّ ﷺ: **«دَعْهُنَّ فَإِنَّ لِكُلِّ قَوْمٍ عِيداً»**.

(34) ـ اللَّعِبُ بين يَدَيِ الإِمَامِ يَوْمَ العِيدِ

1591 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «جَاءَ السُّودَانُ يَلْعَبُونَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ فِي يَوْمِ عِيدٍ فَدَعَانِي فَكُنْتُ أَطَّلِعُ إِلَيْهِمْ مِنْ فَوْقِ عَاتِقِهِ فَمَا زِلْتُ أَنْظُرُ إِلَيْهِمْ حَتَّى كُنْتُ أَنَا الَّتِي انْصَرَفْتُ».

(35) ـ اللَّعِبُ فِي المَسْجِدِ يَوْمَ العِيدِ ونَظَرُ النِّسَاءِ إلى ذلك

1592 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ حَتَّى أَكُونَ أَنَا أَسْأَمُ فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ الْحَرِيصَةِ عَلَى اللَّهْوِ».

1593- It is narrated on the authority of Abu Hurairah that he said: Umar entered while the Abyssinians were playing (with their spears) in the mosque, thereupon Umar scolded them. on that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Leave them O Umar! They are but the sons of Arfida!"

[36] The Concession To Hear Singing And Beating The Tambourine On The Id Day

1594- It is narrated on the authority of A'ishah that Abu Bakr came to visit her, while there where two girls with her, beating tambourine and singing, and The Messenger of Allah "Allah's blessing and peace be upon him" was (lying) covering himself with his garment. (Abu Bakr rebuked the two girls, but) The Messenger of Allah "Allah's blessing and peace be upon him" uncovered his face and said: "O Abu Bakr! Leave them, for these are the Id days." That was during the Mina days, and the Messenger of Allah "Allah's blessing and peace be upon him" was in Medina.

1593 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ عُمَرُ وَالْحَبَشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ فَزَجَرَهُمْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«دَعْهُمْ يَا عُمَرُ فَإِنَّمَا هُمْ بَنُو أَرْفِدَةَ»**.

(36) ـ الرُّخْصَةُ فِي الاسْتِمَاعِ إِلَى الغِنَاءِ وَضَرْبِ الدُّفِّ يَوْمَ العِيدِ

1594 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ أَنَّهُ حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ: «أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ تَضْرِبَانِ بِالدُّفِّ وَتُغَنِّيَانِ وَرَسُولُ اللَّهِ ﷺ مُسَجًّى بِثَوْبِهِ، وَقَالَ مَرَّةً أُخْرَى مُتَسَجٍّ ثَوْبَهُ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ: **«دَعْهُمَا يَا أَبَا بَكْرٍ إِنَّهَا أَيَّامُ عِيدٍ»** وَهُنَّ أَيَّامُ مِنًى وَرَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ بِالْمَدِينَةِ».

(20) THE BOOK OF STANDING AT NIGHT (FOR PRAYER) AND OBSERVING VOLUNTARY PRAYER DURING THE DAY

[1] Exhortation To Offer (Supererogatory) Prayer At Houses And The Excellence Of That

1595- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer (the supererogatory) prayer at your houses, and take not them as graves (I.e. do not let them void of the celebration of Allah Almighty and prayer)."

1596- It is narrated on the authority of Zaid Ibn Thabit that once, The Messenger of Allah "Allah's blessing and peace be upon him" took an apartment in the mosque with the help of mats, in which he offered prayers for some nights, until many people began to gather around him. One night, they gathered but they could not hear his voice. One of them thought he was sleeping, thereupon he cried loudly so that he would come out to them. The Messenger of Allah "Allah's blessing and peace be upon him" (came out and) said to them: "You will keep doing regularly what I've seen you doing, to the extent that I fear this supererogatory prayer would be binding upon you. So, you should offer (the supererogatory) prayer in your houses, for the best prayer of a man is that he offers in his house except for the (obligatory) written prayer (which he should offer in congregation in the mosque)."

1597- It is narrated on the authority of Ka'b Ibn Ujrah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered Maghrib prayer in the mosque of Banu Abd Al-Ashhal, after which some people stood to offer the supererogatory prayer, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Offer this supererogatory prayer in your houses."

[2] Standing For Night (Supererogatory Prayer)

1598- It is narrated on the authority of Sa'd Ibn Hisham that he came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" He asked: "Who is it?" He said: "It is A'ishah. Go to her and ask her (about that) and then come and inform me about her reply to you." I came to Hakim Ibn Aflah and requested him to take me to her. He said: "I would not go to her,

(20) ـ كِتَابُ قِيَامِ اللَّيْلِ وتَطَوُّعِ النَّهَارِ

(1) ـ بابُ الحَثِّ على الصَّلاةِ في البُيُوتِ والفَضْلِ في ذلك

1595 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«صَلُّوا فِي بُيُوتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُوراً»**.

1596 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: سَمِعْتُ مُوسَى بْنَ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيَالِيَ حَتَّى اجْتَمَعَ إِلَيْهِ النَّاسُ ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أَنَّهُ نَائِمٌ فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَ: **«مَا زَالَ بِكُمُ الَّذِي رَأَيْتُ مِنْ صُنْعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلاَةِ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الصَّلاَةَ الْمَكْتُوبَةَ»**.

1597 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْفِطْرِيُّ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الْمَغْرِبِ فِي مَسْجِدِ بَنِي عَبْدِ الأَشْهَلِ فَلَمَّا صَلَّى قَامَ نَاسٌ يَتَنَفَّلُونَ فَقَالَ النَّبِيُّ ﷺ: **«عَلَيْكُمْ بِهٰذِهِ الصَّلاَةِ فِي الْبُيُوتِ»**.

(2) ـ بابُ قِيَامِ اللَّيْلِ

1598 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ لَقِيَ ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنِ الْوَتْرِ فَقَالَ: «أَلاَ أُنَبِّئُكَ بِأَعْلَمِ أَهْلِ الأَرْضِ بِوَتْرِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قَالَ: عَائِشَةُ. ائْتِهَا فَسَلْهَا ثُمَّ ارْجِعْ إِلَيَّ فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ، فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحَ فَاسْتَلْحَقْتُهُ إِلَيْهَا فَقَالَ مَا أَنَا بِقَارِبِهَا، إِنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشِّيعَتَيْنِ شَيْئاً فَأَبَتْ فِيهَا إِلاَّ

for I forbade her to speak anything (about the dispute) between the two factions, but she refused (my advice) and went on (taking part in that dispute)." I took an oath that he should guide me to her. We went to A'ishah and (we were admitted and) she asked him: "Who is that person with you?" He said: "He is Sa'd Ibn Hisham." She asked: "Which Hisham (do you mean)?" He said: "Hisham Ibn Amir." She invoked mercy (from Allah) upon him (Amir) and spoke well of him. I said: "O Mother of the Believers! Tell me about the character of the Messenger of Allah "Allah's blessing and peace be upon him"." She asked: "Do you not read The Qur'an?" I said: "Yes (I read it)." She said: "The character of the Messenger of Allah "Allah's blessing and peace be upon him" was (taken from) The Qur'an." I intended to get up (and not to ask anything more than that), but it seemed to me (to ask her about) the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer). I then said: "O Mother of Believers! Tell me about the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer)!" She asked: "Did you not recite (Allah's saying): "O you wrapped up"?" I answered in the affirmative. She said: "Allah "Exalted and Glorified be He" enjoined the Night Prayer at the beginning of this Surah. So the Messenger of Allah "Allah's blessing and peace be upon him" and his Companions offered this (Night Prayer) for one year until their feet got swollen. Allah held back the conclusion of this Surah for twelve months in the heaven, after which He revealed the concluding Verses of this Surah which lightened (the burden of that Prayer). The result was that the Night Prayer became supererogatory after being obligatory." I intended to get up (and not to ask anything more than that), but it seemed to me (to ask her about) the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Mother of Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer eight rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would utter the end salutation, so loud that we would hear it. Then he would pray two rak'ahs in a sitting position after uttering the salutation, followed by a further rak'ah. The total then was eleven rak'ahs O my son! when the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (rak'ahs instead of nine) for the Witr, followed by further two rak'ahs in a sitting posture, after uttering the end salutation. In this way, the total became nine O

مُضِيّاً فَأَقْسَمْتُ عَلَيْهِ، فَجَاءَ مَعِي فَدَخَلَ عَلَيْهَا فَقَالَتْ لِحَكِيمٍ: مَنْ هٰذَا مَعَكَ؟ قُلْتُ: سَعْدُ بْنُ هِشَامٍ قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ٱبْنُ عَامِرٍ فَتَرَحَّمَتْ عَلَيْهِ وَقَالَتْ: نِعْمَ الْمَرْءُ كَانَ عَامِراً، قَالَ: يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: أَلَيْسَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: قُلْتُ بَلَى. قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ الْقُرْآنُ فَهَمَمْتُ أَنْ أَقُومَ فَبَدَا لِي قِيَامُ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أُمَّ الْمُومِنِينَ أَنْبِئِينِي عَنْ قِيَامِ نَبِيِّ اللَّهِ ﷺ؟ قَالَتْ: أَلَيْسَ تَقْرَأُ هٰذِهِ السُّورَةَ، ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ﴾؟ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هٰذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ حَوْلاً حَتَّى ٱنْتَفَخَتْ أَقْدَامُهُمْ وَأَمْسَكَ اللَّهُ عَزَّ وَجَلَّ خَاتِمَتَهَا اثْنَي عَشَرَ شَهْراً ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ التَّخْفِيفَ فِي آخِرِ هٰذِهِ السُّورَةِ فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعاً بَعْدَ أَنْ كَانَ فَرِيضَةً فَهَمَمْتُ أَنْ أَقُومَ فَبَدَا لِي وَتْرُ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَانِيَ رَكَعَاتٍ لاَ يَجْلِسُ فِيهِنَّ إلاَّ عِنْدَ الثَّامِنَةِ يَجْلِسُ فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَةً فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً

my son! Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it. Whenever he was overpowered by sleep or pain and he failed to offer the supererogatory Prayer at night, he would offer twelve rak'ahs by day. I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan." Then, I went to Ibn Abbas to whom I narrated that Hadith. He said: "She has told the truth. Had I gone to her and got into her presence, I would have listened to it orally from her."

[3] The Reward Of Such As Stands (For Night Prayer) During Ramadan Out Of Faith And Expecting (The Reward From Allah)

1599- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (for supererogatory night prayer) during (the month of) Ramadan, out of sincere faith, and expecting (the reward thereof from Allah Almighty), his earlier sins will be forgiven for him."

1600- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (for supererogatory night prayer) during (the month of) Ramadan, out of sincere faith, and expecting (the reward thereof from Allah Almighty), his earlier sins will be forgiven for him."

[4] Standing (For Night Prayer) During The Month Of Ramadan

1601- It is narrated on the authority of A'ishah that she said: On one night Allah's Messenger "Allah's blessing and peace be upon him" prayed in the mosque and some men prayed with him. In the second night he prayed and more people prayed behind him. But in the third or fourth night, when they assembled (in the mosque) The Prophet "Allah's blessing and peace be upon him" did not come to them. In the morning he said to them: "Verily I learnt what you had done, but nothing prevented me from coming to you except that I was afraid that this (Tahajjud supererogatory) prayer might be made obligatory." This was in Ramadan.

1602- It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion,

يَا بُنَيَّ فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا سَلَّمَ فَتِلْكَ تِسْعُ رَكَعَاتٍ يَا بُنَيَّ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلاَةً أَحَبَّ أَنْ يَدُومَ عَلَيْهَا وَكَانَ إِذَا شَغَلَهُ عَنْ قِيَامِ اللَّيْلِ نَوْمٌ أَوْ مَرَضٌ أَوْ وَجَعٌ صَلَّى مِنَ النَّهَارِ اثْنَتَيْ عَشْرَةَ رَكْعَةً وَلاَ أَعْلَمُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلاَ قَامَ لَيْلَةً كَامِلَةً حَتَّى الصَّبَاحَ وَلاَ صَامَ شَهْراً كَامِلاً غَيْرَ رَمَضَانَ.

فَأَتَيْتُ ابْنَ عَبَّاسٍ فَحَدَّثْتُهُ بِحَدِيثِهَا فَقَالَ: صَدَقَتْ أَمَا إِنِّي لَوْ كُنْتُ أَدْخُلُ عَلَيْهَا لأَتَيْتُهَا حَتَّى تُشَافِهَنِي مُشَافَهَةً».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَذَا وَقَعَ فِي كِتَابِي وَلاَ أَدْرِي مِمَّنِ الْخَطَأُ فِي مَوْضِعِ وَتْرِهِ عَلَيْهِ السَّلاَمُ.

(3) ـ بابُ ثَوَابِ مَنْ قَامَ رَمَضَانَ إِيماناً واحْتِسَاباً

1599 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

1600 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ قَامَ رَمَضَانَ إِيمَاناً واحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

(4) ـ بابُ قِيَامِ شَهْرِ رَمَضَانَ

1601 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ وَصَلَّى بِصَلاَتِهِ نَاسٌ ثُمَّ صَلَّى مِنَ الْقَابِلَةِ وَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَلَمَّا أَصْبَحَ قَالَ: **«قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ يُفْرَضَ عَلَيْكُمْ»** وَذٰلِكَ فِي رَمَضَانَ.

1602 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَلَمْ يَقُمْ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ فَقَامَ بِنَا فِي الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ

i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. We said to him: "O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night." When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for prayer) on any (night else) of the remaining portion of the month).

1603- It is narrated on the authority of An-Nu'man Ibn Bashir that he said while being on the pulpit of the mosque of Hims: We stood (for supererogatory night prayer) with the Messenger of Allah "Allah's blessing and peace be upon him" on the twenty-third night of the month of Ramadan until the first third of the night, and on the twenty-fifth night, we stood (for supererogatory night prayer) with him until the half of the night; and on the twenty-seventh night we stood (for night supererogatory prayer) with him so long that we thought we would not catch up with the Prosperity, which they used to call Suhur (night meal taken a short time before dawn whenever one intends to observe fast).

[5] Exhortation To Stand (For Prayer) At Night

1604- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep , putting over each of which a long night, i.e. "keep asleep!" When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one (stands and) offers prayer all the knots are then undone and one gets up energetic with a good heart in the morning (because of the goodness he has received). If he does not do so, he would get up lazy and with the mischievous heart (since he received no good)."

1605- It is narrated on the authority of Abdullah that he said: A mention was made in the presence of Allah's Apostle" Allah's blessing and peace be

فَقُلْتُ: يَا رَسُولَ اللَّهِ لَوْ نَفَّلْتَنَا بَقِيَّةَ لَيْلَتِنَا هٰذِهِ قَالَ: **«إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ اللَّهُ لَهُ قِيَامَ لَيْلَةٍ»** ثُمَّ لَمْ يُصَلِّ بِنَا وَلَمْ يَقُمْ حَتَّى بَقِيَ ثَلاَثٌ مِنَ الشَّهْرِ فَقَامَ بِنَا فِي الثَّالِثَةِ وَجَمَعَ أَهْلَهُ وَنِسَاءَهُ حَتَّى تَخَوَّفْنَا أَنْ يَفُوتَنَا الْفَلاَحُ قُلْتُ: وَمَا الْفَلاَحُ؟ قَالَ: السُّحُورُ.

1603 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي نُعَيْمُ بْنُ زِيَادٍ أَبُو طَلْحَةَ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ عَلَى مِنْبَرِ حِمْصٍ يَقُولُ: «قُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ إِلَى ثُلُثِ اللَّيْلِ الأَوَّلِ ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ خَمْسٍ وَعِشْرِينَ إِلَى نِصْفِ اللَّيْلِ ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ سَبْعٍ وَعِشْرِينَ حَتَّى ظَنَنَّا أَنْ لاَ نُدْرِكَ الْفَلاَحَ وَكَانُوا يُسَمُّونَهُ السُّحُورَ».

(5) ـ بَابُ التَّرْغِيبِ فِي قِيَامِ اللَّيْلِ

1604 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا نَامَ أَحَدُكُمْ عَقَدَ الشَّيْطَانُ عَلَى رَأْسِهِ ثَلاَثَ عُقَدٍ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ لَيْلاً طَوِيلاً أَيِ ٱرْقُدْ فَإِنِ ٱسْتَيْقَظَ فَذَكَرَ اللَّهَ ٱنْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ ٱنْحَلَّتْ عُقْدَةٌ أُخْرَى فَإِنْ صَلَّى ٱنْحَلَّتِ الْعُقَدُ كُلُّهَا فَيُصْبِحُ طَيِّبَ النَّفْسِ نَشِيطاً وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ»**.

1605 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً

upon him" of a man who kept asleep for the whole night until morning entered upon him, thereupon he said: "This is a man, in whose ears Satan has urinated."

1606- It is narrated on the authority of Abdullah that a man said to Allah's Apostle" Allah's blessing and peace be upon him": "O Messenger of Allah! so and so kept asleep and did not pray during the last night until morning entered upon him." On that Allah's Apostle" Allah's blessing and peace be upon him" said: "This is a man, in whose ears Satan has urinated."

1607- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face."

1608- It is narrated on the authority of Husain Ibn Ali from his father Ali Ibn Abu Talib that he said: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and (my wife) Fatimah and asked: "Won't you offer (the night supererogatory) prayer?" I said: "O Allah's Apostle! Our souls are in the hand of Allah and if He wants us to get up He will make us get up." When I said that, Allah's Apostle" Allah's blessing and peace be upon him" left us without saying a word. But I heard him, while turning away, striking his thigh and saying: "But man is, in most things, contentious." (The Cave "Al-Kahf" 54)

1609- It is narrated on the authority of Husain Ibn Ali from his father Ali Ibn Abu Talib that he said: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and (my wife) Fatimah and awakened us to offer (the night supererogatory) prayer, and then he went back to his house and prayed for a long portion of the night, during which he heard no voice from us. He returned to us and awakened us and said: "Get up and offer (supererogatory night) prayer." I sat while rubbing my eye and I said: "We, by Allah, never pray but what Allah has doomed us to pray. Our souls are in the hand of Allah and if He wants us to get up He will make us get up." Allah's Apostle" Allah's blessing and peace be upon him" turned away while saying, and striking his thigh with his hand: "We never pray but what Allah has doomed us to pray! But man is, in most things, contentious."

حَتَّى أَصْبَحَ قَالَ: «**ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ**».

1606 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ إِنَّ فُلاَناً نَامَ عَنِ الصَّلاَةِ الْبَارِحَةَ حَتَّى أَصْبَحَ قَالَ: «**ذَاكَ شَيْطَانٌ بَالَ فِي أُذُنَيْهِ**».

1607 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلاَنَ قَالَ: حَدَّثَنِي الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ أَيْقَظَ امْرَأَتَهُ فَصَلَّتْ فَإِن أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ وَرَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيْقَظَتْ زَوْجَهَا فَصَلَّى فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ**».

1608 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ فَقَالَ: «**أَلاَ تُصَلُّونَ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ يَبْعَثَهَا بَعَثَهَا. فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾ [الكهف: 54].

1609 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قال: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعَلَى فَاطِمَةَ مِنَ اللَّيْلِ فَأَيْقَظَنَا لِلصَّلاَةِ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى هَوِيّاً مِنَ اللَّيْلِ فَلَمْ يَسْمَعْ لَنَا حِسًّا فَرَجَعَ إِلَيْنَا فَأَيْقَظَنَا فَقَالَ: «**قُومَا فَصَلِّيَا**» قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْنِي وَأَقُولُ: إِنَّا وَاللَّهِ مَا نُصَلِّي إِلاَّ مَا كَتَبَ اللَّهُ لَنَا إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِنْ شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا قَالَ: فَوَلَّى رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ وَيَضْرِبُ بِيَدِهِ عَلَى فَخِذِهِ: «**مَا نُصَلِّي إِلاَّ مَا كَتَبَ اللَّهُ لَنَا ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾**».

[6] The Excellence Of The Night (Supererogatory) Prayer

1610- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle" Allah's blessing and peace be upon him" said: "The best fasts to be observed after those of the month of Ramadan are those to be offered in Allah's Sacred Month of Muharram; and the best prayer to be offered after the obligatory prayer is the night (supererogatory) prayer."

1611- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman that he heard Allah's Apostle" Allah's blessing and peace be upon him" having said: "The best prayer to be offered after the obligatory prayer is the night (supererogatory) prayer; and the best fasts to be observed after those of the month of Ramadan are those to be offered in the month of Muharram."

[7] The Excellence Of The Night Prayer On Journey

1612- It is narrated on the authority of Abu Dharr that Allah's Apostle" Allah's blessing and peace be upon him" said: "Three are loved by Allah Almighty: (The giver of) a man who came to a people and begged them (to give him) by Allah, and not by a certain kinship he had with them and they withheld him, thereupon a man followed him from amongst them, and gave him in secrecy, and none knew his gift barring Allah Almighty and its giver; a (man among a) people who proceeded on (during their journey) at night until sleep became dearer to them than anything like it, they ascended and laid down their heads (and fell asleep) thereupon he got up, supplicated Me (Allah Almighty), and recited My Holy Verses; and a man who was in a military detachment, who faced the enemy and then they were defeated, thereupon he faced them until he was killed (as a martyr) or emerged victorious."

[8] The Time Of Standing (For Supererogatory Night Prayer)

1613- It is narrated on the authority of Masruq that he said: I asked A'ishah: "Which deed was the dearest to Allah's Apostle" Allah's blessing and peace be upon him"?" she said: "That which he used to do regularly (no matter little it might be)." I further asked: "At which portion of the night did he use to stand (for supererogatory night prayer)?" She said: "Whenever he heard the (crowing of the) cock."

[9] With Which Is The Standing (For Night Prayer) Inaugurated?

1614- It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his standing (for supererogatory prayer) at night? She said: Verily, you've asked me about

(6) ـ بابُ فَضْلِ صَلاةِ اللَّيْلِ

1610 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ هُوَ ٱبْنُ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلاَةِ بَعْدَ الْفَرِيضَةِ صَلاَةُ اللَّيْلِ»**.

1611 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ أَنَّهُ سَمِعَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَفْضَلُ الصَّلاَةِ بَعْدَ الْفَرِيضَةِ قِيَامُ اللَّيْلِ وَأَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ الْمُحَرَّمُ»** أَرْسَلَهُ شُعْبَةُ بْنُ الْحَجَّاجِ.

(7) ـ فَضْلُ صَلاةِ اللَّيْلِ في السَّفَرِ

1612 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رِبْعِيّاً عَنْ زَيْدِ بْنِ ظَبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: **«ثَلاَثَةٌ يُحِبُّهُمُ اللَّهُ عَزَّ وَجَلَّ رَجُلٌ أَتَى قَوْماً فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَهُمْ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لاَ يَعْلَمُ بِعَطِيَّتِهِ إِلاَّ اللَّهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ نَزَلُوا فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَانْهَزَمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ»**.

(8) ـ بابُ وَقْتِ القِيَامِ

1613 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ عَنْ بِشْرٍ هُوَ ٱبْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَتِ: الدَّائِمُ. قُلْتُ: فَأَيُّ اللَّيْلِ كَانَ يَقُومُ؟ قَالَتْ: إِذَا سَمِعَ الصَّارِخَ.

(9) ـ بابُ ذِكْرِ ما يُسْتَفْتَحُ به القِيَامُ

1614 ـ أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنَا الأَزْهَرُ بْنُ سَعِيدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ قِيَامَ اللَّيْلِ؟ قَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ

something, about which none else has ever asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, affirm Allah's Oneness (by saying "There is no god but Allah") ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)! I seek refuge with Allah from being put to a critical situation on the Day of Judgement!"

1615- It is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he said: I spent the night near the chamber of the Messenger of Allah "Allah's blessing and peace be upon him", and I heard him saying whenever he got up at night for a long time: "Glorified be Allah, Cherisher and Sustainer of the worlds"; and he said after that for a long time: "Glorified be Allah, with Whose Praises (I exalt Him)."

1616- It is narrated on the authority of Ibn Abbas that he said: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night to offer the Tahajjud, he used to supplicate Allah as saying: " All the praises be to You; You are the Light of the Heavens and the Earth. O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You have the possession as being the King of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth and Your Promise is the truth, the Garden is true, the Hell is true And all The Prophets (Peace be upon them) are true, And Muhammad "Allah's blessing and peace be upon him" is true, And the Day of Judgement is true. O Allah ! I submit (my will) to you in Islam, I put my trust in You, and I believe in you. And with Your help I argue (with my opponents, the non-believers) And I appeal to you to judge between us. Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who bring (some people) forward and (others) backward. There is no God to be worshipped but You . There is neither power nor might except with you."

1617- It is narrated on the authority of Abdullah Ibn Abbas that he stayed overnight in the house of Maimunah the Mother of the Believers (since she was the Prophet's wife), his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then recited the last ten verses of The

كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ عَشْراً وَيَحْمَدُ عَشْراً وَيُسَبِّحُ عَشْراً وَيُهَلِّلُ عَشْراً وَيَسْتَغْفِرُ عَشْراً وَيَقُولُ: «**اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي أَعُوذُ بِاللَّهِ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ**».

1615 ـ أَخْبَرَنَا سُوَيْد بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ وَالأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ رَبِيعَةَ بْنِ كَعْبٍ الأَسْلَمِيِّ قَالَ: كُنْتُ أَبِيتُ عِنْدَ حُجْرَةِ النَّبِيِّ ﷺ فَكُنْتُ أَسْمَعُهُ إِذَا قَامَ مِنَ اللَّيْلِ يَقُولُ: «**سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ**» الْهَوِيَّ، ثُمَّ يَقُولُ: «**سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**» الْهَوِيَّ.

1616 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَحْوَلِ يَعْنِي سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: «**اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قِيَامُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ حَقٌّ وَوَعْدُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ**» ثُمَّ ذَكَرَ قُتَيْبَةُ كَلِمَةً مَعْنَاهَا: «**وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلٰهَ إِلاَّ أَنْتَ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ**».

1617 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي مَخْرَمَةُ بْنُ سُلَيْمَانَ عَنْ كُرَيْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ وَهِيَ خَالَتُهُ فَاضْطَجَعَ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ قَلِيلاً أَوْ بَعْدَهُ قَلِيلاً اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ

Surah of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak'ahs then two rak'ahs and two rak'ahs and then two rak'ahs and then two rak'ahs and then two rak'ahs (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light rak'ahs (after which he went out to lead the Fajr prayer).

[10] When One Gets Up At Night And Uses Siwak

1618- It is narrated on the authority of Hudhaifah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night (to offer supererogatory night prayer) he would brush his teeth with the Siwak (teeth-cleansing stick).

1619- It is narrated on the authority of Hudhaifah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night (to offer supererogatory night prayer) he would brush his teeth with the Siwak (teeth-cleansing stick).

[11] The Different Citation-Forms Pertaining To That Narration

1620- It is narrated on the authority of Hudhaifah that he said: We were commanded to use Siwak (therewith to brush our teeth) whenever we stood at night (to offer supererogatory night prayer).

1621- It is narrated on the authority of Shaqiq that he said: We were commanded to brush our teeth with Siwak whenever we stood at night (to offer supererogatory night prayer).

[12] With Which Should The Night Prayer Be Inaugurated?

1622- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman Ibn Awf that he said: I asked A'ishah: With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start (his prayer) whenever he stood (for supererogatory prayer) at night? She said: He used to say: "O Allah: the Lord of Gibra'il, Mikha'il and Israfil, the Creator of both the heavens and the earth, the Knower of the unseen and what is seen: You judge between Your servants in that about which they dispute: guide me by Your Permission to the truth about which they dispute: You always guide such as You please to the bath, which is straight!"

فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ ثُمَّ قَامَ يُصَلِّي».

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: «فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ».

(10) ـ بابُ ما يَفْعَلُ إذا قَامَ من اللَّيْلِ مِنَ السِّوَاكِ

1618 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ وَالأَعْمَشِ وَحُصَيْنٍ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ».

1619 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ حُذَيْفَة قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ».

(11) ـ ذِكْرُ الاخْتِلافِ على أبي حُصَيْنٍ عُثْمَانَ بْنِ عَاصِمٍ في هذا الحَدِيثِ

1620 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ سُلَيْمَانَ عَنْ أَبِي سِنَانٍ عَنْ أَبِي حَصِينٍ عَنْ شَقِيقٍ عَنْ حُذَيْفَةَ قَالَ: «كُنَّا نُؤْمَرُ بِالسِّوَاكِ إِذَا قُمْنَا مِنَ اللَّيْلِ».

1621 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ عَنْ شَقِيقٍ قَالَ: «كُنَّا نُؤْمَرُ إِذَا قُمْنَا مِنَ اللَّيْلِ أَنْ نَشُوصَ أَفْوَاهَنَا بِالسِّوَاكِ».

(12) ـ بابٌ بأيِّ شَيْءٍ تُسْتَفْتَحُ صَلاةُ اللَّيْلِ؟

1622 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: أَنْبَأَنَا عُمَرُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ صَلاَتَهُ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلاَتَهُ قَالَ: «**اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا يَخْتَلِفُونَ اللَّهُمَّ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ**».

1623- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Ibn Awf from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: I was on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when I said (to myself): "By Allah! I'm going to watch the Messenger of Allah "Allah's blessing and peace be upon him" in his (supererogatory night) prayer, in order to see his conduct." When he offered Isha prayer (which is to be offered) at darkness he lay down for a portion of the night after which he woke up, looked at the horizon and said: "Our Lord! not for naught have you created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire... for You never break Your promise." (Al Imran 191:194) then, the Messenger of Allah "Allah's blessing and peace be upon him" went to his bed from which he brought out a Siwak, and poured water into a pot that was with him, and then he brushed his teeth (and performed ablution). Then, he got up and offered prayer (for a portion of the night so long) that I said (to myself): "He prayed as long as he slept." Then, he lay down (for a portion of the night so long) that I said (to myself): "He slept as long as he prayed." Then, he woke up and did the same as he had done and said the same as he had said in the first time. the Messenger of Allah "Allah's blessing and peace be upon him" did the same thrice before Fajr (prayer).

[13] The Night Prayer Of The Messenger Of Allah

1624- It is narrated on the authority of Anas that he said: Whenever we liked to see the Messenger of Allah "Allah's blessing and peace be upon him" in prayer at night, we would see him; and whenever we liked to see the Messenger of Allah "Allah's blessing and peace be upon him" as sleeping, we would see him. (The main point here is that the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" was not restricted to a certain portion of the night apart from the whole night, nor was his sleep: he offered the supererogatory night prayer at all the portions of the night, sometimes at the first portion, sometimes at the middle, and sometimes at the last, and he slept also at all the portions of the night).

1625- It is narrated on the authority of Ya'li Ibn Mamlak that he asked Umm Salamah about the way of prayer of the Messenger of Allah "Allah's blessing and peace be upon him" (at night), thereupon she said: "He used to offer Isha prayer and then glorify (Allah), and then pray as long as Allah willed (him to pray) at night, after which he used to turn away and sleep, as long as was the duration of his prayer, then he used to get up from his sleep and pray as long as was the duration of his sleep; and this prayer of him used to go on until Morning (prayer)."

1623 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قُلْتُ وَأَنَا فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ ﷺ وَاللَّهِ لأَرْقُبَنَّ رَسُولَ اللَّهِ ﷺ لِصَلاَةٍ حَتَّى أَرَى فِعْلَهُ فَلَمَّا صَلَّى صَلاَةَ الْعِشَاءِ وَهِيَ الْعَتَمَةُ ٱضْطَجَعَ هَوِيّاً مِنَ اللَّيْلِ ثُمَّ ٱسْتَيْقَظَ فَنَظَرَ فِي الأُفُقِ فَقَالَ: «﴿ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا﴾ حَتَّى بَلَغَ ﴿إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾﴾ [آل عمران: 191 ـ194] ثُمَّ أَهْوَى رَسُولُ اللَّهِ ﷺ إِلَى فِرَاشِهِ فَاسْتَلَّ مِنْهُ سِوَاكاً ثُمَّ أَفْرَغَ فِي قَدَحٍ مِنْ إِدَاوَةٍ عِنْدَهُ مَاءً فَٱسْتَنَّ ثُمَّ قَامَ فَصَلَّى حَتَّى قُلْتُ: قَدْ صَلَّى قَدْرَ مَا نَامَ ثُمَّ ٱضْطَجَعَ حَتَّى قُلْتُ: قَدْ نَامَ قَدْرَ مَا صَلَّى ثُمَّ ٱسْتَيْقَظَ فَفَعَلَ كَمَا فَعَلَ أَوَّلَ مَرَّةٍ وَقَالَ مِثْلَ مَا قَالَ، فَفَعَلَ رَسُولُ اللَّهِ ﷺ ثَلاَثَ مَرَّاتٍ قَبْلَ الْفَجْرِ».

(13) ـ بَابُ ذِكْرِ صَلاةِ رَسُولِ الله ﷺ بِاللَّيْلِ

1624 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَزِيدُ قَالَ: أَنْبَأَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: «مَا كُنَّا نَشَاءُ أَنْ نَرَى رَسُولَ اللَّهِ ﷺ فِي اللَّيْلِ مُصَلِّياً إِلاَّ رَأَيْنَاهُ وَلاَ نَشَاءُ أَنْ نَرَاهُ نَائِماً إِلاَّ رَأَيْنَاهُ».

1625 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ عَنْ أَبِيهِ أَخْبَرَنِي ٱبْنُ أَبِي مُلَيْكَةَ أَنَّ يَعْلَى بْنَ مَمْلَكٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يُصَلِّي الْعَتَمَةَ ثُمَّ يُسَبِّحُ ثُمَّ يُصَلِّي بَعْدَهَا مَا شَاءَ اللَّهُ مِنَ اللَّيْلِ ثُمَّ يَنْصَرِفُ فَيَرْقُدُ مِثْلَ مَا صَلَّى ثُمَّ يَسْتَيْقِظُ مِنْ نَوْمِهِ ذٰلِكَ فَيُصَلِّي مِثْلَ مَا نَامَ وَصَلاَتُهُ تِلْكَ الآخِرَةُ تَكُونُ إِلَى الصُّبْحِ».

1626- It is narrated on the authority of Ya'li Ibn Mamlak that he asked Umm Salamah about the way of recitation and prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: "What do you have to do with his way of prayer? He used to pray and then sleep as long as was the duration of his prayer, then pray as long as was the duration of his sleep, then sleep as long as was the duration of his prayer, and so on until morning." She described the way of his recitation, and behold! She described the way of his recitation letter by letter.

[14] The Night Prayer Of David, Allah's Prophet

1627- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest fasts to Allah Almighty are those of (the Prophet) David: he used to observe fasts (on alternate days, i.e. to fast) a day and leaving fasting on the next day. The dearest prayer to Allah is that of David: he used to sleep half the night, then stand (and offer prayer) for its third, and sleep for the (remaining) sixth."

[15] The Night Prayer Of Moses

1628- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to set out on the Night Journey, I came upon Moses "Peace be upon him" near the red sandhill, and he was standing and offering prayer in his grave."

1629- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I came upon Moses "Peace be upon him" (during my Night Journey), near the red sandhill, and he was standing and offering prayer."

1630- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I came upon the grave of (the Prophet) Moses "Peace be upon him", and he was offering prayer in his grave."

1631- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to set out on the Night Journey, I came upon Moses "Peace be upon him", and he was offering prayer in his grave."

1632- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" came upon Moses

1626 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَعَنْ صَلاَتِهِ فَقَالَتْ: «مَا لَكُمْ وَصَلاَتَهُ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ ثُمَّ نَعَتَتْ لَهُ قِرَاءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفاً حَرْفاً».

(14) ـ ذِكْرُ صَلاةِ نَبِيِّ اللهِ دَاوُدَ عليه السَّلام باللَّيْلِ

1627 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».**

(15) ـ ذِكْرُ صَلاةِ نَبِيِّ اللهِ مُوسَى كَلِيمِ اللهِ عليه السَّلامُ وذِكْرُ الاخْتِلافِ على سُلَيْمَانَ التَّيْمِيِّ فيه

1628 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ خَالِدٍ قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«أَتَيْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ السَّلاَمُ عِنْدَ الْكَثِيبِ الأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».**

1629 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَثَابِتٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلاَمُ عِنْدَ الْكَثِيبِ الأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي».**

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَوْلَى بِالصَّوَابِ عِنْدَنَا مِنْ حَدِيثِ مُعَاذِ بْنِ خَالِدٍ، وَاللَّهُ تَعَالَى أَعْلَمُ.

1630 ـ أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ثَابِتٌ وَسُلَيْمَانُ التَّيْمِيُّ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَرَرْتُ عَلَى قَبْرِ مُوسَى عَلَيْهِ السَّلاَمُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».**

1631 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ السَّلاَمُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».**

1632 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَنَسٍ: «أَنَّ

"Peace be upon him" when he was made to set out on the Night Journey, , and he was offering prayer in his grave.

1633- It is narrated on the authority of Anas Ibn Malik that he said: One from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" told me that the Messenger of Allah "Allah's blessing and peace be upon him" came upon Moses "Peace be upon him" when he was made to set out on the Night Journey, , and he was offering prayer in his grave.

1634- It is narrated on the authority of Anas Ibn Malik from one from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to set out on the Night Journey, I came upon Moses "Peace be upon him", and he was offering prayer in his grave.

[16] Giving Life To The Night (By Standing For Prayer)

1635- It is narrated on the authority of Abdullah Ibn Khabbab Ibn Al-Aratt from his father, and he attended (the holy battle of) Badr with the Messenger of Allah "Allah's blessing and peace be upon him" that he watched the Messenger of Allah "Allah's blessing and peace be upon him" for a whole night (while he was offering supererogatory prayer) until it was (the time of) Fajr prayer, and when the Messenger of Allah "Allah's blessing and peace be upon him" concluded his prayer with the end salutation he came to him and said: "O Messenger of Allah! let my father and mother be sacrificed for you! tonight, you've offered prayer the like of which I've never seen you offering earlier." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: I've offered a prayer out of desire (for Allah's response to my invocation in it) and fear (of Allah's Punishment), in which I asked my Lord Almighty to endow me with three things, of which He Almighty gave me two, and withheld the third. I asked my Lord not to ruin us with the same with which He ruined the earlier nations; and He gave it to me. I asked my Lord not to cause an enemy from outside us to prevail over us; and He gave it to me. I further asked my Lord not to cover us with confusion in party strife; and He withheld that from me."

[17] The Different Citation-Forms Attributed To A'ishah Pertaining To The Narration Of Giving Life To The Night

1636- It is narrated on the authority of A'ishah that she said: Whenever the (last) ten (nights of Ramadan) came, the Messenger of Allah "Allah's

النَّبِيَّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ السَّلاَمُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

1633 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالاَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَساً يَقُولُ: أَخْبَرَنِي بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ السَّلاَمُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

1634 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ عَنْ أَنَسٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«لَيْلَةَ أُسْرِيَ بِي مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ»**.

(16) ـ بابُ إِحْيَاءِ اللَّيْلِ

1635 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي وَبَقِيَّةُ قَالاَ: حَدَّثَنَا ٱبْنُ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلَ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابِ بْنِ الأَرَتِّ عَنْ أَبِيهِ وَكَانَ قَدْ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ: أَنَّهُ راقَبَ رَسُولَ اللَّهِ ﷺ اللَّيْلَةَ كُلَّهَا حَتَّى كَانَ مَعَ الْفَجْرِ فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنْ صَلاَتِهِ جَاءَهُ فَقَالَ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي لَقَدْ صَلَّيْتَ اللَّيْلَةَ صَلاَةً مَا رَأَيْتُكَ صَلَّيْتَ نَحْوَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَجَلْ إِنَّهَا صَلاَةُ رَغَبٍ وَرَهَبٍ سَأَلْتُ رَبِّي عَزَّ وجَلَّ فِيهَا ثَلاَثَ خِصَالٍ فَأَعْطَانِي ٱثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لاَ يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لاَ يُظْهِرَ عَلَيْنَا عَدُوّاً مِنْ غَيْرِنَا فَأَعْطَانِيهَا وَسَأَلْتُ رَبِّي أَنْ لاَ يَلْبِسَنَا شِيَعاً فَمَنَعَنِيهَا»**.

(17) ـ الاخْتِلافُ على عَائِشَةَ في إِحْيَاءِ اللَّيْلِ

1636 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «كَانَ إِذَا دَخَلَتِ الْعَشْرُ أَحْيَا

blessing and peace be upon him" would give life to the night (i.e. stand for supererogatory prayers on the most of the nights), awaken his family (to stand for prayer at the night), and straighten the upper garment (i.e. become earnest in service, and keep away from women).

1637- It is narrated on the authority of Abu Ishaq that he said: I went to Al-Aswad Ibn Yazid, and he was (from me as) a brother and friend, and said to him: "O Abu Amr! Tell me of what (A'ishah) the Mother of the Believers, related to you concerning the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". He said: She told that he used to sleep during the first portion of the night, and give life to its last portion (by standing for supererogatory night prayer in it).

1638- It is narrated on the authority of Sa'd Ibn Hisham that A'ishah said: " I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan."

1639- It is narrated on the authority of A'ishah that she said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me and there was a woman sitting with me. He asked: "Who is she?" I replied: "She is a woman, who always stands for prayer (at night) and she never sleeps." He said: "Stop (from praising her so much)! You should do only the deeds which are within your capacity. Indeed, Allah never gets tired (of giving rewards) even if you get tired (of doing good deeds). However, the (act of) religion which is the dearest to Allah is that, which one does regularly."

1640- It is narrated on the authority of Anas Ibn Malik that he said: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This rope is for Zainab. When she feels tired, she holds it to keep standing for the prayer." The Prophet "Allah's blessing and peace be upon him" said: "untie the rope. Let anyone of you pray as long as he feels active, and when anyone of you gets tired, let him sit down."

1641- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Prophet "Allah's blessing and peace be upon him" kept on standing (for supererogatory night prayer) until his feet got swollen. It was said to him: "No doubt, Allah has forgiven for you all of your earlier and later sins." On that he said: "Then, should I not be a thankful servant?"

رَسُولُ اللَّهِ ﷺ اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَشَدَّ الْمِئْزَرَ».

1637 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: أَتَيْتُ الأَسْوَدَ بْنَ يَزِيدَ وَكَانَ لِي أَخاً صَدِيقاً فَقُلْتُ: يَا أَبَا عَمْرٍو حَدِّثْنِي مَا حَدَّثَتْكَ بِهِ أُمُّ الْمُؤْمِنِينَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَتْ: «كَانَ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ».

1638 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «لا أَعْلَمُ رَسُولَ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلاَ قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلاَ صَامَ شَهْراً كَامِلاً قَطُّ غَيْرَ رَمَضَانَ».

1639 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ فَقَالَ «مَنْ هٰذِهِ؟» قَالَتْ: فُلاَنَةُ لاَ تَنَامُ فَذَكَرَتْ مِنْ صَلاَتِهَا فَقَالَ: «**مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللَّهِ لاَ يَمَلُّ اللَّهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا وَلٰكِنَّ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ**».

1640 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلاً مَمْدُوداً بَيْنَ سَارِيَتَيْنِ فَقَالَ: «**مَا هٰذَا الْحَبْلُ؟**» فَقَالُوا: لِزَيْنَبَ تُصَلِّي فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ فَقَالَ النَّبِيُّ ﷺ: «**حُلُّوهُ لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ فَإِذَا فَتَرَ فَلْيَقْعُدْ**».

1641 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ مَنْصُورٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلاَقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ: «**أَفَلاَ أَكُونُ عَبْداً شَكُوراً؟**».

1642- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" used to offer (supererogatory night) prayers (so much and for a very long period) until (the skin of) his feet got cleaved.

[18] What One Does When He Inaugurates The Prayer While Standing (At Night)

1643- It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to offer (supererogatory) prayer for a very long portion of the night: whenever he prayed as standing, he would bow from his standing posture, and whenever he prayed as sitting, he would bow from his sitting posture.

1644- It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to offer (supererogatory) prayer (at night) while standing (sometimes) and sitting (sometimes): whenever he inaugurated the prayer as standing, he would bow from his standing posture, and whenever he inaugurated the prayer as sitting, he would bow from his sitting posture.

1645- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty Holy verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second rak'ah.

1646- It is narrated on the authority of A'ishah that she said: I've never seen Allah's Apostle "Allah's blessing and peace be upon him" having prayed while sitting until he became old (and put on flesh). He used to pray and recite while sitting, and when thirty or forty Holy verses remained from the recitation he would get up and recite them while standing and then he would bow down.

1647- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to recite while sitting (in his prayer), and when he intended to bow, he would stand (a short period before bowing) enough for anyone to recite forty Holy verses (after which he would bow).

1648- It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir that he said: I came to Medina and visited A'ishah. She asked: "Who are you?" I said: "I'm Sa'd Ibn Hisham Ibn Amir." She said: "Allah's Mercy be upon your father!" I said: "Tell me about the prayer of Allah's Apostle "Allah's

1642 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ مِهْرَانَ وَكَانَ ثِقَةً قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ عَبْدِ السَّلَامِ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَتَّى تَزْلَعَ يَعْنِي تَشَقَّقَ قَدَمَاهُ».

(18) ـ كَيْفَ يَفْعَلُ إذا افْتَتَحَ الصَّلاةَ قَائِماً وذِكْرُ اخْتِلافِ النَّاقِلِينَ عن عَائِشَةَ في ذلك

1643 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ بُدَيْلٍ وَأَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلاً طَوِيلاً فَإِذَا صَلَّى قَائِماً رَكَعَ قَائِماً وَإِذَا صَلَّى قَاعِداً رَكَعَ قَاعِداً».

1644 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي قَائِماً وَقَاعِداً فإذَا افْتَتَحَ الصَّلاَةَ قَائِماً رَكَع قَائِماً، وإذَا افْتَتَحَ الصَّلاَةَ قَاعِداً رَكَعَ قَاعِداً».

1645 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ وَأَبُو النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَهُوَ جَالِسٌ فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرَ مَا يَكُونُ ثَلاَثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ».

1646 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى جَالِساً حَتَّى دَخَلَ فِي السِّنِّ، فَكَانَ يُصَلِّي وَهُوَ جَالِسٌ يَقْرَأُ فإذا غَبَرَ مِنَ السُّورَةِ ثَلاَثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَ بِهَا ثُمَّ رَكَعَ».

1647 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي هِشَامٍ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً».

1648 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ قَالَ: «قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَنْ أَنْتَ؟ قُلْتُ: أَنَا سَعْدُ بْنُ هِشَامِ بْنِ عَامِرٍ، قَالَتْ: رَحِمَ اللَّهُ أَبَاكَ. قُلْتُ: أَخْبِرِينِي عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ

blessing and peace be upon him"." She said: " Allah's Apostle "Allah's blessing and peace be upon him" used to do such and such..." I said: "Well." She further said: " Allah's Apostle "Allah's blessing and peace be upon him" used to offer Isha prayer at night and then go to bed and sleep, and when it was the middle of the night he would get up to answer the call of nature, perform ablution, and enter the mosque and offer eight rak'ahs, and I think he used to make them proportionate as far as recitation and bowing and prostration are concerned, after which he used to conclude his prayers with a single rak'ah to make it an odd number. Then, he used to offer two rak'ahs while sitting, after which he used to lie on his side: sometimes Bilal came and informed him of (the time of Fajr) prayer before he took nap, and sometimes (he came to him) even while he was taking nap, and sometimes I had doubt whether he had or had not taken his nap, and informed him of (the due time of Fajr) prayer. This was the prayer which Allah's Apostle "Allah's blessing and peace be upon him" used to offer (at night) until he grew old and put on flesh." (and mentioned to his fleshiness during his old age as Allah willed her to mention). She further said: " Allah's Apostle "Allah's blessing and peace be upon him" used to lead Isha prayer at night and then go to bed and sleep, and when it was the middle of the night he would get up to answer the call of nature, perform ablution, and enter the mosque and offer six rak'ahs, and I think he used to make them proportionate as far as recitation and bowing and prostration are concerned, after which he used to conclude his prayers with a single rak'ah to make it an odd number. Then, he used to offer two rak'ahs while sitting, after which he used to lie on his side: sometimes Bilal came and informed him of (the time of Fajr) prayer before he took nap, and sometimes (he came to him) even while he was taking nap, and sometimes I had doubt whether he had or had not taken his nap, and informed him of (the due time of Fajr) prayer. This was the prayer which Allah's Apostle "Allah's blessing and peace be upon him" used to offer (at night until he died)."

[19] Offering The Supererogatory Prayer While Sitting

1649- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" never refrained from (kissing me in my) cheek even though he was fasting, and he did not die until he offered the most part of his prayers while sitting, barring the (obligatory) written prayer, and the dearest deed to him was that which one did regularly, no matter little it might be.

1650- It is narrated on the authority of Umm Salamah that she said: Allah's Apostle "Allah's blessing and peace be upon him" did not die until he

وَكَانَ، قُلْتُ: أَجَلْ، قَالَتْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ صَلاَةَ الْعِشَاءِ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهُورِهِ فَتَوَضَّأَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَيُصَلِّي ثَمَانِيَ رَكَعَاتٍ يُخَيَّلُ إِلَيَّ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ وَيُوتِرُ بِرَكْعَةٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ فَرُبَّما جَاءَ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ قَبْلَ أَنْ يُغْفِيَ وَرُبَّمَا يُغْفِي شَكَكْتُ أَغْفَى أَوْ لَمْ يُغْفِ حَتَّى يُؤْذِنَهُ بِالصَّلاَةِ، فَكَانَتْ تِلْكَ صَلاَةُ رَسُولِ اللَّهِ ﷺ حَتَّى أَسَنَّ وَلَحِمَ، فَذَكَرَتْ مِنْ لَحْمِهِ مَا شَاءَ اللَّهُ، قَالَتْ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ الْعِشَاءَ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى طَهُورِهِ وَإِلَى حَاجَتِهِ فَتَوَضَّأَ ثُمَّ يَدْخُلُ الْمَسْجِدَ فَيُصَلِّي سِتَّ رَكَعَاتٍ يُخَيَّلُ إِلَيَّ أَنَّهُ يَسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ ثُمَّ يُوتِرُ بِرَكْعَةٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ يَضَعُ جَنْبَهُ وَرُبَّمَا جَاءَ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ قَبْلَ أَنْ يُغْفِيَ وَرُبَّمَا أَغْفَى وَرُبَّمَا شَكَكْتُ أَغْفَى أَمْ لاَ حَتَّى يُؤْذِنَهُ بِالصَّلاَةِ قَالَتْ: فَمَا زَالَتْ تِلْكَ صَلاَةُ رَسُولِ اللَّهِ ﷺ».

(19) ـ بابُ صَلاةِ القَاعِدِ في النَّافِلَةِ وذِكْرِ الاخْتِلافِ على أبي إسْحَاقَ في ذلك

1649 ـ أَخْبَرَنَا عَمْرُو بنُ عَلِيٍّ عَنْ حَدِيثِ أَبِي عَاصِمٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «مَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْتَنِعُ مِنْ وَجْهِي وَهُوَ صَائِمٌ وَمَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ قَاعِداً ثُمَّ ذَكَرَتْ كَلِمَةً مَعْنَاهَا إِلاَّ الْمَكْتُوبَةَ وَكَانَ أَحَبُّ الْعَمَلِ إِلَيْهِ مَا دَامَ عَلَيْهِ الإِنْسَانُ وَإِنْ كَانَ يَسِيراً». خَالَفَهُ يُونُسُ رَوَاهُ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ أُمِّ سَلَمَةَ.

1650 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَنْبَأَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «مَا قُبِضَ رَسُولُ اللَّهِ ﷺ

offered the most part of his prayers while sitting, barring the (obligatory) written prayer.

1651- It is narrated on the authority of Umm Salamah that she said: Allah's Apostle "Allah's blessing and peace be upon him" did not die until he offered the most part of his prayers while sitting, barring the obligatory prayer, and the dearest deed to him was that which one did regularly.

1652- It is narrated on the authority of Umm Salamah that she said: By Him, in Whose Hand is my life, Allah's Apostle "Allah's blessing and peace be upon him" did not die until he offered the most part of his prayers while sitting, barring the obligatory prayer, and the dearest deed to him was that which he did regularly, no matter little it might be.

1653- It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" did not die until he offered a great part of his (supererogatory) prayers while sitting.

1654- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer while sitting?" she said: "Yes, particularly after he grew weak because of the (burdens he was made to bear by the) people."

1655- It is narrated on the authority of Hafsah that she said: I've never seen Allah's Apostle "Allah's blessing and peace be upon him" offering the supererogatory prayer while sitting until when it was only a year before his death: by then, he offered (the supererogatory) prayer while sitting, in which he read a certain Surah and recite it (so much slowly) until it seemed to be much longer than such as longer than it.

[20] The Superiority Of Such As Prays While Standing To Him Who Prays While Sitting

1656- It is narrated on the authority of Abdullah Ibn Amr that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" offering prayer while sitting, thereupon I said to him: "I've been reported that you say that the (reward of the) prayer (received) by such as prays while sitting is half the (reward of the) prayer (received) by such as prays while standing; and you now are offering prayer while sitting!" he said: "But, I'm not like anyone of you."

[21] The Superiority Of Such As Prays While Sitting To Him Who Prays While Lying

1657- It is narrated on the authority of Imran Ibn Husain that he said: I asked Allah's Apostle "Allah's blessing and peace be upon him" about

حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ جَالِساً إِلاَّ الْمَكْتُوبَةَ». خَالَفَهُ شُعْبَةُ وَسُفْيَانُ وَقَالاَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ.

1651 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ قَاعِداً إِلاَّ الْفَرِيضَةَ وَكَانَ أَحَبُّ الْعَمَلِ إِلَيْهِ أَدْوَمَهُ وَإِنْ قَلَّ».

1652 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ قَاعِداً إِلاَّ الْمَكْتُوبَةَ وَكَانَ أَحَبُّ الْعَمَلِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ وَإِنْ قَلَّ». خَالَفَهُ عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ فَرَوَاهُ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ.

1653 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ حَجَّاجٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ ابْنُ أَبِي سُلَيْمَانَ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: «أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ حَتَّى كَانَ يُصَلِّي كَثِيراً مِنْ صَلاَتِهِ وَهُوَ جَالِسٌ».

1654 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: أَنْبَأَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «قُلْتُ لِعَائِشَةَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ، بَعْدَ مَا حَطَمَهُ النَّاسُ».

1655 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ عَنْ حَفْصَةَ قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى فِي سُبْحَتِهِ قَاعِداً قَطُّ حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَكَانَ يُصَلِّي قَاعِداً يَقْرَأُ بِالسُّورَةِ فَيُرَتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلِ مِنْهَا».

(20) ـ بَابُ فَضْلِ صَلاَةِ الْقَائِمِ على صَلاَةِ الْقَاعِدِ

1656 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي جَالِساً فَقُلْتُ حُدِّثْتُ أَنَّكَ قُلْتَ: «**إِنَّ صَلاَةَ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلاَةِ الْقَائِمِ**» وَأَنْتَ تُصَلِّي قَاعِداً؟ قَالَ: «**أَجَلْ وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ**».

(21) ـ فَضْلُ صَلاَةِ الْقَاعِدِ على صَلاَةِ النَّائِمِ

1657 ـ أَخْبَرَنَا حُمَيْدَةُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الَّذِي يُصَلِّي قَاعِداً؟

offering prayer while sitting, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who offers prayer while standing is (to receive) the best (reward), and he, who offers prayer while sitting, is to receive half the reward of such as prays while standing, and he, who prays while lying is to receive half the reward of such as prays while sitting."

[22] The Way Of Prayer While Sitting

1658- It is narrated on the authority of A'ishah that she said: I saw Allah's Apostle "Allah's blessing and peace be upon him" having prayed while sitting on his buttocks, crossing his legs.

[23] The Way Of Reciting (In Prayer) At Night

1659- It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A'ishah: "How did Allah's Apostle "Allah's blessing and peace be upon him" use to recite (in his supererogatory prayer) at night? Did he use to recite in a loud or in a low tone?" she said: "He did both: sometimes he recited in a loud tone, and sometimes he recited in a low tone."

[24] The Superiority Of (Reciting In) A Low Tone To (Reciting In) A Loud Tone (In The Night Prayer)

1660- It is narrated on the authority of Uqbah Ibn Amir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an in a loud tone (during the supererogatory night prayer) is like him who gives in charity publicly; and such as recites the Qur'an in a low tone is like him, who gives in charity secretly."

[25] Making Equal (In Length) Standing, Bowing, Standing From Bowing, Prostrating, Sitting Between Both Prostrations

1661- It is narrated on the authority of Hudhaifah that he said: One night, I offered (supererogatory) prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who inaugurated the prayer with reciting the Surah of Al-Baqarah. (When he did not bow down and rather he went on) I said (to myself): "Perhaps he will bow down at the conclusion of one hundred Holy Verses." When he went on I said (to myself): "Perhaps he will bow down at the conclusion of two hundred Holy Verses." When he went on I said (to myself): "Perhaps he will bow at the conclusion of the Surah." He went on reciting until he came upon An-Nisa, which he recited, then he came upon Al Imran which he recited. He was reciting slowly and deliberately: whenever he came upon a Holy Verse of glorification, he would glorify (Allah Almighty); and whenever he came upon a Holy Verse of invocation, he would invoke (Allah Almighty); and whenever he came upon a Holy Verse of seeking refuge, he would seek refuge

قَالَ: «مَنْ صَلَّى قَائِماً فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِداً فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلَّى نَائِماً فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ».

(22) ـ بابٌ كَيْفَ صَلاةُ القَاعِدِ؟

1658 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ حَفْصٍ عَنْ حُمَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «رَأَيْتُ النَّبِيَّ ﷺ مُتَرَبِّعاً».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ أَعْلَمُ أَحَداً رَوَى هٰذَا الْحَدِيثَ غَيْرَ أَبِي دَاوُدَ وَهُوَ ثِقَةٌ وَلاَ أَحْسِبُ هٰذَا الْحَدِيثَ إِلاَّ خَطَأً، واللَّهُ تَعَالَى أَعْلَمُ.

(23) ـ بابٌ كَيْفَ القِرَاءَةُ بِاللَّيْلِ؟

1659 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: «سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ يَجْهَرُ أَمْ يُسِرُّ؟ قَالَتْ: كُلُّ ذٰلِكَ. قَدْ كَانَ يَفْعَلُ رُبَّمَا جَهَرَ وَرُبَّمَا أَسَرَّ».

(24) ـ فَضْلُ السِّرِّ على الجَهْرِ

1660 ـ أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلاَلٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ٱبْنَ سُمَيْعٍ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ٱبْنَ وَاقِدٍ عَنْ كَثِيرِ بْنِ مُرَّةَ أَنَّ عُقْبَةَ بْنَ عَامِرٍ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الَّذِي يَجْهَرُ بِالْقُرْآنِ كَالَّذِي يَجْهَرُ بِالصَّدَقَةِ وَالَّذِي يُسِرُّ بِالْقُرْآنِ كَالَّذِي يُسِرُّ بِالصَّدَقَةِ**».

(25) ـ بابُ تَسْوِيَةِ القِيَامِ والرُّكُوعِ والقِيَامِ بَعْدَ الرُّكُوعِ والسُّجُودِ والجُلُوسِ بَيْنَ السَّجْدَتَيْنِ في صَلاةِ اللَّيْلِ

1661 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ عَنْ صِلَةَ بْنِ زُفَرَ عَنْ حُذَيْفَةَ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً فَافْتَتَحَ الْبَقَرَةَ فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَةِ فَمَضَى فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَتَيْنِ فَمَضَى فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ فَمَضَى فَافْتَتَحَ النِّسَاءَ فَقَرَأَهَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يَقْرَأُ مُتَرَسِّلاً إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ

(with Allah from evil). He bowed and his bowing was as long as his standing, in which he said: "Glorified be my Lord, Most Great!" then when he raised his head (from bowing) he said: "Allah hears such as sends praises to Him." His standing was nearly equal (in length) to his bowing, after which he fell in prostration, in which he said: "Glorified be my Lord, Most High!" his prostration was nearly equal (in length) to his bowing.

1662- It is narrated on the authority of Hudhaifah that he offered (supererogatory night) prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in Ramadan: when he bowed down he said during his bowing: "Glorified be my Lord, Most Great" (and he remained in his bowing as long) as he remained in his standing; and when he sat (in between both prostrations) he said: "O Lord! Forgive for me! O Lord! Forgive for me!" (He remained in his sitting as long) as he remained in his standing; and when he fell in prostration he said: "Glorified be my Lord, Most High!" (He remained in his prostration as long) as he remained in his standing. He had not offered more than four rak'ahs by the time Bilal came to (inform him of the time of) Morning prayer.

[26] The Way Of Offering Night (Supererogatory) Prayer

1663- It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The (supererogatory) prayer at night or during the day is offered in pairs (of rak'ahs)."

1664- It is narrated on the authority of Ibn Umar that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah (to make your prayer an odd number)."

1665- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

1666- It is narrated on the authority of Ibn Umar that he said: I heard somebody having asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ ثُمَّ رَكَعَ فَقَالَ: «**سُبْحَانَ رَبِّيَ الْعَظِيمِ**»، فَكَانَ رُكُوعُهُ نَحواً مِنْ قِيَامِهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» فَكَانَ قِيَامُهُ قَرِيباً مِنْ رُكُوعِهِ ثُمَّ سَجَدَ فَجَعَلَ يَقُولُ «**سُبْحَانَ رَبِّيَ الأَعْلَى**». فَكَانَ سُجُودُهُ قَرِيباً مِنْ رُكُوعِهِ».

1662 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ ثِقَةٌ قَالَ: حَدَّثَنَا الْعَلاَءُ بْنُ الْمُسَيَّبِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ طَلْحَةَ بْنِ يَزِيدَ الأَنْصَارِيِّ عَنْ حُذَيْفَةَ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ: «**سُبْحَانَ رَبِّيَ الْعَظِيمِ**». مِثْلَ مَا كَانَ قَائِماً، ثُمَّ جَلَسَ يَقُولُ: «**رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي**». مِثْلَ مَا كَانَ قَائِماً ثُمَّ سَجَدَ فَقَالَ: «**سُبْحَانَ رَبِّيَ الأَعْلَى**» مِثْلَ مَا كَانَ قَائِماً فَمَا صَلَّى إِلاَّ أَرْبَعَ رَكَعَاتٍ حَتَّى جَاءَ بِلاَلٌ إِلَى الْغَدَاةِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ عِنْدِي مُرْسَلٌ وَطَلْحَةُ بْنِ يَزِيدَ لاَ أَعْلَمُهُ سَمِعَ مِنْ حُذَيْفَةَ شَيْئاً وَغَيْرُ الْعَلاَءِ بْنِ الْمُسَيَّبِ قَالَ فِي هٰذَا الْحَدِيثِ عَنْ طَلْحَةَ عَنْ رَجُلٍ عَنْ حُذَيْفَةَ.

(26) ـ بَابٌ كَيْفَ صَلاَةُ اللَّيْلِ؟

1663 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وعَبْدُ الرَّحْمٰنِ قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ أَنَّهُ سَمِعَ عَلِيّاً الأَزْدِيَّ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «**صَلاَةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ عِنْدِي خَطَأٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

1664 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ حَبِيبٍ عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عُمَرَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ صَلاَةِ اللَّيْلِ، فَقَالَ: «**مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَوَاحِدَةٌ**».

1665 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ وَمُحَمَّدُ بْنُ صَدَقَةَ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ**».

1666 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَبِيدٍ عَنْ أَبِي سَلَمَةَ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يُسْأَلُ عَنْ صَلاَةِ اللَّيْلِ فَقَالَ: «**مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ**».

1667- It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It should be offered in pairs (of rak'ahs), and if anyone of you fears the morning (might overtake him), then offer a single rak'ah to make his prayer an odd number."

1668- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

1669- It is narrated on the authority of Ibn Umar that he said: A man from amongst the Muslims asked the Messenger of Allah "Allah's blessing and peace be upon him": "How should the night (supererogatory) prayer be offered?" On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

1670- It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

1671- It is narrated on the authority of Ibn Umar that he said: A man stood up and said: "O Messenger of Allah! how should the night (supererogatory) prayer be offered?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

[27] The Command To Offer Witr Prayer

(It is to conclude with an odd number of rak'ahs, say five, three, or even one, with the intention to make your prayers an odd number of rak'ahs; and sometimes, the term stands for the supererogatory night prayer)

1672- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered Witr prayer and then said: "O people of Qur'an! Offer Witr prayer (i.e. make your night supererogatory prayer an odd number of rak'ahs), for Allah Almighty is (One which is) an odd

1667 ـ أَخْبَرَنَا مُوسَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنَا نَافِعٌ أَنَّ ٱبْنَ عُمَرَ أَخْبَرَهُمْ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاَةِ اللَّيْلِ قَالَ: **«مَثْنَى مَثْنَى فَإِنْ خَشِيَ أَحَدُكُمُ الصُّبْحَ فَلْيُوتِرْ بِوَاحِدَةٍ»**.

1668 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: **«صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ»**.

1669 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ٱبْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللَّهِ ﷺ: كَيْفَ صَلاَةُ اللَّيْلِ؟ فَقَالَ: **«صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ»**.

1670 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ أَخِي ٱبْنُ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاَةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: **«صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ»**.

1671 ـ أَخْبَرَنَا أَحْمَدُ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا حَرْمَلَةُ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ٱبْنَ شِهَابٍ حَدَّثَهُ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَاهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ صَلاَةُ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ»**.

(27) ـ بَابُ الأَمْرِ بِالْوِتْرِ

1672 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمٍ وَهُوَ ٱبْنُ ضَمْرَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْتَرَ رَسُولُ اللَّهِ ﷺ ثُمَّ

number, and of a surety, He loves the Witr (which He accepts, and for which He gives reward)."

1673- It is narrated on the authority of Ali that he said: No doubt, the Witr (the term here stands for the night prayer) is not obligatory as the written (five) prayers are: but it is out of the sunnah, set by The Messenger of Allah "Allah's blessing and peace be upon him".

[28] Exhortation To Offer Witr Prayer Before Going To Bed

1674- It is narrated on the authority of Abu Hurairah that he said: My bosom friend The Messenger of Allah "Allah's blessing and peace be upon him" advised me to do three things: Not to sleep unless I offer Witr prayer, to observe three fasts monthly, and to offer the Duha two-rak'ah prayer.

1675- It is narrated on the authority of Abu Hurairah that he said: My bosom friend The Messenger of Allah "Allah's blessing and peace be upon him" advised me to do three things: to offer Witr prayer at the first portion of the night, to offer the two-rak'ah prayer before Fajr (obligatory prayer), and to observe three fasts monthly.

[29] It Is Forbidden By The Prophet To Offer Witr Twice On A Night

1676- It is narrated on the authority of Qais Ibn Talq that he said: Talq Ibn Ali visited us on one of the days of Ramadan, and stayed with us until evening, (and broke his fast with us), and on that night, he led us in the night supererogatory prayer, and concluded it with the Witr. Then, he went to his mosque, and led his people in the night supererogatory prayer, and when there remained only the Witr, he brought forward one of his companions and told him to lead the Witr, and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Witr should not be offered twice on one night."

[30] The Due Time Of Offering Witr Prayer

1677- It is narrated on the authority of Al-Aswad Ibn Yazid that he said: I asked A'ishah about the (night supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to sleep during the first portion of the night, and then he would get up: if it was a short time before dawn, he would offer Witr prayer, after which he would go to bed: if he had a desire (for anyone of his wives), he would have sexual relation with his wife; and if he heard the call for (Fajr) prayer, he would jump: if he was in a state of

قَالَ: «يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وِتْرٌ يُحِبُّ الْوَتْرَ».

1673 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «الْوِتْرُ لَيْسَ بِحَتْمٍ كَهَيْئَةِ الْمَكْتُوبَةِ وَلٰكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ».

(28) ـ بابُ الحَثِّ على الوِتْرِ قَبْلَ النَّوْمِ

1674 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ وَمُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ عَنِ النَّضْرِ بْنِ شُمَيْلٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي شَمِرٍ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ النَّوْمِ عَلَى وِتْرٍ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَيِ الضُّحَى».

1675 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَبَّاسٍ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ الْوِتْرِ أَوَّلَ اللَّيْلِ وَرَكْعَتَيِ الْفَجْرِ وَصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

(29) ـ بابُ نَهْيِ النَّبِيِّ ﷺ عَنِ الوِتْرَيْنِ في لَيْلَةٍ

1676 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ مُلَازِمِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ قَالَ: زَارَنَا أَبِي طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ فَأَمْسَى بِنَا وَقَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَ بِنَا ثُمَّ انْحَدَرَ إِلَى مَسْجِدِهِ فَصَلَّى بِأَصْحَابِهِ حَتَّى بَقِيَ الْوِتْرُ ثُمَّ قَدَّمَ رَجُلاً فَقَالَ لَهُ أَوْتِرْ بِهِمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ وِتْرَانِ فِي لَيْلَةٍ».

(30) ـ بابُ وَقْتِ الوِتْرِ

1677 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ ثُمَّ أَتَى فِرَاشَهُ فَإِذَا

ceremonial impurity, he would pour water over his body (to get clean), otherwise, he would perform ablution and set out to lead the prayer.

1678- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" happened to offer Witr prayer (at every portion of the night, i.e.) from its first, from its middle, and from its last, and towards the end of his lifetime he offered Witr prayer at the last portion of the night (a short while before dawn).

1679- It is narrated on the authority of Ibn Umar that he said: He, who offers (supererogatory) prayer at night, let him make his prayer an odd number of rak'ahs, for the Messenger of Allah "Allah's blessing and peace be upon him" commanded (us) to do so.

[31] The Command To Offer Witr Before Morning Comes

1680- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about Witr. He (The Prophet) replied: "Pray Witr before it is morning."

1681- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pray Witr before it is dawn."

[32] Offering Witr Prayer After The Adhan (Of Fajr)

1682- It is narrated on the authority of Muhammad Ibn Al-Muntashir that he was in the mosque of Amr Ibn Shurahbil when the prayer (of Fajr) was established, and they kept waiting him, and when he came he said: "I was engaged in offering Witr prayer." Abdullah was asked whether Witr might be offered after the Adhan (of Fajr), thereupon he said: "Yes, and it might be offered also after the Iqamah." He related from The Messenger of Allah "Allah's blessing and peace be upon him" That once, he slept (and was hindered) from prayer until the sun rose, and then (when he got up) he offered the prayer (in lieu of that which he missed).

[33] Offering Witr Prayer On The Mount

1683- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" Offered Witr prayer on the riding mount.

1684- It is narrated on the authority of Nafi' that Ibn Umar offered Witr prayer on his riding mount, and he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did so.

كَانَ لَهُ حَاجَةٌ أَلَمَّ بِأَهْلِهِ فَإِذَا سَمِعَ الأَذَانَ وَثَبَ فَإِنْ كَانَ جُنُباً أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ وَإِلاَّ تَوَضَّأَ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ».

1678 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «أَوْتَرَ رَسُولُ اللَّهِ ﷺ مِنْ أَوَّلِهِ وَآخِرِهِ وَأَوْسَطِهِ وَانْتَهَى وَتْرُهُ إِلَى السَّحَرِ».

1679 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ: «مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلاَتِهِ وَتْراً فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذٰلِكَ».

(31) ـ بَابُ الأَمْرِ بِالوِتْرِ قَبْلَ الصُّبْحِ

1680 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدٌ وَهُوَ ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلاَّمِ بْنِ أَبِي سَلاَّمٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوَقِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوِتْرِ فَقَالَ: **«أَوْتِرُوا قَبْلَ الصُّبْحِ»**.

1681 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْقَنَّادُ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«أَوْتِرُوا قَبْلَ الْفَجْرِ»**.

(32) ـ الوِتْرُ بعد الأَذَانِ

1682 ـ أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَسْجِدِ عَمْرِو بْنِ شُرَحْبِيلَ فَأُقِيمَتِ الصَّلاَةُ فَجَعَلُوا يَنْتَظِرُونَهُ فَجَاءَ فَقَالَ: إِنِّي كُنْتُ أُوتِرُ قَالَ وَسُئِلَ عَبْدُ اللَّهِ هَلْ بَعْدَ الأَذَانِ وَتْرٌ؟ قَالَ: نَعَمْ وَبَعْدَ الإِقَامَةِ وَحَدَّثَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَامَ عَنِ الصَّلاَةِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ صَلَّى».

(33) ـ بَابُ الوِتْرِ على الرَّاحِلَةِ

1683 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الرَّاحِلَةِ».

1684 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنِ الْحَسَنِ بْنِ الْحُرِّ عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ كَانَ يُوتِرُ عَلَى بَعِيرِهِ وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذٰلِكَ».

1685- It is narrated on the authority of Sa'id Ibn Yasar that he said: Ibn Umar told me that the Messenger of Allah "Allah's blessing and peace be upon him" Offered Witr prayer on the riding mount.

[34] How Many Rak'ahs Of Which Does The Witr Prayer Consist?

1686- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Witr prayer is a single rak'ah to be offered at the last portion of the night."

1687- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Witr prayer is a single rak'ah to be offered at the last portion of the night."

1688- It is narrated on the authority of Ibn Umar that a man from amongst the desert dwellers asked The Messenger of Allah "Allah's blessing and peace be upon him" about the night (supererogatory) prayer, thereupon he said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and the Witr is a single rak'ah to be offered at the last portion of the night."

[35] Offering One Rak'ah For Witr Prayer

1689- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and if you intend to (conclude your prayers and) turn away, offer a single rak'ah, in order to make your prayers an odd number (of rak'ahs)."

1690- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and the Witr is a single rak'ah (therewith the prayer is concluded)."

1691- It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and if anyone of you fears the morning might overtake him, let him offer a single rak'ah, in order to make his prayers an odd number (of rak'ahs)."

1692- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and if you fear the morning might overtake you, make your prayer an odd number (of rak'ahs) by offering a single rak'ah."

1685 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: قَالَ لِي ٱبْنُ عُمَرَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ».

(34) ـ بابٌ كَمِ الوِتْرُ؟

1686 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ عَنْ أَبِي مِجْلَزٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْوَتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ»**.

1687 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَمُحَمَّدٌ قَالاَ: حَدَّثَنَا ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي مِجْلَزٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْوَتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ»**.

1688 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ عَفَّانَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَجُلاً مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاَةِ اللَّيْلِ قَالَ: **«مَثْنَى مَثْنَى وَالْوَتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ»**.

(35) ـ بابٌ كَيْفَ الوِتْرُ بِوَاحِدَةٍ؟

1689 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ فَارْكَعْ بِوَاحِدَةٍ تُوتِرْ لَكَ مَا قَدْ صَلَّيْتَ»**.

1690 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ زِيَادٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى وَالْوَتْرُ رَكْعَةٌ وَاحِدَةٌ»**.

1691 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ وَعَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاَةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى»**.

1692 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ٱبْنَ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ٱبْنُ سَلاَّمٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَنَافِعٌ عَنِ ٱبْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَهُ يَقُولُ: **«صَلاَةُ اللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا خِفْتُمُ الصُّبْحَ فَأَوْتِرُوا بِوَاحِدَةٍ»**.

1693- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer eleven rak'ahs for the night supererogatory prayer, one of which acted as Witr, after which he used to lie on his right side.

[36] Offering Three Rak'ahs For Witr Prayer

1694- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A'ishah, the Mother of the Believers, about the (Night supererogatory) Prayer of the Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan. She said: The Messenger of Allah "Allah's blessing and peace be upon him" never offered, either in Ramadan or in any other month, more than eleven rak'ahs (for the Night supererogatory Prayer). He (firstly) would offer four rak'ahs, do not ask about their excellence and length, (since they were inimitable in perfection and length). He (secondly) would offer four rak'ahs, do not ask about their excellence and length. Then, he would offer three rak'ahs (for the Witr). I asked him: "O Messenger of Allah! Would you sleep before offering Witr Prayer?" He said: "O A'ishah! my eyes sleep but my heart never sleeps."

1695- It is narrated on the authority of Sa'd Ibn Hisham that A'ishah told him that the Messenger of Allah "Allah's blessing and peace be upon him" never uttered the end salutation after the conclusion of the second rak'ah of Witr (prayer, for it was his habit to offer the Witr three-rak'ah prayer with a single end salutation).

[37] The Different Citation-Forms Attributed To Ubai Ibn Ka'b Pertaining To The Narration Of Offering Witr Prayer

1696- It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer three rak'ahs for Witr prayer: he used to recite the Surah of Al-A'la in the first rak'ah, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlas in the third, and he used to practice Qunut before bowing, and whenever he finished he would say: "Glorified be (Allah) the King, the Holy One" thrice, prolonging the last of them.

1697- It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Surah of Al-A'la in the first rak'ah of the Witr (three-rak'ah) prayer, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlas in the third.

1698- It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Witr prayer the Surah of Al-A'la in the first rak'ah, the Surah of

1693 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ».

(36) ـ بَابُ كَيْفَ الوِتْرُ بِثَلاثٍ؟

1694 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلاَ غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعاً فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعاً فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلاَثاً قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللَّهِ: أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: «**يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامُ وَلاَ يَنَامُ قَلْبِي**».

1695 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ حَدَّثَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يُسَلِّمُ فِي رَكْعَتَيِ الْوِتْرِ».

(37) ـ ذِكْرُ اخْتِلاَفِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ أُبَيِّ بْنِ كَعْبٍ فِي الوِتْرِ

1696 ـ أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَيِّ بْنِ كَعْبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِثَلاَثِ رَكَعَاتٍ كَانَ يَقْرَأُ فِي الأُولَى بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِـ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١﴾ وَفِي الثَّالِثَةِ بِـ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ وَيَقْنُتُ قَبْلَ الرُّكُوعِ فَإِذَا فَرَغَ قَالَ عِنْدَ فَرَاغِهِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلاَثَ مَرَّاتٍ يُطِيلُ فِي آخِرِهِنَّ».

1697 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى مِنَ الْوَتْرِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِـ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَفِي الثَّالِثَةِ بِـ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾».

1698 ـ أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوَتْرِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾

Al-Kafirun in the second, and the Surah of Al-Ikhlas in the third; and he never uttered the end salutation but at the conclusion of the last of them, and he used to say after uttering the end salutation: "Glorified be (Allah) the King, the Holy One" thrice.

[38] The Different Citation-Forms Attributed To Ibn Abbas Concerning The Narration Of Offering Witr Prayer

1699- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer three rak'ahs for Witr prayer: he used to recite the Surah of Al-A'la in the first rak'ah, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlas in the third.

1700- It is narrated on the authority of Ibn Abbas that he used to offer three rak'ahs for Witr prayer: he used to recite the Surah of Al-A'la in the first rak'ah, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlas in the third.

[39] The Variation Of Wording Attributed To Habib Ibn Abu Thabit In His Transmission Of The Narration Of Ibn Abbas Concerning Witr

1701- It is narrated on the authority of Habib Ibn Abu Thabit from Muhammad Ibn Ali from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him" that he got up at night, brushed his teeth, (performed ablution), and offered a two-rak'ah prayer after which he went to bed. he got up once again, brushed his teeth, performed ablution, and offered a further two-rak'ah prayer and so on until he completed six (rak'ahs). Then, he concluded his (night prayer) with three rak'ahs to make his prayer an odd number (of rak'ahs), after which he offered two rak'ahs (i.e. those offered before Fajr prayer).

1702- It is narrated on the authority of Habib Ibn Abu Thabit from Muhammad Ibn Ali Ibn Abdullah Ibn Abbas from his father from his grandfather that he said: I spent the night in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when he got up (at night), brushed his teeth, and performed ablution, while he was reciting the following Holy Verse: " Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding." (Al Imran 190) then, he offered a two-rak'ah prayer after which he went to bed and slept and I heard him blowing. he got up once again, brushed his teeth, performed ablution, and offered a further two-rak'ah prayer, after which he went to bed. then, he got up (for the third time), brushed his teeth, performed ablution, and offered a two-rak'ah prayer. Then,

وَفِي الرَّكْعَةِ الثَّانِيَةِ بـ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَفِي الثَّالِثَةِ بـ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَلاَ يُسَلِّمُ إلاَّ فِي آخِرِهِنَّ وَيَقُولُ يَعْنِي بَعْدَ التَّسْلِيمِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلاَثاً».

(38) ـ ذِكْرُ الاخْتِلافِ على أبي إسْحَاقَ في حَدِيثِ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ في الوِتْرِ

1699 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلاَثٍ يَقْرَأُ فِي الأُولَى بـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَفِي الثَّانِيَةِ بـ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَفِي الثَّالِثَةِ بـ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾». أَوْقَفَهُ زُهَيْرٌ.

1700 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّهُ كَانَ يُوتِرُ بِثَلاَثٍ بـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾».

(39) ـ ذِكْرُ الاخْتِلافِ على حَبِيبِ بْنِ أبي ثَابِتٍ في حَدِيثِ ابْنِ عَبَّاسٍ في الوِتْرِ

1701 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ قَامَ مِنَ اللَّيْلِ فَاسْتَنَّ ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ فَاسْتَنَّ ثُمَّ تَوَضَّأَ فَصَلَّى رَكْعَتَيْنِ حَتَّى صَلَّى سِتاً ثُمَّ أَوْتَرَ بِثَلاَثٍ وَصَلَّى رَكْعَتَيْنِ».

1702 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ حُصَيْنٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: «كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَقَامَ فَتَوَضَّأَ وَٱسْتَاكَ وَهُوَ يَقْرَأُ هٰذِهِ الآيَةَ حَتَّى فَرَغَ مِنْهَا ﴿إِنَّ فِي خَلْقِ السَّمَٰوَاتِ وَالأَرْضِ وَٱخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الأَلْبَابِ﴾ ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ عَادَ فَنَامَ حَتَّى سَمِعْتُ نَفْخَهُ ثُمَّ قَامَ فَتَوَضَّأَ وَٱسْتَاكَ

he concluded his (night prayer) with three rak'ahs to make his prayer an odd number (of rak'ahs).

1703- It is narrated on the authority of Habib Ibn Abu Thabit from Muhammad Ibn Ali from his father from his grandfather Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" got up at night, brushed his teeth...and the rest is the same.

1704- It is narrated on the authority of Habib Ibn Abu Thabit from Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer eight rak'ahs for night (supererogatory prayer), and conclude with three rak'ahs, to make his prayer an odd number (of rak'ahs), and then offer a two-rak'ah prayer before Fajr (obligatory prayer).

1705- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs for Witr (the term here stands for the night supererogatory prayer); and when he grew old and weak, he reduced that to nine rak'ahs.

1706- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer nine rak'ahs for night prayer; and when he grew old and weak, he reduced that to seven.

[40] The Variation Of Wording Of Az-Zuhri's Narration From Abu Ayyub Pertaining To Witr Prayer

1707- It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Witr prayer is a fact (i.e. it is out of the sunnah in which there is no doubt): one could offer seven rak'ahs for Witr prayer if he so likes, one could offer five rak'ahs for Witr prayer if he so likes, one could offer three rak'ahs for Witr prayer if he so likes, and one could offer only one rak'ah for Witr prayer if he so likes."

1708- It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Witr prayer is a fact (i.e. it is out of the sunnah in which there is no doubt): one could offer five rak'ahs for Witr prayer if he so likes, one could offer three rak'ahs for Witr prayer if he so likes, and one could offer only one rak'ah for Witr prayer if he so likes."

1709- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: "Witr prayer is a fact (i.e. it is out of the sunnah in which there is no doubt): if one likes to offer five rak'ahs for Witr prayer let him do so, if one likes to

ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ فَتَوَضَّأَ وَٱسْتَاكَ وَصَلَّى رَكْعَتَيْنِ وَأَوْتَرَ بِثَلاَثٍ».

1703 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ مَخْلَدٍ ثِقَةٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «ٱسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَٱسْتَنَّ». وَسَاقَ الْحَدِيثَ.

1704 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُوتِرُ بِثَلاَثٍ وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ». خَالَفَهُ عَمْرُو بْنُ مُرَّةَ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ عَنْ رَسُولِ اللَّهِ ﷺ.

1705 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلاَثَ عَشْرَةَ رَكْعَةً فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِتِسْعٍ». خَالَفَهُ عُمَارَةُ بْنُ عُمَيْرٍ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَائِشَةَ.

1706 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ سُلَيْمَانَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعاً فَلَمَّا أَسَنَّ وَثَقُلَ صَلَّى سَبْعاً».

(40) ـ بابُ ذِكْرِ الاخْتِلافِ على الزُّهْرِيِّ في حَدِيثِ أَبِي أَيُّوبَ في الوِتْرِ

1707 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي ضُبَارَةُ بْنُ أَبِي السليل قَالَ: حَدَّثَنِي دُوَيْدُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنِي ٱبْنُ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْوِتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلاَثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ»**.

1708 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الْوِتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلاَثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ»**.

1709 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي أَبُو مُعَيْدٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: «الْوِتْرُ حَقٌّ فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسِ رَكَعَاتٍ

offer three rak'ahs for Witr prayer let him do so, and if one likes to offer only one rak'ah for Witr prayer let him do so."

1710- It is narrated on the authority of Abu Ayyub that he said: "One could offer seven rak'ahs for Witr prayer if he so likes, one could offer five rak'ahs for Witr prayer if he so likes, one could offer three rak'ahs for Witr prayer if he so likes, one could offer only one rak'ah for Witr prayer if he so likes, and one could only beckon if he so likes."

[41] Offering Five Rak'ahs For Witr Prayer

1711- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer five or seven rak'ahs for Witr prayer; and he made no break between them with salutation or speech (i.e. he did not sit at the conclusion of each two rak'ahs).

1712- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer seven or five rak'ahs for Witr prayer; and he made no break between them with salutation (i.e. he did not sit at the conclusion of each two rak'ahs).

1713- It is narrated on the authority of Al-Hakam from Miqsam that he said: "The Witr prayer is of seven rak'ahs, and of no less than five at minimum." I made a mention of that to Ibrahim who asked me: "From whom has he narrated that?" I said: "I do not know." I offered Hajj and met Miqsam whom I asked: "From whom (have you narrated this statement)?" he said: "From the reliable ones: from both A'ishah and Maimunah."

1714- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer five rak'ahs for Witr prayer; and he did not sit but at the conclusion of the last of them.

[42] Offering Seven Rak'ahs For Witr Prayer

1715- It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that she told him: when the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (rak'ahs instead of nine) for the Witr, followed by further two rak'ahs in a sitting posture, after uttering the end salutation. In this way, the total became nine O my son! Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it.

1716- It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered nine rak'ahs for Witr prayer, he would not sit except in

فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلاَثٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ».

1710 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي أَيُّوبَ قَالَ: «مَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلاَثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ وَمَنْ شَاءَ أَوْمَأَ إِيمَاءً».

(41) ـ بَابٌ كَيْفَ الوِتْرُ بِخَمْسٍ وَذِكْرُ الاخْتِلاَفِ عَلَى الحَكَمِ فِي حَدِيثِ الوِتْرِ

1711 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِخَمْسٍ وَبِسَبْعٍ، لاَ يَفْصِلُ بَيْنَهَا بِسَلاَمٍ وَلاَ بِكَلاَمٍ».

1712 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبْعٍ أَوْ بِخَمْسٍ لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ».

1713 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ قَالَ: «الْوَتْرُ سَبْعٌ فَلاَ أَقَلَّ مِنْ خَمْسٍ» فَذَكَرْتُ ذَلِكَ لإِبْرَاهِيمَ فَقَالَ عَمَّنْ ذَكَرَهُ قُلْتُ لاَ أَدْرِي قَالَ الْحَكَمُ: فَحَجَجْتُ فَلَقِيتُ مِقْسَماً فَقُلْتُ لَهُ عَمَّنْ؟ قَالَ: عَنِ الثِّقَةِ عَنْ عَائِشَةَ وَعَنْ مَيْمُونَةَ.

1714 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِخَمْسٍ وَلاَ يَجْلِسُ إِلاَّ فِي آخِرِهِنَّ».

(42) ـ بَابٌ كَيْفَ الوِتْرُ بِسَبْعٍ

1715 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «لَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ صَلَّى سَبْعَ رَكَعَاتٍ لاَ يَقْعُدُ إِلاَّ فِي آخِرِهِنَّ وَصَلَّى رَكْعَتَيْنِ وَهُوَ قَاعِدٌ بَعْدَمَا يُسَلِّمُ فَتِلْكَ تِسْعٌ يَا بُنَيَّ وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلاَةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا». مُخْتَصَرٌ خَالَفَهُ هِشَامٌ الدَّسْتَوَائِيُّ.

1716 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوْتَرَ بِتِسْعِ رَكَعَاتٍ لَمْ يَقْعُدْ إِلاَّ فِي الثَّامِنَةِ

the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth rak'ah. Then, he would sit, celebrate Allah, praise and supplicate Him, and then utter the salutation so loud that we would hear it. Then, he would pray two rak'ahs in a sitting position. When he grew old and weak, he used to offer seven rak'ahs (instead of nine) for Witr, and he would not sit except in the sixth of them, after which He would get up without uttering the salutation and pray the seventh rak'ah. Then, he would utter the salutation. Then, he would pray two rak'ahs in a sitting position.

[43] Offering Nine Rak'ahs For Witr Prayer

1717- It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that She said: "We used to bring the teeth cleanser for the Messenger of Allah "Allah's blessing and peace be upon him", water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer nine rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise Him, invoke for Allah's prayer upon His Messenger, and supplicate Him, and he would not utter salutation. Then he would offer the ninth rak'ah, in which he would sit, celebrate Allah, praise Him, invoke for Allah's prayer upon His Messenger, and supplicate Him, and utter the end salutation, so loud that we would hear it. Then he would pray two rak'ahs in a sitting position.

1718- It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir that he came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" He asked: "Who is it?" He said: "It is A'ishah." We went to visit her and we paid her salutation, and when we entered we ask her: "Tell me about the Witr prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer nine rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the end salutation, and offer the ninth rak'ah, after which he would sit, celebrate Allah, praise and supplicate Him. Then, he would utter the end salutation so loud that we would hear it. Then, he would pray two rak'ahs in a sitting position after uttering the salutation,. The total then was eleven rak'ahs O my son! when the Messenger of Allah "Allah's blessing and peace

فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو ثُمَّ يَنْهَضُ وَلاَ يُسَلِّمُ ثُمَّ يُصَلِّي التَّاسِعَةَ فَيَجْلِسُ فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ لاَ يَقْعُدُ إلاَّ فِي السَّادِسَةِ ثُمَّ يَنْهَضُ وَلاَ يُسَلِّمُ فَيُصَلِّي السَّابِعَةَ ثُمَّ يُسَلِّمُ تَسْلِيمَةً ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ».

(43) ـ كَيْفَ الوِتْرُ بِتِسْعٍ

1717 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدَةَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: «كُنَّا نُعِدُّ لِرَسُولِ اللَّهِ ﷺ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَسْتَاكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ لاَ يَجْلِسُ فِيهِنَّ إلاَّ عِنْدَ الثَّامِنَةِ وَيَحْمَدُ اللَّهَ وَيُصَلِّي عَلَى نَبِيِّهِ ﷺ وَيَدْعُو بَيْنَهُنَّ وَلاَ يُسَلِّمُ تَسْلِيماً ثُمَّ يُصَلِّي التَّاسِعَةَ وَيَقْعُدُ وَذَكَرَ كَلِمَةً نَحْوَهَا وَيَحْمَدُ اللَّهَ وَيُصَلِّي عَلَى نَبِيِّهِ ﷺ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ قَاعِدٌ».

1718 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ لَمَّا أَنْ قَدِمَ عَلَيْنَا أَخْبَرَنَا: أَنَّهُ أَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ قَالَ: أَلاَ أَدُلُّكَ أَوْ أَلاَ أُنَبِّئُكَ بِأَعْلَمِ أَهْلِ الأَرْضِ بِوَتْرِ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: مَنْ؟ قَالَ: عَائِشَةُ. فَأَتَيْنَاهَا فَسَلَّمْنَا عَلَيْهَا وَدَخَلْنَا فَسَأَلْنَاهَا فَقُلْتُ أَنْبِئِينِي عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ عَزَّ وجَلَّ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ ثُمَّ يُصَلِّي تِسْعَ رَكَعَاتٍ لاَ يَقْعُدُ فِيهِنَّ إلاَّ فِي الثَّامِنَةِ فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو ثُمَّ يَنْهَضُ وَلاَ يُسَلِّمُ ثُمَّ يُصَلِّي التَّاسِعَةَ فَيَجْلِسُ فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ

be upon him" grew old and put on flesh, he offered seven (rak'ahs instead of nine) for the Witr, followed by further two rak'ahs in a sitting posture, after uttering the end salutation. In this way, the total became nine O my son! Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it."

1719- It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that She said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer nine rak'ahs for Witr prayer, followed by further two while being in a sitting posture; and when he grew old and weak, he reduced (those nine) to seven, followed by further two while being in a sitting posture.

1720- It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer nine rak'ahs for Witr prayer, followed by further two while being in a sitting posture.

1721- It is narrated on the authority of Sa'd Ibn Hisham that he visited A'ishah and asked her about the Witr prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer eight rak'ahs for night (supererogatory) prayer, and conclude with the ninth one to make his prayer an odd number of rak'ahs, followed by further two while being in a sitting posture.

1722- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer nine rak'ahs for the night prayer.

[44] Offering Eleven Rak'ahs For Witr Prayer

1723- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer eleven rak'ahs for the night supererogatory prayer, one of which acted as Witr, after which he used to lie on his right side.

[45] Offering Thirteen Rak'ahs For Witr Prayer

1724- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs for Witr (the term here stands for the night supererogatory prayer); and when he grew old and weak, he reduced that to nine rak'ahs.

فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ فَتِلْكَ تِسْعاً أَيْ بُنَيَّ وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلاَةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا».

1719 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ هِشَامٍ عَنْ عَائِشَةَ أَنَّهُ سَمِعَهَا تَقُولُ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَلَمَّا ضَعُفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ».

1720 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِتِسْعٍ وَيَرْكَعُ رَكْعَتَيْنِ وَهُوَ جَالِسٌ».

1721 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنْجِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ يَعْنِي مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ وَفَدَ عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ فَسَأَلَهَا عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُوتِرُ بِالتَّاسِعَةِ وَيُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ». مُخْتَصَرٌ.

1722 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنِ الأَعْمَشِ أُرَاهُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ».

(44) ـ بَابُ كَيْفَ الوِتْرُ بِإِحْدَى عَشْرَةَ رَكْعَةً

1723 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً وَيُوتِرُ مِنْهَا بِوَاحِدَةٍ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ».

(45) ـ بَابُ الوِتْرِ بِثَلاَثَ عَشْرَةَ رَكْعَةً

1724 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلاَثَ عَشْرَةَ رَكْعَةً فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِتِسْعٍ».

[46] The Recitation In The Witr Prayer

1725- It is narrated on the authority of Abu Mijlaz that Abu Musa was on the way between Mecca and Medina when he offered two rak'ahs for Isha prayer (since he was on journey), after which he got up and offered one rak'ah for Witr, in which he recited one hundred Holy Verses from the Surah of An-Nisa. Then he said: "Indeed, I do my best to put my feet in any place where The Messenger of Allah "Allah's blessing and peace be upon him" put his, and I recite (in my prayer) the same as Allah's Apostle "Allah's blessing and peace be upon him" recited (in prayer)."

[47] Another Recitation In Witr Prayer

1726- It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and he used to say thrice after the end salutation: "Glorified be (Allah) the King, the Holy One".

1727- It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third).

1728- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third).

[48] The Different Citation-Forms Transmitted By Shu'bah Pertaining To That Narration

1729- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and he used to say thrice after the end salutation: "Glorified be (Allah) the King, the Holy One", raising his voice in the third.

1730- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the

(46) ـ بَابُ القِرَاءَةِ فِي الوِتْرِ

1725 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ أَبِي مِجْلَزٍ: «أَنَّ أَبَا مُوسَى كَانَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَامَ فَصَلَّى رَكْعَةً أَوْتَرَ بِهَا فَقَرَأَ فِيهَا بِمِائَةِ آيَةٍ مِنَ النِّسَاءِ ثُمَّ قَالَ: مَا أَلَوْتُ أَنْ أَضَعَ قَدَمَيَّ حَيْثُ وَضَعَ رَسُولُ اللَّهِ ﷺ قَدَمَيْهِ وَأَنَا أَقْرَأُ بِمَا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ».

(47) ـ نَوْعٌ آخَرُ مِنَ القِرَاءَةِ فِي الوِتْرِ

1726 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ أَشْكَابَ النَّسَائِيُّ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ قَالَ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ عَنْ طَلْحَةَ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوِتْرِ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَإِذَا سَلَّمَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». ثَلَاثَ مَرَّاتٍ».

1727 ـ أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنِ الأَعْمَشِ عَنْ زُبَيْدٍ وَطَلْحَةَ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾». خَالَفَهُمَا حُصَيْنٌ فَرَوَاهُ عَنْ ذَرٍّ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

1728 ـ أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ حُصَيْنِ بْنِ نُمَيْرٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ ذَرٍّ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوِتْرِ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

(48) ـ ذِكْرُ الاخْتِلَافِ عَلَى شُعْبَةَ فِيهِ

1729 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ وَزُبَيْدٍ عَنْ ذَرٍّ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَكَانَ يَقُولُ إِذَا سَلَّمَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثاً وَيَرْفَعُ صَوْتَهُ بِالثَّالِثَةِ».

1730 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَلَمَةُ وَزُبَيْدٌ عَنْ ذَرٍّ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ عَبْدِ الرَّحْمٰنِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوِتْرِ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ثُمَّ يَقُولُ إِذَا سَلَّمَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» وَيَرْفَعُ بِسُبْحَانَ الْمَلِكِ

King, the Holy One", raising his voice with "Glorified be (Allah) the King, the Holy One" in the third time.

1731- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and whenever he uttered the end salutation and finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One", prolonging the third.

1732- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second rak'ah), and the Surah of Al-Ikhlas (in the third rak'ah).

1733- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and whenever he uttered the end salutation and finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One".

[49] The Different Citation-Forms Transmitted By Malik Ibn Mighwal Pertaining To That Narration

1734- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second rak'ah), and the Surah of Al-Ikhlas (in the third rak'ah).

1735- A Hadith like that is narrated on the authority of Abd Ar-Rahman Ibn Abza, with no restriction of having a companion from whom he relates it from the Messenger of Allah.

1736- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second rak'ah), and the Surah of Al-Ikhlas (in the third rak'ah).

الْقُدُّوسِ صَوْتَهُ بِالثَّالِثَةِ». رَوَاهُ مَنْصُورٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَلَمْ يَذْكُرْ ذَرّاً.

1731 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾» وكَانَ إِذَا سَلَّمَ وَفَرَغَ قَالَ: «**سُبْحَانَ الْمَلِكِ الْقُدُّوسِ**» ثَلاثاً طَوَّلَ فِي الثَّالِثَةِ». وَرَوَاهُ عبدُ المَلِكِ بْنُ أَبِي سُلَيْمانَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرّاً.

1732 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ و﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾» ورواهُ مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرّاً.

1733 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ عَنِ ٱبْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ مِنَ الصَّلاَةِ قَالَ: «**سُبْحَانَ الْمَلِكِ الْقُدُّوسِ**». ثلاثَ مَرَّاتٍ».

(49) ـ ذِكْرُ الاخْتِلافِ على مَالِكِ بْنِ مِغْوَلٍ فيه

1734 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ عَنْ مَالِكٍ عَنْ زُبَيْدٍ عَنِ ٱبْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوِتْرِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾».

1735 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زُبَيْدٍ عَنْ ذَرٍّ عَنِ ٱبْنِ أَبْزَى مُرْسَلٌ وَقَدْ رَوَاهُ عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ.

1736 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوِتْرِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾».

[50] The Different Citation-Forms Related By Shu'bah From Qatadah Pertaining To That Narration

1737- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and whenever he finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One".

1738- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and whenever he finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One", prolonging the third one.

1739- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la.

1740- It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la.

1741- It is narrated on the authority of Imran Ibn Husain that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr prayer and a man recited in the prayer the Surah of Al-A'la. When he finished from the prayer he asked: "Who has recited the Surah of Al-A'la?" a man said: "I've done." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I knew (while being in prayer) that one (of the people) was trying to draw it from me.

[51] The Supplication In Witr Prayer

1742- It is narrated on the authority of Al-Hasan Ibn Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate during the Witr (prayer, and they go as follows): "O Allah! guide me (to the truth) among such as You guide (to the truth); Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; bless me in whatever (gifts) You give me; and save me from the evil of what You have decreed: verily You always decide (all the matters) and none could decide anything against You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as

(50) ـ ذِكْرُ الاخْتِلافِ على شُعْبَةَ عَنْ قَتَادَةَ في هذا الحَدِيثِ

1737 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَزْرَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». ثلاثاً».

1738 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ رَسُولِ اللَّهِ ﷺ: «كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثلاثاً وَيَمُدُّ فِي الثَّالِثَةِ».

1739 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ زُرَارَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾» خَالَفَهُمَا شَبَابَةُ فَرَوَاهُ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

1740 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شَبَابَةُ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ أَوْتَرَ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ أَعْلَمُ أَحَداً تَابَعَ شَبَابَةَ عَلَى هٰذَا الْحَدِيثِ خَالَفَهُ يَحْيَى بْنُ سَعِيدٍ.

1741 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ فَقَرَأَ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ فَلَمَّا صَلَّى قَالَ: «مَنْ قَرَأَ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾؟» قَالَ رَجُلٌ: أَنَا. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَهُمْ خَالَجَنِيهَا».

(51) ـ بابُ الدُّعَاءِ في الوِتْرِ

1742 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ بُرَيْدٍ عَنْ أَبِي الْجَوْزَاءِ قَالَ: قَالَ الْحَسَنُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوِتْرِ فِي الْقُنُوتِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ

enemy never is honoured)! Blessed be You our Lord! Hallowed and Exalted be You Almighty!"

1743- It is narrated on the authority of Al-Hasan Ibn Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate during the Witr (prayer) he said to me: Say: "O Allah! guide me (to the truth) among such as You guide (to the truth); bless me in whatever (gifts) You give me; Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; and save me from the evil of what You have decreed: verily You always decide (all the matters) and none could decide anything against You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as enemy never is honoured)! Blessed be You our Lord! Hallowed and Exalted be You Almighty: Allah's Prayer be upon the Prophet Muhammad."

1744- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" used to say at the conclusion of his Witr prayer: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

[52] One Might Not Raise His Hands While Supplicating

1745- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" never raised both his hands in any of his supplications barring his invocating Allah for rain. Shu'bah (the sub-narrator) said: I asked Thabit: Have you really heard that from Anas? He said: Glorified be Allah! I further asked: Have you really heard it? He said once again: Glorified be Allah!

[53] The Length Of Prostration At The Conclusion Of Witr Prayer

1746- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer eleven rak'ahs, (and that was his night supererogatory prayer in the period) from his finishing from Isha prayer until the breaking of the dawn, in addition to the two-rak'ah prayer (to be offered before) Fajr. He used to remain in his prostration (at the conclusion of the Witr prayer) as long as is enough for anyone of you to recite fifty Holy Verses before raising his head.

وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

1743 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ هٰؤُلاَءِ الْكَلِمَاتِ فِي الْوِتْرِ قَالَ: «**قُلْ اللَّهُمَّ ٱهْدِنِي فِيمَنْ هَدَيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ**».

1744 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَهِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي آخِرِ وَتْرِهِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ**».

(52) ـ تَرْكُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ فِي الْوِتْرِ

1745 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاسْتِسْقَاءِ». قَالَ شُعْبَةُ: فَقُلْتُ لِثَابِتٍ أَنْتَ سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: سُبْحَانَ اللَّهِ قُلْتُ سَمِعْتَهُ؟ قَالَ: سُبْحَانَ اللَّهِ.

(53) ـ بَابُ قَدْرِ السَّجْدَةِ بَعْدَ الْوِتْرِ

1746 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى الْفَجْرِ بِاللَّيْلِ سِوَى رَكْعَتَيِ الْفَجْرِ وَيَسْجُدُ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً».

[54] The Glorification After Finishing From Witr Prayer

1747- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One", raising his voice with it in the third time.

1748- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One", raising his voice with it.

1749- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and once he intended to turn away, he would say thrice: "Glorified be (Allah) the King, the Holy One", raising his voice with it.

1750- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One", prolonging and then raising his voice with it in the third time.

1751- It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and once he finished from the prayer, he would say thrice: "Glorified be (Allah) the King, the Holy One".

1752- It is narrated on the authority of Sa'id Ibn Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlas (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One".

(54) ـ التَّسْبِيحُ بَعْدَ الفَرَاغِ مِنَ الوِتْرِ وذِكْرُ الاخْتِلافِ على سُفْيَانَ فيه

1747 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلاثَ مَرَّاتٍ يَرْفَعُ بِهَا صَوْتَهُ.

1748 ـ أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وعَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلاثَ مَرَّاتٍ يَرْفَعُ بِهَا صَوْتَهُ». خَالَفَهُمَا أَبُو نُعَيْمٍ فَرَوَاهُ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ ذَرٍّ عَنْ سَعِيدٍ.

1749 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا أَرَادَ أَنْ يَنْصَرِفَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». ثَلاثاً يَرْفَعُ بِهَا صَوْتَهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو نُعَيْمٍ أَثْبَتُ عِنْدَنَا مِنْ مُحَمَّدِ بْنِ عُبَيْدٍ وَمِنْ قَاسِمِ بْنِ يَزِيدَ، وَأَثْبَتُ أَصْحَابِ سُفْيَانَ عِنْدَنَا وَاللَّهُ أَعْلَمُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، ثُمَّ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ثُمَّ وَكِيعُ بْنُ الْجَرَّاحِ، ثُمَّ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ثُمَّ أَبُو نُعَيْمٍ، ثُمَّ الأَسْوَدُ فِي هٰذَا الْحَدِيثِ. وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ عَنْ زُبَيْدٍ فَقَالَ: «يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ وَيَرْفَعُ».

1750 ـ أَخْبَرَنَا حَرْمِيُّ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَرِيرٌ قَالَ: سَمِعْتُ زُبَيْداً يُحَدِّثُ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وإِذَا سَلَّمَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلاثَ مَرَّاتٍ يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ ثُمَّ يَرْفَعُ».

1751 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». أَرْسَلَهُ هِشَامٌ.

1752 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَامِرٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى: «أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ». وَسَاقَ الْحَدِيثَ.

[55] The Permissibility To Offer Prayer Between The Witr And The Two-Rak'ah Prayer Before Fajr

1753- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A'ishah about the supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" at night, thereupon she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs, nine of which as his Witr prayer, which he used to offer as standing, and two rak'ahs while sitting, and whenever he wanted to bow, he would stand and bow and prostrate; and he used to do so after Witr prayer. Whenever he heard the call (Adhan) for Morning prayer, he would offer two light rak'ahs.

[56] Guarding Strictly The Two Rak'ahs Before Fajr Prayer

1754- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" never failed to offer four rak'ahs before Zhuhr prayer, and two rak'ahs before Fajr prayer.

1755- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" never left offering four rak'ahs before Zhuhr prayer, and two rak'ahs before Morning prayer.

1756- it is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The two-rak'ah prayer (to be offered before) Fajr is better than the world and what it contains."

[57] The Due Time Of The Two-Rak'ah Prayer Before Fajr

1757- It is narrated on the authority of Ibn Umar from Hafsah from the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the call for Morning prayer was pronounced, he would offer two light rak'ahs before he would get up to lead the prayer (in the mosque).

1758- It is narrated on the authority of Ibn Umar that he said: Hafsah told me that whenever the dawn appeared to the Messenger of Allah "Allah's blessing and peace be upon him", he would offer two rak'ahs.

[58] Lying On One's Right Side After Offering The Two-Rak'ah Prayer Before Fajr

1759- It is narrated on the authority of A'ishah that she said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the Mu'adhdhin finished from the first (call) for Fajr prayer, he would get up and offer two light rak'ahs before Fajr (obligatory) prayer, once the dawn became clear, after which he would lie on his right side.

(55) ـ بابُ إِبَاحَةِ الصَّلاةِ بين الوِتْرِ وبين رَكْعَتَيِ الفَجْرِ

1753 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ٱبْنَ الْمُبَارَكِ الصُّورِيَّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ٱبْنَ سَلاَّمٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ فَقَالَتْ: «كَانَ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً تِسْعَ رَكَعَاتٍ قَائِماً يُوتِرُ فِيهَا وَرَكْعَتَيْنِ جَالِساً فإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَسَجَدَ وَيَفْعَلُ ذٰلِكَ بَعْدَ الْوَتْرِ فَإِذَا سَمِعَ نِدَاءَ الصُّبْحِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

(56) ـ المُحَافَظَةُ على الرَّكْعَتَيْنِ قبل الفَجْرِ

1754 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَدَعُ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ». خَالَفَهُ عَامَّةُ أَصْحَابِ شُعْبَةَ مِمَّنْ رَوَى هٰذَا الْحَدِيثَ فَلَمْ يَذْكُرُوا مَسْرُوقاً.

1755 ـ أَخْبَرَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ أَنَّهُ سَمِعَ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَدَعُ أَرْبَعاً قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الصُّبْحِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ عِنْدَنَا وَحَدِيثُ عُثْمَانَ بْنِ عُمَرَ خَطَأٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

1756 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»**.

(57) ـ بابُ وَقْتِ رَكْعَتَيِ الفَجْرِ

1757 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ حَفْصَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلاَةِ الصُّبْحِ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَقُومَ إِلَى الصَّلاَةِ».

1758 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرٌو عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «أَخْبَرَتْنِي حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ».

(58) ـ الاضْطِجَاعُ بعد رَكْعَتَيِ الفَجْرِ على الشِّقِّ الأَيْمَنِ

1759 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَكَتَ الْمُؤَذِّنُ بِالأُولَى مِنْ صَلاَةِ الْفَجْرِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ بَعْدَ أَنْ يَتَبَيَّنَ الْفَجْرُ ثُمَّ يَضْطَجِعَ عَلَى شِقِّهِ الأَيْمَنِ».

[59] Criticizing Such As Leaves The Standing For Night (Prayer)

1760- It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do not be like so and so: he used to stand for night (supererogatory prayer as much as was beyond his capacity), thereupon (when it was heavy upon him) he left the standing for night (prayer)."

1761- It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not be, O Abdullah, like so and so: he used to stand for night (supererogatory prayer as much as was beyond his capacity), thereupon (when it was heavy upon him) he left the standing for night (prayer)."

[60] The Due Time Of The Two-Rak'ah Prayer Before Fajr

1762- It is narrated on the authority of Hafsah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs before Fajr.

1763- It is narrated on the authority of Ibn Umar that he said: Hafsah told me that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs in the interval between both Adhan and Iqamah for Fajr prayer.

1764- It is narrated on the authority of Ibn Umar from Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs in the interval between the call (for Fajr prayer) and (the establishment of the) prayer.

1765- It is narrated on the authority of Ibn Umar from Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer in the interval between the call (for Fajr prayer) and (the establishment of the) prayer two light rak'ahs, i.e. the two-rak'ah prayer to be offered before Fajr (obligatory prayer).

1766- It is narrated on the authority of Ibn Umar that Hafsah told him that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs in the interval between both Adhan and Iqamah for Morning prayer.

1767- It is narrated on the authority of Ibn Umar that he said: Hafsah told me that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs before Morning (obligatory prayer).

(59) ـ بابُ ذَمِّ مَنْ تَرَكَ قِيَامَ اللَّيْلِ

1760 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«لاَ تَكُنْ مِثْلَ فُلاَنٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ»**.

1761 ـ أَخْبَرَنَا الْحَارِثُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَمْرِو بْنِ الْحَكَمِ بْنِ ثَوْبَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَكُنْ يَا عَبْدَ اللَّهِ مِثْلَ فُلاَنٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ»**.

(60) ـ بابُ وَقْتِ رَكْعَتَيِ الفَجْرِ وذِكْرِ الاخْتِلافِ على نَافِعٍ

1762 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ نَافِعٍ عَنْ صَفِيَّةَ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يُصَلِّي رَكْعَتَيِ الْفَجْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1763 ـ أَخْبَرَنَا شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: حَدَّثَنِي ٱبْنُ عُمَرَ قَالَ: حَدَّثَتْنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْكَعُ رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الْفَجْرِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كِلاَ الْحَدِيثَيْنِ عِنْدَنَا خَطَأٌ، وَاللَّهُ تَعَالَى أَعْلَمُ.

1764 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا يَحْيَى قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ حَفْصَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ بَيْنَ النِّدَاءِ وَالصَّلاَةُ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1765 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي ٱبْنَ حَمْزَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ، قَالَ هُوَ وَنَافِعٌ عَنِ ٱبْنِ عُمَرَ عَنْ حَفْصَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَيْنَ النِّدَاءِ وَالإِقَامَةِ رَكْعَتَيْنِ خَفِيفَتَيْنِ رَكْعَتَيِ الْفَجْرِ».

1766 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي نَافِعٌ أَنَّ ٱبْنَ عُمَرَ حَدَّثَهُ أَنَّ حَفْصَةَ حَدَّثَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الصُّبْحِ».

1767 ـ أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ إِسْمَاعِيلُ: حَدَّثَنَا عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ قَالَ: أَخْبَرَتْنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الصُّبْحِ رَكْعَتَيْنِ».

1768- It is narrated on the authority of Ibn Umar that Hafsah told him that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before Morning prayer whenever the call for Morning prayer was pronounced.

1769- It is narrated on the authority of Ibn Umar that Hafsah, the Mother of the Believers, told him that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs whenever the Mu'adhdhin finished (from his call for Fajr prayer).

1770- It is narrated on the authority of Abdullah Ibn Umar that Hafsah, the Mother of the Believers, told him that it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the Mu'adhdhin finished from his call for Morning prayer, and the morning appeared, he would offer two light rak'ahs before the prayer would be established.

1771- It is narrated on the authority of Abdullah that he said: My sister Hafsah told me that he (the Messenger of Allah) used to offer two light rak'ahs before Fajr (obligatory prayer).

1772- It is narrated on the authority of Abdullah Ibn Umar from Hafsah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs once the dawn appeared.

1773- It is narrated on the authority of Abdullah Ibn Umar from Hafsah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer no more than two light rak'ahs once the dawn appeared.

1774- It is narrated on the authority of Ibn Umar from Hafsah from the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the call for Morning prayer was pronounced, he would offer two light rak'ahs before he would get up to lead the prayer (in the mosque).

1775- It is narrated on the authority of Ibn Umar that he said: Hafsah told me that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before Fajr (obligatory prayer), once the dawn rose.

1776- It is narrated on the authority of Salim from his father (Ibn Umar) that he said: Hafsah told me that whenever the dawn appeared to the Messenger of Allah "Allah's blessing and peace be upon him", he would offer two rak'ahs.

1777- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs in the interval between both Adhan and Iqamah for Fajr prayer.

1768 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: أَنْبَأَنَا إِسْحَاقُ بْنُ الْفُرَاتِ عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا نُودِيَ لِصَلاَةِ الصُّبْحِ سَجَدَ سَجْدَتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ».

1769 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ عَنْ أَبِي عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1770 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الأَذَانِ لِصَلاَةِ الصُّبْحِ وَبَدَا الصُّبْحُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلاَةُ».

1771 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَتْنِي أُخْتِي حَفْصَةُ: «أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْفَجْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1772 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ إِذَا طَلَعَ الْفَجْرُ».

1773 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعاً عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لاَ يُصَلِّي إِلاَّ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1774 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلاَةِ الصُّبْحِ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَقُومَ إِلَى الصَّلاَةِ». وَرَوَى سَالِمٌ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ.

1775 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ قَالَ ابْنُ عُمَرَ أَخْبَرَتْنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ وَذَلِكَ بَعْدَ مَا يَطْلُعُ الْفَجْرُ».

1776 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: أَخْبَرَتْنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ».

1777 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الْفَجْرِ».

1778- It is narrated on the authority of Abu Salamah that he asked A'ishah about the night prayer of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night: he would offer eight rak'ahs (in pairs), and offer a single rak'ah to make his prayer an odd number (of rak'ahs). After that, he would offer a two-rak'ah prayer while sitting, and whenever he wanted to bow, he would stand and bow. Then he would offer a two-rak'ah prayer in the interval between both Adhan and Iqamah for Morning prayer.

1779- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the two-rak'ah prayer (to be offered before) Fajr once he heard the Adhan, and he used to make them light.

1780- It is narrated on the authority of As-Sa'ib Ibn Yazid that a mention was made of Shuraih Al-Hadrami in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He never takes Qur'an as cushion." (i.e. he never scorns the Qur'an: on the contrary, he admires it).

[61] When One Is Accustomed To Offer Night Prayer, And He Is Overpowered By Sleep

1781- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one who is accustomed to offer night prayer and he is overpowered by sleep (and thus he fails to offer it) but that Allah Almighty writes for him the reward of his prayer (the same as if he has offered it), and his sleep comes to be an object of charity upon him."

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1782- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers prayer at night regularly and he sleeps (and is hindered) from offering it, this (sleep) becomes an object of charity, bestowed upon him by Allah Almighty, and He further writes for him the reward of his prayer (the same as if he has offered it)."

1783- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said the same.

1778 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ قَالَتْ: «كَانَ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً يُصَلِّي ثَمَانَ رَكَعَاتٍ ثُمَّ يُوتِرُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَيُصَلِّي رَكْعَتَيْنِ بَيْنَ الأَذَانِ وَالإِقَامَةِ فِي صَلاَةِ الصُّبْحِ».

1779 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَمْرُو بنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ إِذَا سَمِعَ الأَذَانَ وَيُخَفِّفُهُمَا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا حَدِيثٌ مُنْكَرٌ.

1780 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَنْبَأَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ شُرَيْحاً الْحَضْرَمِيَّ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَتَوَسَّدُ الْقُرْآنَ»**.

(61) ـ بابُ مَنْ كَانَ له صَلاةٌ باللَّيْلِ فَغَلَبَهُ عليها النَّوْمُ

1781 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ رَجُلٍ عِنْدَهُ رِضًى أَخْبَرَهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا مِنِ امْرِىءٍ تَكُونُ لَهُ صَلاَةٌ بِلَيْلٍ فَغَلَبَهُ عَلَيْهَا نَوْمٌ إِلاَّ كَتَبَ اللَّهُ لَهُ أَجْرَ صَلاَتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ»**.

(62) ـ باب

1782 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ الأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ كَانَتْ لَهُ صَلاَةٌ صَلاَّهَا مِنَ اللَّيْلِ فَنَامَ عَنْهَا كَانَ ذٰلِكَ صَدَقَةً تَصَدَّقَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَكَتَبَ لَهُ أَجْرَ صَلاَتِهِ»**.

1783 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ... فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو جَعْفَرٍ الرَّازِيُّ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

[63] When One Goes To Bed And He Has The Intention To Stand (For Night Supererogatory Prayer), And He Falls Asleep

1784- It is narrated on the authority of Abu Ad-Darda', tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who goes to bed and has the intention to stand for night prayer, and he is overpowered by slumber till morning, (the reward of) his intention is then written for him, and his sleep becomes an object of charity bestowed upon him by his Lord Almighty."

1785- The same is narrated on the authority of Abu Dharr and Abu Ad-Darda', with whom it ends up.

[64] How Much Should Such As Sleeps Or Is Detained By Illness (And Fails) To Pray Offer In Lieu?

1786- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was detained from offering the prayer at night by slumber or illness, he would offer twelve rak'ahs during the day (in lieu of that which he missed at night).

[65] When Should Such As Sleeps (And Fails) To Recite His Usual Portion (Of The Qur'an And Celebration)At Night Fulfill It?

1787- It is narrated on the authority of Umar Ibn Al-Khattab that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps (and fails) to recite his or something of his usual portion (of Qur'an and celebrations therewith one stands in the night prayer), and then he recites it in the period between Fajr and Zhuhr prayers, (the reward of) it is written to him in the same way as if he has recited it (at its due time) at night."

1788- It is narrated on the authority of Umar Ibn Al-Khattab that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps (and fails) to recite his or something of his usual portion (of Qur'an and celebrations therewith one stands in the night prayer), and then he recites it in the period between Morning and Zhuhr prayers, (the reward of) it is (written to him in the same way) as if he has recited it at night."

1789- It is narrated on the authority of Umar Ibn Al-Khattab that he said: "He, who misses his usual portion (of Qur'an and celebrations, therewith he stands in the night prayer) at night, and then he recites it in the interval from the decline of the sun to Zhuhr prayer, is not (considered to) skip it (or it seems as if he has caught it)."

1790- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman that he said: "He, who misses his usual portion (of the Qur'an) at night, let him

(63) ـ بابُ مَنْ أَتَى فِرَاشَهُ وهو يَنْوِي القِيَامَ فَنَامَ

1784 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سُلَيْمَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ عَنْ سُوَيْدِ بْنِ غَفَلَةَ عَنْ أَبِي الدَّرْدَاءِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ يُصَلِّي مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ**». خَالَفَهُ سُفْيَانُ.

1785 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدَةَ قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ مَوْقُوفاً.

(64) ـ بابٌ كَمْ يُصَلِّي مَنْ نَامَ عن صَلاةٍ أو مَنَعَهُ وَجَعٌ؟

1786 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذَلِكَ نَوْمٌ أَوْ وَجَعٌ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً».

(65) ـ بابٌ مَتَى يَقْضِي مَنْ نَامَ عَنْ حِزْبِهِ من اللَّيْلِ؟

1787 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ أَخْبَرَاهُ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ الْقَارِيَّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلاَةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ**».

1788 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنْ حِزْبِهِ أَوْ قَالَ: جُزْئِهِ مِنَ اللَّيْلِ فَقَرَأَهُ فِيمَا بَيْنَ صَلاَةِ الصُّبْحِ إِلَى صَلاَةِ الظُّهْرِ فَكَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ**».

1789 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنِ الأَعْرَجِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: «مَنْ فَاتَهُ حِزْبُهُ مِنَ اللَّيْلِ فَقَرَأَهُ حِينَ تَزُولُ الشَّمْسُ إِلَى صَلاَةِ الظُّهْرِ فإِنَّهُ لَمْ يَفُتْهُ أَوْ كَأَنَّهُ أَدْرَكَهُ». رَوَاهُ حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ مَوْقُوفاً.

1790 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: «مَنْ فَاتَهُ وِرْدُهُ مِنَ اللَّيْلِ فَلْيَقْرَأْهُ فِي صَلاَةٍ قَبْلَ

recite it in a (supererogatory) prayer before Zhuhr prayer, for it is equal (in reward) to the night prayer."

[66] The Reward Of Offering Twelve Rak'ahs Per A Night And A Day Besides These Of The Obligatory Written Prayers

1791- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) per a day and a night (i.e. every twenty-four hours), he will be admitted to the Garden: four before the Zhuhr (obligatory prayer), and two after it; two after the Maghrib (obligatory prayer); two after the Isha (obligatory prayer); and two before the Fajr (obligatory prayer)."

1792- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory everyday), a house will be constructed for him in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two after the Maghrib (obligatory prayer); two after the Isha (obligatory prayer); and two before the Fajr (obligatory prayer)."

1793- It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs other than (the rak'ahs of) the obligatory written prayers regularly every day and night, a house will be constructed by Allah for him in the Garden."

1794- It is narrated on the authority of Ibn Juraij that he said: I said to Ata': "I have been reported that you offer twelve rak'ahs regularly before Friday prayer: what does you have in this respect?" he said: I was told that Umm Habibah told Anbasah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs other than (the rak'ahs of) the obligatory written prayers regularly every day and night (i.e. every twenty-four hours), a house will be constructed by Allah for him in the Garden."

1795- It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory written prayers regularly) everyday, a house will be constructed by Allah Almighty for him in the Garden."

1796- It is narrated on the authority of Ya'li Ibn Umayyah that he said: I came to Ta'if and visited Anbasah Ibn Abu Sufyan, and he was at the threshold of death, and I found him being scared. I said to him: "You are

الظُّهْرِ فَإِنَّهَا تَعْدِلُ صَلاَةَ اللَّيْلِ».

(66) ـ بابُ ثَوَابِ مَنْ صَلَّى فِي اليَوْمِ واللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى المَكْتُوبَةِ وذِكْرِ اخْتِلافِ النَّاقِلِينَ فيه لخَبَرِ أُمِّ حَبِيبَةَ في ذلك والاخْتِلافِ على عَطَاءٍ

1791 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ زِيَادٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ ثَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ دَخَلَ الجَنَّةَ: أَرْبَعاً قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ»**.

1792 ـ أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا أَبُو يَحْيَى إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ ثَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتاً فِي الْجَنَّةِ: أَرْبَعاً قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ»**.

1793 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنْ عَطَاءٍ قَالَ: أُخْبِرْتُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ رَكَعَ ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمِهِ وَلَيْلَتِهِ سِوَى الْمَكْتُوبَةِ بَنَى اللَّهُ لَهُ بِهَا بَيْتاً فِي الْجَنَّةِ»**.

1794 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: بَلَغَنِي أَنَّكَ تَرْكَعُ قَبْلَ الْجُمُعَةِ اثْنَتَيْ عَشْرَةَ رَكْعَةً مَا بَلَغَكَ فِي ذٰلِكَ؟ قَالَ: أُخْبِرْتُ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْ عَنْبَسَةَ بْنَ أَبِي سُفْيَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ رَكَعَ اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ سِوَى الْمَكْتُوبَةِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

1795 ـ أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حِبَّانَ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَطَاءٌ لَمْ يَسْمَعْهُ مِنْ عَنْبَسَةَ.

1796 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنِي مُحَمَّدُ ابْنُ سَعِيدٍ الطَّائِفِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قَدِمْتُ الطَّائِفَ فَدَخَلْتُ عَلَى عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ وَهُوَ بِالْمَوْتِ فَرَأَيْتُ مِنْهُ جَزَعاً فَقُلْتُ: إِنَّكَ

fine." He said: My sister Umm Habibah told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory written prayers regularly) during the day or the night, a house will be constructed by Allah Almighty for him in the Garden."

1797- It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory written prayers regularly) everyday, and he prayed (four of them) before the Zhuhr prayer, a house will be constructed by Allah Almighty for him in the Garden."

1798- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are twelve rak'ahs, and he, who offers them regularly (as supererogatory on a day and a night), a house will be built for him by Allah Almighty in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); two after the Maghrib (obligatory prayer); and two before the Morning (obligatory prayer)."

1799- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory on a day and a night), a house will be built for him by Allah Almighty in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); two after the Maghrib (obligatory prayer); and two before the Morning (obligatory prayer)."

1800- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs regularly on a day and a night (as supererogatory) other than the obligatory written prayers, a house will be built for him in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); two after the Maghrib (obligatory prayer); and two before the Fajr (obligatory prayer)."

[67] The Different Citation-Forms Transmitted By Isma'il Ibn Abu Khalid Pertaining To That Narration

1801- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) on a day and a night, a house will be built for him in the Garden."

1802- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs regularly (as

عَلَى خَيْرٍ فَقَالَ: أَخْبَرَتْنِي أُخْتِي أُمُّ حَبِيبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً بِالنَّهَارِ أَوْ بِاللَّيْلِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتاً فِي الْجَنَّةِ**» خَالَفَهُمْ أَبُو يُونُسَ الْقُشَيْرِيُّ.

1797 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: حَدَّثَنَا حِبَّانُ وَمُحَمَّدُ بْنُ مَكِّيٍّ قَالاَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي يُونُسَ الْقُشَيْرِيِّ عَنِ ابْنِ أَبِي رَبَاحٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ حَدَّثَهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ: «مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ فَصَلَّى قَبْلَ الظُّهْرِ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

1798 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا أَبُو الأَسْوَدِ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ عَجْلاَنَ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**اثْنَتَا عَشْرَةَ رَكْعَةً مَنْ صَلاَّهُنَّ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ: أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْعَصْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ**».

1799 ـ أَخْبَرَنَا أَبُو الأَزْهَرِ أَحْمَدُ بْنُ الأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْمُسَيَّبِ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ: أَرْبَعاً قَبْلَ الظُّهْرِ وَاثْنَتَيْنِ بَعْدَهَا وَاثْنَتَيْنِ قَبْلَ الْعَصْرِ وَاثْنَتَيْنِ بَعْدَ الْمَغْرِبِ وَاثْنَتَيْنِ قَبْلَ الصُّبْحِ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: فُلَيْحُ بْنُ سُلَيْمَانَ لَيْسَ بِالْقَوِيِّ.

1800 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: أَنْبَأَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ عَنْبَسَةَ أَخِي أُمِّ حَبِيبَةَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «**مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعاً قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَثِنْتَيْنِ قَبْلَ الْعَصْرِ وَثِنْتَيْنِ بَعْدَ الْمَغْرِبِ وَثِنْتَيْنِ قَبْلَ الْفَجْرِ**».

(67) ـ الاخْتِلاَفُ على إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ

1801 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ**».

1802 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي اللَّيْلِ وَالنَّهَارِ

supererogatory) other than the obligatory written prayers during the night and the day, a house will be built for him in the Garden."

1803- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs regularly on a day and a night (as supererogatory) other than the obligatory written prayers, a house will be built by Allah Almighty for him in the Garden."

1804- It is narrated on the authority of Umm Habibah that he, who offers twelve rak'ahs regularly (as supererogatory) on a day, a house will be built for him in the Garden.

1805- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly on a day (as supererogatory) other than the obligatory written prayers, Allah Almighty will build, or a house will be built for him in the Garden."

1806- It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) on a day and a night, a house will be built by Allah for him in the Garden."

1807- It is narrated on the authority of Umm Habibah that he, who offers twelve rak'ahs regularly (as supererogatory) on a day, a house will be built for him in the Garden.

1808- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) other than the obligatory written prayers on a day, a house will be built by Allah for him in the Garden."

1809- It is narrated on the authority of Hassan Ibn Atiyyah that he said: When Anbasah (Ibn Abu Sufyan) grew fatally ill, he started twisting and crying (out of happiness of the approach of death), and when he was asked about the reason for that he said: "Behold! I heard Umm Habibah (my sister), the wife of the Messenger of Allah "Allah's blessing and peace be upon him", having related from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his flesh to the fire (of Hell)." However, I've never left them since I heard that."

1810- It is narrated on the authority of Anbasah Ibn Abu Sufyan that he said: my sister Umm Habibah, the wife of the Messenger of Allah "Allah's

ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1803 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَكِّيٍّ وَحِبَّانُ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ إِسْمَاعِيلَ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتاً فِي الْجَنَّةِ». لَمْ يَرْفَعْهُ حُصَيْنٌ وَأَدْخَلَ بَيْنَ عَنْبَسَةَ وَبَيْنَ الْمُسَيَّبِ ذَكْوَانَ.

1804 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ أَبِي صَالِحٍ ذَكْوَانَ قَالَ: حَدَّثَنِي عَنْبَسَةُ بْنُ أَبِي سُفْيَانَ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْهُ: «أَنَّهُ مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1805 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللَّهُ لَهُ أَوْ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».**

1806 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْمُثَنَّى عَنْ سُوَيْدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي حَمَّادٌ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ».**

1807 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلى فِي يَوْمٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1808 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ».**

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ. وَمُحَمَّدُ بْنُ سُلَيْمَانَ ضَعِيفٌ هُوَ ابْنُ الأَصْبَهَانِيِّ، وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ أَوْجُهٍ سِوَى هٰذَا الْوَجْهِ بِغَيْرِ اللَّفْظِ الَّذِي تَقَدَّمَ ذِكْرُهُ.

1809 ـ أَخْبَرَنِي يَزِيدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ الْعَطَّارُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ عَنْ مُوسَى بْنِ أَعْيَنَ عَنْ أَبِي عَمْرٍو الأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: لَمَّا نُزِلَ بِعَنْبَسَةَ جَعَلَ يَتَضَوَّرُ فَقِيلَ لَهُ، فَقَالَ: أَمَا أَنِي سَمِعْتُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعاً بَعْدَهَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ لَحْمَهُ عَلَى النَّارِ».** فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ.

1810 ـ أَخْبَرَنَا هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ قَالَ: حَدَّثَنِي أَيُّوبُ رَجُلٌ مِنْ أَهْلِ الشَّامِ عَنِ الْقَاسِمِ الدِّمَشْقِيِّ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ قَالَ: أَخْبَرَتْنِي أُخْتِي أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِّ ﷺ أَنَّ حَبِيبَهَا أَبَا

blessing and peace be upon him", told me that her beloved one, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Willing, the fire (of Hell) will never touch the face of a believing servant, who offers four rak'ahs (regularly as supererogatory) after Zhuhr prayer."

1811- It is narrated on the authority of Umm Habibah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his body to the fire (of Hell)."

1812- It is narrated on the authority of Anbasah Ibn Abu Sufyan from Umm Habibah- Marwan said: Whenever it was recited before Sa'id from Umm Habibah from the Messenger of Allah "Allah's blessing and peace be upon him", he approved of it, and did not deny it, and whenever he himself related it, he did not trace it up to the Prophet- that she said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his body to the fire (of Hell)."

1813- It is narrated on the authority of Muhammad Ibn Abu Sufyan that he said: When death approached him (Anbasah Ibn Abu Sufyan) he was scared and then he said: My sister Umm Habibah Bint Abu Sufyan told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who guards strictly four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his body to the fire (of Hell)."

1814- It is narrated on the authority of Umm Habibah Bint Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), the fire (of Hell) will never touch his body."

الْقَاسِمِ ﷺ أَخْبَرَهَا قَالَ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسُّ وَجْهَهُ النَّارُ أَبَداً إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ».

1811 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَكْحُولٍ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعاً بَعْدَهَا حَرَّمَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّارِ».

1812 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَكْحُولٍ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَ مَرْوَانُ: وَكَانَ سَعِيدٌ إِذَا قُرِئَ عَلَيْهِ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ أَقَرَّ بِذَلِكَ وَلَمْ يُنْكِرْهُ وَإِذَا حَدَّثَنَا بِهِ هُوَ لَمْ يَرْفَعْهُ قَالَتْ: «مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعاً بَعْدَهَا حَرَّمَهُ اللَّهُ عَلَى النَّارِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَكْحُولٌ لَمْ يَسْمَعْ مِنْ عَنْبَسَةَ شَيْئاً.

1813 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ قَالَ: لَمَّا نَزَلَ بِهِ الْمَوْتُ أَخَذَهُ أَمْرٌ شَدِيدٌ فَقَالَ: حَدَّثَتْنِي أُخْتِي أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ».

1814 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ عَنْ أَبِيهِ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى أَرْبَعاً قَبْلَ الظُّهْرِ وَأَرْبَعاً بَعْدَهَا لَمْ تَمَسَّهُ النَّارُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ حَدِيثُ مَرْوَانَ مِنْ حَدِيثِ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ.

(21) THE BOOK OF FUNERALS

[1] Hoping For Death

1815- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you hope for death: if he is good, he might be advanced in good, and if he is bad, he might seek for Allah's Good Pleasure."

1816- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you hope for death: if he is good, he might live more and thus be advanced in good, and this is good for him; and if he is bad, he might seek for Allah's Good Pleasure."

1817- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should hope for death because of a trouble he might receive, but rather let him say: O Allah, keep me alive as long as life is good for me and bring death to me if death is good for me."

1818- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! None of you should hope for death because of a trouble he might receive, but if it is necessary for him to do, let him rather say: O Allah, keep me alive as long as life is good for me and bring death to me if death is good for me."

[2] Invoking Death Upon Oneself

1819- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not invoke death upon yourselves, nor hope for it, but if it is necessary for one to invoke, let him rather say: O Allah, keep me alive as long as life is good for me and bring death to me if death is good for me."

1820- It is narrated on the authority of Qais that he said: I entered upon Khabbab and he had been cauterized seven times in his abdomen (for a severe disease from which he was suffering), thereupon he said: "Had it not been for the fact that the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to invoke death upon ourselves, surely, I would have invoked it upon myself."

(21) ـ كِتَابُ الجَنَائِزِ

(1) ـ بابُ تَمَنِّي المَوْتِ

1815 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَتَمَنَّيَنَّ أَحَدٌ مِنْكُمُ الْمَوْتَ، إِمَّا مُحْسِناً فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْراً وَإِمَّا مُسِيئاً فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ»**.

1816 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ، إِمَّا مُحْسِناً فَلَعَلَّهُ أَنْ يَعِيشَ يَزْدَادُ خَيْراً، وَهُوَ خَيْرٌ لَهُ، وَإِمَّا مُسِيئاً فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ»**.

1817 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ ـ وَهُوَ ٱبْنُ زُرَيْعٍ ـ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ فِي الدُّنْيَا وَلٰكِنْ لِيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي»**.

1818 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ ح وَأَنْبَأَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ألاَ لاَ يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّياً الْمَوْتَ فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي وَتَوَفَّنِي مَا كَانَتِ الْوَفَاةُ خَيْراً لِي»**.

(2) ـ الدُّعَاءُ بِالمَوْتِ

1819 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ وَهُوَ الْبَصْرِيُّ عَنْ يُونُسَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَدْعُوا بِالْمَوْتِ وَلاَ تَتَمَنَّوْهُ فَمَنْ كَانَ دَاعِياً لاَ بُدَّ فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي»**.

1820 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: دَخَلْتُ عَلَى خَبَّابٍ وَقَدِ ٱكْتَوَى فِي بَطْنِهِ سَبْعاً وَقَالَ: «لَوْلاَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ دَعَوْتُ بِهِ».

[3] Remembering Death So Much

1821- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remember the pleasure destroyer (i.e. death) so much (perchance you might receive admonition)."

1822- It is narrated on the authority of Umm Salamah that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you are present by the side of a sick person (who is at the threshold of death), you should say good, for the angels confirm by uttering "amen" to what you say." She added: When Abu Salamah died, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! what should I say?" He said: "You should say: O Allah! Forgive for us and him, and give me a substitute, better than him." I said so, and Allah Almighty gave me a better substitute, (The Prophet) Muhammad "Allah's blessing and peace be upon him".

[4] Dictating The Dead

1823- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate your dead (the testimony that) "There is no god but Allah.""

1824- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate your dead the statement "There is no god but Allah.""

[5] The Sign Of The Believer's Death

1825- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the believer's death is (recognized) by the sweat of forehead." (This might be because of the severity of death agonies he suffers to have the remaining portion of his sins plotted out from him; or because of his feeling shy of Allah Almighty when he receives the glad tidings of his being admitted to the Garden in spite of his sins; or it might be said that the sweat of forehead is a sign by which the believing dead in particular are characterized, even though its significance is unknown).

1826- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer dies with the sweat of forehead."

(3) ـ كَثْرَةُ ذِكْرِ المَوْتِ

1821 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ»**.

1822 ـ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ وَالِدُ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنِ الأَعْمَشِ قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا حَضَرْتُمُ الْمَرِيضَ فَقُولُوا خَيْراً فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ»**. فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ أَقُولُ؟ قَالَ: **«قُولِي اللَّهُمَّ اغْفِرْ لَنَا وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً»**. فَأَعْقَبَنِي اللَّهُ عَزَّ وَجَلَّ مِنْهُ مُحَمَّداً ﷺ.

(4) ـ بَابُ تَلْقِينِ المَيِّتِ

1823 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ ح. وَأَنْبَأَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللَّهُ»**.

1824 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ صَفِيَّةَ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَقِّنُوا هَلْكَاكُمْ قَوْلَ لاَ إِلَهَ إِلاَّ اللَّهُ»**.

(5) ـ بَابُ عَلاَمَةِ مَوْتِ المُؤْمِنِ

1825 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْمُثَنَّى بْنِ سَعِيدٍ عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَوْتُ الْمُؤْمِنِ بِعَرَقِ الْجَبِينِ»**.

1826 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ»**.

[6] The Severity Of Death

1827- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" died while his (head) was in between my breast and chin; and I never hate the severity of death for anyone particularly after I had seen (the great suffering of) The Messenger of Allah "Allah's blessing and peace be upon him".

[7] Death On Monday

1828- It is narrated on the authority of Anas Ibn Malik that he said: The last glimpse I caught of the Messenger of Allah "Allah's blessing and peace be upon him" was when he lifted the curtain, and The people were in rows, offering prayer behind Abu Bakr, who intended to move back, but he (the Prophet) gestured to him to remain in his place, (and carry on the prayer). Then, he drew the curtain, and died at the last portion of this day; and this was on Monday.

[8] When One Dies Elsewhere Other Than His Place Of Birth

1829- It is narrated on the authority of Abdullah Ibn Amr that he said: A man of those born in Medina died in Medina; and when the Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer for him he said: "Would that he died elsewhere other than his place of birth!" They said: "What is the reason for that O Messenger of Allah?" he said: "If a man died elsewhere other than his place of birth, the distance from where he was born to the place where his footsteps ended (by death) will be calculated (to be given) to him in the Garden."

[9] The Honour With Which A Faithful Believer Is Received When His Soul Leaves His Body

1830- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When death approaches a faithful believer, the angels of mercy come to him with a (piece of soft) white silk, and say: "Come out as well-pleased (to yourself) and well-pleasing (to Allah Almighty) to Allah's Rest and Satisfaction, and the Lord Who is not angry with you!" it then comes out as good as the most pleasant-smelling of musk, to the extent that they give it to each other and so on until they go with it to the gate of the heaven, and say: "How good pleasant this smell is which has come to you from the earth!" they bring it to the souls of the other faithful believers, who grow much happier with meeting him than anyone of you is with meeting such as is absent from him (for a long time). They ask him: "What has so and so done? What has so and so done?" others say: "Leave him (now) for (until recently) he has been

(6) ـ شِدَّةُ المَوْتِ

1827 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «مَاتَ رَسُولُ اللَّهِ ﷺ وَإِنَّهُ لَبَيْنَ حَاقِنَتِي وَذَاقِنَتِي فَلاَ أَكْرَهُ شِدَّةَ الْمَوْتِ لأَحَدٍ أَبَداً بَعْدَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ».

(7) ـ المَوْتُ يَوْمَ الاثْنَيْنِ

1828 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: «آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ كَشْفُ السِّتَارَةِ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَأَرَادَ أَبُو بَكْرٍ أَنْ يَرْتَدَّ فَأَشَارَ إِلَيْهِمْ أَنِ امْكُثُوا وَأَلْقَى السِّجْفَ وَتُوُفِّيَ مِنْ آخِرِ ذٰلِكَ الْيَوْمِ وَذٰلِكَ يَوْمُ الاثْنَيْنِ».

(8) ـ المَوْتُ بِغَيْرِ مَوْلِدِهِ

1829 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حُيَيُّ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْجُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَاتَ رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ بِهَا فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «**يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ**». قَالُوا: وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ**».

(9) ـ بابُ ما يُلْقَى به المُؤْمِنُ من الكَرَامَةِ عند خُرُوجِ نَفْسِهِ

1830 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ قُسَامَةَ بْنِ زُهَيْرٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا حُضِرَ الْمُؤْمِنُ أَتَتْهُ مَلاَئِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ بَيْضَاءَ فَيَقُولُونَ اخْرُجِي رَاضِيَةً مَرْضِيًّا عَنْكِ إِلَى رَوْحِ اللَّهِ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ حَتَّى أَنَّهُ لَيُنَاوِلُهُ بَعْضُهُمْ بَعْضاً حَتَّى يَأْتُونَ بِهِ بَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ هٰذِهِ الرِّيحَ الَّتِي جَاءَتْكُمْ مِنَ الأَرْضِ فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ فَرَحاً بِهِ مِنْ أَحَدِكُمْ بِغَائِبِهِ يَقْدَمُ عَلَيْهِ فَيَسْأَلُونَهُ: مَاذَا فَعَلَ فُلاَنٌ مَاذَا فَعَلَ فُلاَنٌ؟ فَيَقُولُونَ دَعُوهُ فَإِنَّهُ كَانَ فِي غَمِّ الدُّنْيَا**

involved in the grief of the world." He says: "Has he not come to you?" they say: "He has been sent to the bottomless pit (of blazing fire)." On the other hand, when death approaches an infidel, the angels of punishment come to him with a (piece of coarse) wool, and say: "Come out (o this soul) as displeased and displeasing, to the punishment of Allah Almighty!" it then comes as offensive as the most foul-smelling of carcass, (and they proceed on with it) until they come with it to the gate of the earth and they say: "How stinking this smell is!" they then bring it to the souls of the other infidels."

[10] Pertaining To Such As Loves To Meet Allah Almighty

1831- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him." Shuraih said: I went to A'ishah and said: "O Mother of Believers! I heard Abu Hurairah having narrated a Hadith from The Messenger of Allah "Allah's blessing and peace be upon him", and if it is so, surely, all of us will be ruined." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him." And of a surety, there is none of us but that he dislikes death." A'ishah said: "It is true that the Messenger of Allah "Allah's blessing and peace be upon him" said so. But it is not the same as you intend: at the moment the sight is fixedly open, his chest is disturbed, and the skin quivers, then, He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him."

1832- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "He, who loves to meet Me, I love to meet him, and he, who hates to meet Me, I hate to meet him."

1833- It is narrated on the authority of Anas from Ubadah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him."

1834- It is narrated on the authority of Anas Ibn Malik from Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him."

1835- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

فَإِذَا قَالَ أَمَا أَتَاكُمْ قَالُوا ذُهِبَ بِهِ إِلَى أُمِّهِ الْهَاوِيَةِ وَإِنَّ الْكَافِرَ إِذَا احْتُضِرَ أَتَتْهُ مَلاَئِكَةُ الْعَذَابِ بِمِسْحٍ فَيَقُولُونَ اخْرُجِي سَاخِطَةً مَسْخُوطاً عَلَيْكِ إِلَى عَذَابِ اللَّهِ عَزَّ وَجَلَّ فَتَخْرُجُ كَأَنْتَنِ رِيحِ جِيفَةٍ حَتَّى يَأْتُونَ بِهِ بَابَ الأَرْضِ فَيَقُولُونَ مَا أَنْتَنَ هٰذِهِ الرِّيحَ حَتَّى يَأْتُونَ بِهِ أَرْوَاحَ الْكُفَّارِ».

(10) ـ فيمن أَحَبَّ لِقَاءَ الله

1831 ـ أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي زُبَيْدٍ وَهُوَ عَبْثَرُ بْنُ الْقَاسِمِ عَنْ مُطَرِّفٍ عَنْ عَامِرٍ عَنْ شُرَيْحِ بْنِ هَانِىءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ». قَالَ شُرَيْحٌ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً إِنْ كَانَ كَذٰلِكَ فَقَدْ هَلَكْنَا قَالَتْ: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ» ولٰكِنْ لَيْسَ مِنَّا أَحَدٌ إِلاَّ وَهُوَ يَكْرَهُ الْمَوْتَ. قَالَتْ قَدْ قَالَهُ رَسُولُ اللَّهِ ﷺ وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ وَلٰكِنْ إِذَا طَمَحَ الْبَصَرُ وَحَشْرَجَ الصَّدْرُ وَاقْشَعَرَّ الْجِلْدُ فَعِنْدَ ذٰلِكَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ.

1832 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ ح وَأَنْبَأَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ».

1833 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ عَنْ عُبَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ».

1834 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ».

1835 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ ح. وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ

who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him." It was said: "O Messenger of Allah! Is the dislike of meeting Allah implied in the dislike of facing death? No doubt, all of us dislike death." On that he said: "No (it is not applicable to that). At the time of death, if one is given the glad tidings of Allah's Mercy and Forgiveness, he will love to meet Allah, and then Allah will love to meet him; and if he receives the news of Allah's Punishment, he will dislike to meet Allah, and then Allah will dislike to meet him."

[11] Kissing The Dead

1836- It is narrated on the authority of A'ishah that Abu Bakr kissed (the area) in between the eyes of the Messenger of Allah "Allah's blessing and peace be upon him" while he was dead.

1837- It is narrated on the authority of both Ibn Abbas and A'ishah that Abu Bakr kissed the Messenger of Allah "Allah's blessing and peace be upon him" while he was dead.

1838- It is narrated on the authority of A'ishah that she said: Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Messenger of Allah "Allah's blessing and peace be upon him", who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said: "Let my father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written by Allah for you."

[12] Covering The Body Of The Dead

1839- It is narrated on the authority of Jabir Ibn Abdullah that he said: On The Day of (the holy battle of) Uhud, my father was brought and his body had been mutilated. He was placed in front of Allah's Apostle "Allah's blessing and peace be upon him" covered with a mantle over him. I went intending to uncover (the dead body of) my father but my people forbade me. Allah's Apostle "Allah's blessing and peace be upon him" gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked: "Who is this?" They said: "It is the daughter or the sister of Amr." He said: "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he was shifted away."

أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ» زَادَ عَمْرٌو فِي حَدِيثِهِ فَقِيلَ: يَا رَسُولَ اللَّهِ كَرَاهِيَةُ لِقَاءِ اللَّهِ كَرَاهِيَةُ الْمَوْتِ كُلُّنَا نَكْرَهُ الْمَوْتَ قَالَ: «ذَاكَ عِنْدَ مَوْتِهِ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَمَغْفِرَتِهِ أَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِذَا بُشِّرَ بِعَذَابِ اللَّهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ».

(11) ـ تَقْبِيلُ المَيِّتِ

1836 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ أَبَا بَكْرٍ قَبَّلَ بَيْنَ عَيْنَيِ النَّبِيِّ ﷺ وَهُوَ مَيِّتٌ».

1837 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ وَعَنْ عَائِشَةَ: «أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ».

1838 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: قَالَ مَعْمَرٌ وَيُونُسُ قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أَبَا بَكْرٍ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ وَرَسُولُ اللَّهِ ﷺ مُسَجًّى بِبُرْدِ حِبَرَةٍ فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ فَبَكَى ثُمَّ قَالَ: «بِأَبِي أَنْتَ وَاللَّهِ لاَ يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَتَيْنِ أَبَداً أَمَّا الْمَوْتَةُ الَّتِي كَتَبَ اللَّهُ عَلَيْكَ فَقَدْ مِتَّهَا».

(12) ـ تَسْجِيَةُ المَيِّتِ

1839 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِراً يَقُولُ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ وَقَدْ مُثِّلَ بِهِ فَوُضِعَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَقَدْ سُجِّيَ بِثَوْبٍ فَجَعَلْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِي قَوْمِي فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُفِعَ فَلَمَّا رُفِعَ سَمِعَ صَوْتَ بَاكِيَةٍ فَقَالَ: «مَنْ هٰذِهِ؟» فَقَالُوا: هٰذِهِ بِنْتُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو قَالَ: «فَلاَ تَبْكِي أَوْ فَلِمَ تَبْكِي مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

[13] Weeping On The Dead

1840- It is narrated on the authority of Ibn Abbas that he said: The death approached a daughter belonging to the Messenger of Allah "Allah's blessing and peace be upon him" while she was still very young. the Messenger of Allah "Allah's blessing and peace be upon him" took her and embraced her to his breast. Then, he placed his hand over her body, and she died while being between both hands of the Messenger of Allah "Allah's blessing and peace be upon him". Umm Ayman went on weeping, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umm Ayman! Are you weeping even though the Messenger of Allah "Allah's blessing and peace be upon him" is with you?" she said: "Why am I not weeping, since the Messenger of Allah "Allah's blessing and peace be upon him" himself is weeping?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm not weeping: this (weeping you see) is (caused by) mercy." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is good at any case: his soul is taken away from between his sides, even though he praises Allah Almighty."

1841- It is narrated on the authority of Anas that when the Messenger of Allah "Allah's blessing and peace be upon him" died, Fatimah wept on him while saying (in lamentation): "O my father! How close he is now to (the Presence of) his Lord! O my Father! To Gabriel I announce the news of his death! O my father! The Paradise (of Eternity) is his (final) abode!"

1842- It is narrated on the authority of Jabir that his father was killed on the day of (the holy battle of) Uhud. He said: I started uncovering his face and weeping, and the people went on forbidding me, but the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid me. My paternal aunt went on weeping on him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not weep on him! The angels had been shading him with their wings until you lifted him."

[14] It Is Forbidden To Weep On The Dead

1843- It is narrated on the authority of Jabir Ibn Atik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to pay a visit to Abdullah Ibn Thabit to enquire about his health, and found him having being overpowered by death. The Messenger of Allah "Allah's blessing and peace be upon him" cried at him, but he gave no response. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "We all are to Allah, to Whom we return!" he added: "No doubt, we've been

(13) ـ في البُكَاءِ على المَيِّتِ

1840 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: لَمَّا حُضِرَتْ بِنْتٌ لِرَسُولِ اللَّهِ ﷺ صَغِيرَةٌ فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَضَمَّهَا إِلَى صَدْرِهِ ثُمَّ وَضَعَ يَدَهُ عَلَيْهَا فَقَضَتْ وَهِيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ فَبَكَتْ أُمُّ أَيْمَنَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**يَا أُمَّ أَيْمَنَ أَتَبْكِينَ وَرَسُولُ اللَّهِ ﷺ عِنْدَكِ؟**» فَقَالَتْ: مَا لِي لاَ أَبْكِي وَرَسُولُ اللَّهِ ﷺ يَبْكِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لَسْتُ أَبْكِي وَلٰكِنَّهَا رَحْمَةٌ**». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ بِخَيْرٍ عَلَى كُلِّ حَالٍ تُنْزَعُ نَفْسُهُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ**».

1841 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: «أَنَّ فَاطِمَةَ بَكَتْ عَلَى رَسُولِ اللَّهِ ﷺ حِينَ مَاتَ فَقَالَتْ: يَا أَبَتَاهُ مِنْ رَبِّهِ مَا أَدْنَاهُ، يَا أَبَتَاهُ إِلَى جِبْرِيلَ نَنْعَاهُ، يَا أَبَتَاهُ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ».

1842 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ: أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ قَالَ: فَجَعَلْتُ أَكْشِفُ عَنْ وَجْهِهِ وَأَبْكِي وَالنَّاسُ يَنْهَوْنِي وَرَسُولُ اللَّهِ ﷺ لاَ يَنْهَانِي وَجَعَلَتْ عَمَّتِي تَبْكِيهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَبْكِيهِ مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ**».

(14) ـ النَّهْيُ عن البُكَاءِ على المَيِّتِ

1843 ـ أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكٍ أَنَّ عَتِيكَ بْنَ الْحَارِثِ وَهُوَ جَدُّ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَبُو أُمِّهِ أَخْبَرَهُ أَنَّ جَابِرَ بْنَ عَتِيكٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ جَاءَ يَعُودُ عَبْدَ اللَّهِ بْنَ ثَابِتٍ فَوَجَدَهُ قَدْ غُلِبَ عَلَيْهِ فَصَاحَ بِهِ فَلَمْ يُجِبْهُ فَاسْتَرْجَعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**قَدْ غُلِبْنَا عَلَيْكَ أَبَا الرَّبِيعِ**». فَصِحْنَ النِّسَاءُ وَبَكَيْنَ فَجَعَلَ ٱبْنُ عَتِيكٍ يُسَكِّتُهُنَّ

overpowered against you (by death) O Abu Ar-Rabie!" the women went on crying and weeping but Ibn Atik started exhorting them to keep silent, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let them, and when it is affirmed, let none weep!" they asked: "What is the (sign of) affirmation O Messenger of Allah?" he said: "Death." His daughter said: "By Allah! Would that you died as a martyr, for you've got ready for that." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, his reward has become incumbent upon Allah Almighty according to his intention. What do you regard the martyr among you?" they said: "It is him, who is killed in the Cause of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, there are seven types of martyrdom other than the killing in Allah's Cause: whoever dies because of plague is a martyr; whoever dies because of his abdomen is a martyr; whoever dies because of drowning is a martyr; whoever dies because of falling under ruins is a martyr; whoever dies because of pleurisy is a martyr; whoever dies because of burning is a martyr; and a (pregnant) woman who dies with what is in her womb is a martyr."

1844- It is narrated on the authority of A'ishah that she said: When the news of the martyrdom of Zaid Ibn Harithah, Ja'far Ibn Abu Talib and Abdullah Ibn Rawahah came, The Prophet "Allah's blessing and peace be upon him" sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far are crying." The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "I tried to forbid them, but they did not desist." A'ishah added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! By Allah, you could neither relieve Allah's Apostle "Allah's blessing and peace be upon him" from fatigue nor did you (get the women) fulfill the order of Allah's Apostle" Allah's blessing and peace be upon him"."

1845- It is narrated on the authority of Ibn Umar from Umar from Allah's Apostle" Allah's blessing and peace be upon him" that he said: "The dead is punished because of his family's weeping on him."

1846- It is narrated on the authority of Muhammad Ibn Sirin that he said: A mention was made to Imran Ibn Husain of the fact that the dead is punished because of the weeping of the living (from among his family) on

فَقَالَ رَسُولُ اللَّهِ ﷺ: «**دَعْهُنَّ فَإِذَا وَجَبَ فَلاَ تَبْكِيَنَّ بَاكِيَةٌ**» قَالُوا: وَمَا الْوُجُوبُ يا رَسُولَ اللَّهِ؟ قَالَ: «**الْمَوْتُ**»، قَالَتِ ابْنَتُهُ: إِنْ كُنْتُ لأَرْجُو أَنْ تَكُونَ شَهِيداً قَدْ كُنْتَ قَضَيْتَ جِهَازَكَ قَالَ رَسُولُ اللَّهِ ﷺ: «**فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَوْقَعَ أَجْرَهُ عَلَيْهِ عَلَى قَدْرِ نِيَّتِهِ وَمَا تَعُدُّونَ الشَّهَادَةَ؟**» قَالُوا: الْقَتْلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ قَالَ رَسُولُ اللَّهِ ﷺ: «**الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ الْمَطْعُونُ شَهِيدٌ وَالْمَبْطُونُ شَهِيدٌ وَالْغَرِيقُ شَهِيدٌ وَصَاحِبُ الْهَدَمِ شَهِيدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ وَصَاحِبُ الْحَرَقِ شَهِيدٌ وَالْمَرْأَةُ تَمُوتُ بِجُمْعٍ شَهِيدَةٌ**».

1844 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: قَالَ مُعَاوِيَةُ بْنُ صَالِحٍ وَحَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَتَى نَعْيُ زَيْدِ بْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرَفُ فِيهِ الْحُزْنُ وَأَنَا أَنْظُرُ مِنْ صِدْعِ الْبَابِ فَجَاءَهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ يَبْكِينَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**انْطَلِقْ فَانْهَهُنَّ**». فَانْطَلَقَ ثُمَّ جَاءَ فَقَالَ: قَدْ نَهَيْتُهُنَّ فَأَبَيْنَ أَنْ يَنْتَهِينَ. فَقَالَ: «**انْطَلِقْ فَانْهَهُنَّ**»، فَانْطَلَقَ ثُمَّ جَاءَ فَقَالَ: قَدْ نَهَيْتُهُنَّ، فَأَبَيْنَ أَنْ يَنْتَهِينَ. فَقَالَ: «**فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ**». فَقَالَتْ عَائِشَةُ: «فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَ الأَبْعَدِ إِنَّكَ وَاللَّهِ مَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ وَمَا أَنْتَ بِفَاعِلٍ».

1845 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ**».

1846 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ صُبَيْحٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: ذُكِرَ عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ «**الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَيِّ**». فَقَالَ عِمْرَانُ: قَالَهُ

him, thereupon Imran Ibn Husain said: "Indeed, Allah's Apostle" Allah's blessing and peace be upon him" said so."

1847- It is narrated on the authority of Ibn Umar from Umar from Allah's Apostle" Allah's blessing and peace be upon him" that he said: "The dead is punished because of his family's weeping on him."

[15] Wailing Over The Dead

1848- It is narrated on the authority of Hakim Ibn Qais that Qais Ibn Asim said: "Do not wail over me, since none wailed over Allah's Apostle" Allah's blessing and peace be upon him"."

1849- It is narrated on the authority of Anas that when Allah's Apostle" Allah's blessing and peace be upon him" took the pledge of allegiance from women, he put the condition that they should not wail over the dead. They said: "O Messenger of Allah! Some women supported us in wailing (over our dead) during the pre-Islamic period of ignorance: should we not support them in wailing (over their dead)?" The Messenger of Allah " Allah's blessing and peace be upon him" said: "There is no support in wailing (over the dead) in Islam."

1850- It is narrated on the authority of Ibn Umar from Umar that he said: I heard Allah's Apostle" Allah's blessing and peace be upon him" having said: "The dead is punished in his grave because of his family's weeping on him."

1851- It is narrated on the authority of Imran Ibn Husain that he said: "The dead is punished because of his family's wailing over him." A man said to him: "Tell me: a man died in Khurasan, and his family wailed over him here: was he punished because of his family's wailing over him?" Imran said: "No doubt, Allah's Apostle" Allah's blessing and peace be upon him" has told the truth; and you've told a lie."

1852- It is narrated on the authority of Ibn Umar from Allah's Apostle" Allah's blessing and peace be upon him" that he said: "The dead is punished because of his family's weeping on him." When a mention of that was made to A'ishah she said: "Allah's Apostle "Allah's blessing and peace be upon him" passed by a grave, thereupon he said: "The inhabitant of this grave is being punished, and his family are weeping over him." Then she recited: "No bearer of a burden could bear the burden of another."

1853- It is narrated on the authority of Amrah that a mention was made to A'ishah of the fact that Abdullah Ibn Umar related that the dead is punished because of the living's weeping over him. On that A'ishah said: "Might Allah

رَسُولُ اللَّهِ ﷺ.

1847 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ قَالَ: قَالَ سَالِمٌ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ عُمَرُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يُعَذَّبُ الْمَيِّتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ»**.

(15) ـ النِّيَاحَةُ على المَيِّتِ

1848 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ حَكِيمِ بْنِ قَيْسٍ أَنَّ قَيْسَ بْنَ عَاصِمٍ قَالَ: «لاَ تَنُوحُوا عَلَيَّ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يُنَحْ عَلَيْهِ». مُخْتَصَرٌ.

1849 ـ أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ عَلَى النِّسَاءِ حِينَ بَايَعَهُنَّ أَنْ لاَ يَنُحْنَ فَقُلْنَ يَا رَسُولَ اللَّهِ إِنَّ نِسَاءً أَسْعَدْنَنَا فِي الْجَاهِلِيَّةِ أَفَنُسْعِدُهُنَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ إِسْعَادَ فِي الإِسْلاَمِ»**.

1850 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ ٱبْنِ عُمَرَ عَنْ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنِّيَاحَةِ عَلَيْهِ»**.

1851 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ هُوَ ٱبْنُ زَاذَانَ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: **«الْمَيِّتُ يُعَذَّبُ بِنِيَاحَةِ أَهْلِهِ عَلَيْهِ»**. فَقَالَ لَهُ رَجُلٌ: أَرَأَيْتَ رَجُلاً مَاتَ بِخُرَاسَانَ وَنَاحَ أَهْلُهُ عَلَيْهِ هٰهُنَا أَكَانَ يُعَذَّبُ بِنِيَاحَةِ أَهْلِهِ؟ قَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ وَكَذَبْتَ أَنْتَ.

1852 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ»**. فَذُكِرَ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ وَهَلَ إِنَّمَا مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرٍ فَقَالَ: **«إِنَّ صَاحِبَ الْقَبْرِ لَيُعَذَّبُ وَإِنَّ أَهْلَهُ يَبْكُونَ عَلَيْهِ»** ثُمَّ قَرَأَتْ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر: 18].

1853 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ وَذُكِرَ لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: **«إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ»** قَالَتْ عَائِشَةُ: يَغْفِرُ اللَّهُ لأَبِي عَبْدِ الرَّحْمٰنِ أَمَا إِنَّهُ

forgive Abu Abd Ar-Rahman! By no means has he told a lie, but perhaps he forgot or committed a mistake. Once, Allah's Apostle "Allah's blessing and peace be upon him" came upon a Jewess (who was dead) over whom they were weeping, thereupon he said: "They are weeping over her, even though she is being punished."

1854- It is narrated on the authority of Ibn Abbas that A'ishah said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty increases the infidel (deceased) in punishment because of his family's weeping over him."

1855- It is narrated on the authority of Abdullah Ibn Abu Mulaikah that he said: When Umm Iban (daughter of Uthman) died, I came (to follow her funeral procession) with the people, and I sat between both Ibn Umar and Ibn Abbas. Then, the women went on wailing and Ibn Umar said (to Amr Ibn Uthman): "Do you not forbid (them) from wailing? No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The dead is punished because of the wailing of his family over him."" Ibn Abbas said: "Umar used to say some of that. I set out with Umar from Mecca. When we reached Al-Baida, there was a group of people under the shadow of a tree. He said to me: "Go and tell me who those people are." I (went and) found out that he was Suhaib and his family. I (returned and) said to him: "O Commander of Believers! This is Suhaib in the company of his family." He said: "Invite him to me." When we entered Medina, Umar was fatally wounded. Suhaib (entered upon him and) sat weeping and saying: "Alas for the brother! alas for the brother!" Upon this, Umar said: "O Suhaib! Do not wail over me! No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said:" The dead would be punished for his family's wailing over him."" Ibn Abbas said: I mentioned that to A'ishah. She said: "No, by Allah! of course you do not relate this narration from such as lies or is belied (by others)! But, one's hearing might commit mistakes, and in the Qur'an you should have what satisfies you: "No bearer of a burden could bear the burden of another." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty increases the punishment of the infidel because of his family's weeping over him."

[16] The Concession To Weep On The Dead

1856- It is narrated on the authority of Abu Hurairah that he said: One from amongst the family of the Messenger of Allah "Allah's blessing and peace be upon him" died, and the women gathered and went on weeping on him. Umar stood and tried to forbid them and drive them away, (but they did not desist from weeping), thereupon the Messenger of Allah "Allah's

لَمْ يَكْذِبْ وَلٰكِنْ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَّةٍ يُبْكَى عَلَيْهَا فَقَالَ: «**إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ**».

1854 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ قَالَ: قَصَّهُ لَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ ٱبْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ٱبْنُ عَبَّاسٍ: قَالَتْ عَائِشَةُ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ يَزِيدُ الْكَافِرَ عَذَاباً بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ**».

1855 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: لَمَّا هَلَكَتْ أُمُّ أَبَانَ حَضَرْتُ مَعَ النَّاسِ فَجَلَسْتُ بَيْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَابْنِ عَبَّاسٍ فَبَكَيْنَ النِّسَاءُ فَقَالَ ٱبْنُ عُمَرَ: أَلاَ تَنْهَى هٰؤُلاَءِ عَنِ الْبُكَاءِ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ**» فَقَالَ ابْنُ عَبَّاسٍ: قَد كَانَ عُمَرَ يَقُولُ بَعْضَ ذٰلِكَ خَرَجْتُ مَعَ عُمَرَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ رَأَى رَكْباً تَحْتَ شَجَرَةٍ فَقَالَ انْظُرْ مَنِ الرَّكْبُ فَذَهَبْتُ فَإِذَا صُهَيْبٌ وَأَهْلُهُ فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ هٰذَا صُهَيْبٌ وَأَهْلُهُ فَقَالَ: عَلَيَّ بِصُهَيْبٍ فَلَمَّا دَخَلْنَا الْمَدِينَةَ أُصِيبَ عُمَرُ فَجَلَسَ صُهَيْبٌ يَبْكِي عِنْدَهُ يَقُولُ وَاأُخَيَّاهُ وَاأُخَيَّاهُ فَقَالَ عُمَرُ يَا صُهَيْبُ لاَ تَبْكِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ**» قَالَ: فَذَكَرْتُ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ: أَمَا وَاللَّهِ مَا تُحَدِّثُونَ هٰذَا الْحَدِيثَ عَنْ كَاذِبَيْنِ مُكَذَّبَيْنِ وَلٰكِنَّ السَّمْعَ يُخْطِىءُ وَإِنَّ لَكُمْ فِي الْقُرْآنِ لَمَا يَشْفِيكُمْ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ وَلٰكِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ لَيَزِيدُ الْكَافِرَ عَذَاباً بِبُكَاءِ أَهْلِهِ عَلَيْهِ**».

(16) ـ بَابُ الرُّخْصَةِ فِي الْبُكَاءِ عَلَى الْمَيِّتِ

1856 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ٱبْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّ سَلَمَةَ بْنَ الأَزْرَقِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: مَاتَ مَيِّتٌ مِنْ آلِ رَسُولِ اللَّهِ ﷺ فَٱجْتَمَعَ النِّسَاءُ يَبْكِينَ عَلَيْهِ فَقَامَ عُمَرُ يَنْهَاهُنَّ وَيَطْرُدُهُنَّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**دَعْهُنَّ يَا عُمَرُ،**

blessing and peace be upon him" said: "Leave them O Umar! Verily, the eye sheds tears, and the soul is put to distress (because of the dead, to whose death it) is still close (in time)."

[17] The Claim Of The Pre-Islamic Time Of Ignorance

1857- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as slaps the cheeks, tears the front opening of the garment, and follows the ways and traditions of the pre-Islamic time of ignorance does not belong to us."

[18] Crying (Over The Dead)

1858- It is narrated on the authority of Safwan Ibn Muhriz that he said: Abu Musa fell unconscious, thereupon they (his wives) wailed over him, and When he restored his consciousness he said to them: "I am free from What The Prophet "Allah's blessing and peace be upon him" was free from when he said☺"Such as cuts the hair, tears the front opening of the garment, and cries does not belong to us."

[19] Slapping The Cheeks

1859- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as slaps the cheeks, tears the front opening of the garment, and follows the ways and traditions of the pre-Islamic period of ignorance does not belong to us."

[20] Shaving The Head

1860- It is narrated on the authority of both Abd Ar-Rahman Ibn Yazid and Abu Burdah Ibn Abu Musa that when Abu Musa fell unconscious, his wife came and cried loudly. When he recovered, he said to her: "Did I not tell you that I'm free from that from which The Messenger of Allah "Allah's blessing and peace be upon him" was free?" He told her that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as gets her head shaved, tears the front opening of her garment, and cries (at the time of calamities) does not belong to us."

[21] Tearing The Front Opening Of The Garment

1861- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as slaps the cheeks, tears the clothes, and follows the ways and traditions of the pre-Islamic period of ignorance does not belong to us."

1862- It is narrated on the authority of Abu Musa that when he fell unconscious, (his wife) a mother of his son cried loudly. When he recovered,

فَإِنَّ الْعَيْنَ دَامِعَةٌ وَالْقَلْبَ مُصَابٌ وَالْعَهْدَ قَرِيبٌ».

(17) ـ دَعْوَى الجَاهِلِيَّةِ

1857 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الأَعْمَشِ ح وَأَنْبَأَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدُعَاءِ الْجَاهِلِيَّةِ». وَاللَّفْظُ لِعَلِيٍّ وَقَالَ الْحَسَنُ: بِدَعْوَى.

(18) ـ السَّلْقُ

1858 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْفٍ عَنْ خَالِدٍ الأَحْذَبِ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: أُغْمِيَ عَلَى أَبِي مُوسَى فَبَكَوْا عَلَيْهِ فَقَالَ: أَبْرَأُ إِلَيْكُمْ كَمَا بَرِئَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ وَلاَ خَرَقَ وَلاَ سَلَقَ».

(19) ـ ضَرْبُ الخُدُودِ

1859 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي زُبَيْدٌ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

(20) ـ الحَلْقُ

1860 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ عَوْفٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ أَبِي صَخْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ وَأَبِي بُرْدَةَ قَالاَ: لَمَّا ثَقُلَ أَبُو مُوسَى أَقْبَلَتِ امْرَأَتُهُ تَصِيحُ قَالاَ: فَأَفَاقَ فَقَالَ: أَلَمْ أُخْبِرْكِ أَنِّي بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ رَسُولُ اللَّهِ ﷺ؟ قَالاَ: وَكَانَ يُحَدِّثُهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَخَرَقَ وَسَلَقَ».

(21) ـ شَقُّ الجُيُوبِ

1861 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

1862 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ يَزِيدَ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى: أَنَّهُ أُغْمِيَ عَلَيْهِ فَبَكَتْ أُمُّ وَلَدٍ لَهُ فَلَمَّا أَفَاقَ

he said to her: "Did not you know what The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect?" we asked her, and she said: He said: "Such as cries, gets her head shaved, or tears the front opening of her garment (at the time of calamities) does not belong to us."

1863- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as gets her head shaved, tears the front opening of her garment, and cries (at the time of calamities) does not belong to us."

1864- It is narrated on the authority of Al-Qartha' that when Abu Musa fell unconscious, his wife cried loudly. When he recovered, he said to her: "Did not you know what The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect?" she said: "Yes (I knew)." She then kept silent. Afterwards, it was said to her: "What did The Messenger of Allah "Allah's blessing and peace be upon him" say in that respect?" She said: "The Messenger of Allah "Allah's blessing and peace be upon him" cursed Such as cries, gets her head shaved, or tears the front opening of her garment (at the time of calamities)."

[22] The Command To Keep Patient And Expect The Reward (From Allah) At The Time Of Calamity

1865- It is narrated on the authority of Usamah Ibn Zaid that he said: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a courier) to The Prophet "Allah's blessing and peace be upon him", requesting him to come as her child was dying (or was gasping), but The Prophet "Allah's blessing and peace be upon him" returned the courier and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up and went to her, in the company of Sa'd Ibn Ubadah, Mu'adh Ibn Jabal, Ubai Ibn Ka'b, Zaid Ibn Thabit, and others. The child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest (as if it was a leather water-skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" overflowed with tears. Sa'd said: "O Allah's Apostle! What is this?" He said: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to such of His slaves as are merciful (to others)."

قَالَ لَهَا: أَمَا بَلَغَكِ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ فَسَأَلْنَاهَا فَقَالَتْ: قَالَ: **«لَيْسَ مِنَّا مَنْ سَلَقَ وَحَلَقَ وَخَرَقَ»**.

1863 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ يَزِيدَ بْنِ أَوْسٍ عَنْ أُمِّ عَبْدِ اللَّهِ امْرَأَةِ أَبِي مُوسَى عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ مِنَّا مَنْ حَلَقَ وَسَلَقَ وَخَرَقَ»**.

1864 ـ أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ سَهْمِ بْنِ مِنْجَابٍ عَنِ الْقَرْثَعِ قَالَ: **لَمَّا** ثَقُلَ أَبُو مُوسَى صَاحَتِ امْرَأَتُهُ فَقَالَ: أَمَا عَلِمْتِ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: بَلَى. ثُمَّ سَكَتَ فَقِيلَ لَهَا بَعْدَ ذٰلِكَ: أَيُّ شَيْءٍ قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ حَلَقَ أَوْ سَلَقَ أَوْ خَرَقَ».

(22) ـ الأَمْرُ بالاحْتِسَابِ والصَّبْرِ عند نُزُول المُصِيبة

1865 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: أَرْسَلَتْ بِنْتُ النَّبِيِّ ﷺ إِلَيْهِ أَنَّ ابْناً لِي قَبَضَ فَأْتِنَا. فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ: **«إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَ اللَّهِ بِأَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ»**. فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لِيَأْتِيَنَّهَا، فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأُبَيّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ، فَدُفِعَ إِلَى رَسُولِ اللَّهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ مَا هٰذَا؟ قَالَ: **«هٰذَا رَحْمَةٌ يَجْعَلُهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ»**.

1866- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (true) patience (for which one receives reward) is to be observed at the first stroke (of the calamity)."

1867- It is narrated on the authority of Mu'awiyah Ibn Qurrah that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and he had a son belonging to him. He asked him: "Do you love him?" he said: "Might Allah love you as much as I love him." Then, this (son) died, and he (the Prophet) lost the man, about whom he asked, thereupon he said to him: "Would you not be pleased that you will never come to any of the Garden's gates but that you will find him at it, running to open it for you?"

[23] The Reward Of Such As Keeps Patient And Hopes For The Reward (From Allah Almighty)

1868- It is narrated on the authority of Amr Ibn Shu'aib that he sent a letter to Abdullah Ibn Abd Ar-Rahman Ibn Abu Husain, to console him for the death of one of his sons, and he mentioned in his letter that he heard his father relating from his grandfather Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty never accepts for His believing servant a reward less than the Garden, when He takes anyone of his beloved persons from amongst the inhabitants of the earth, thereupon he keeps patient, expects the reward from Allah and says what he was ordered to say in that respect."

[24] The Reward Of Such As Expects The Remuneration Of (The Death Of) Three Of His Children (From Allah Almighty)

1869- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who expects (from Allah) the reward of (the death of) three of his children will enter the Garden." A woman stood and said: "Or (the death) of two?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Or (the death) of two." The woman said: "Would that I said "or only one"!"

[25] When One Has Three Of His Children Die

1870- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, three of whose children die before they attain the age of puberty but that Allah Almighty will admit him to the Garden by virtue of bestowing His Mercy upon them."

1866 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى»**.

1867 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو إِيَاسٍ وَهُوَ مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَمَعَهُ ٱبْنٌ لَهُ فَقَالَ لَهُ: **«أَتُحِبُّهُ؟»** فَقَالَ: أَحَبَّكَ اللَّهُ كَمَا أُحِبُّهُ فَمَاتَ فَفَقَدَهُ فَسَأَلَ عَنْهُ فَقَالَ: **«مَا يَسُرُّكَ أَنْ لاَ تَأْتِي بَاباً مِنْ أَبْوَابِ الجَنَّةِ إِلاَّ وَجَدْتَهُ عِنْدَهُ يَسْعَى يَفْتَحُ لَكَ»**.

(23) ـ ثَوابُ من صَبَرَ واحتَسَبَ

1868 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ أَنَّ عَمْرَو بْنَ شُعَيْبٍ كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ يُعَزِّيهِ بِٱبْنٍ لَهُ هَلَكَ وَذَكَرَ فِي كِتَابِهِ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ لاَ يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ، إِذَا ذَهَبَ بِصَفِيِّهِ مِنْ أَهْلِ الأَرْضِ فَصَبَرَ وَٱحْتَسَبَ وَقَالَ مَا أُمِرَ بِهِ بِثَوَابٍ، دُونَ الْجَنَّةِ»**.

(24) ـ بابُ ثَوابِ مَنِ احْتَسَبَ ثَلاثَةً من صُلْبِهِ

1869 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي عَمْرٌو قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ عَنْ عِمْرَانَ بْنِ نَافِعٍ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنِ ٱحْتَسَبَ ثَلاَثَةً مِنْ صُلْبِهِ دَخَلَ الْجَنَّةَ»**. فَقَامَتِ ٱمْرَأَةٌ فَقَالَتْ: أَوِ ٱثْنَانِ؟ قَالَ: **«أَوِ ٱثْنَانِ»**. قَالَتِ الْمَرْأَةُ: يَا لَيْتَنِي قُلْتُ وَاحِداً.

(25) ـ مَنْ يُتَوَفَّى له ثَلاثةٌ

1870 ـ أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثَلاَثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ إِلاَّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ»**.

1871- It is narrated on the authority of Sa'sa'ah Ibn Mu'awiyah that he said: I met Abu Dharr and said to him: "Relate to me (a narration from the Prophet)!" he said: Well. The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are no Muslim parents, three of whose children die before they attain the age of puberty but that Allah will forgive for them by virtue of bestowing His Mercy upon these (children)."

1872- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one of the Muslims has three of his children die and the fire (of Hell) will touch his body, except to dissolve the oath (taken by Allah Almighty that " Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished." (Maryam 71))

1873- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are no Muslim parents, three of whose children die before they attain the age of puberty but that Allah will forgive for them by virtue of bestowing His Mercy upon these (children): it will be said to them: "Enter the Garden!" they will say: "No, unless our parents enter (with us)." It will be said: "Then, enter the Garden both you and your parents!""

[26] When One Sends Forward Three Of His Offspring

1874- It is narrated on the authority of Abu Hurairah that he said: A woman brought to The Messenger of Allah "Allah's blessing and peace be upon him" one of her sons who was suffering, and said: "O Messenger of Allah! I fear for him, and I've sent forward three of my sons (to be killed in the Cause of Allah)." on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You now have protected yourself with a strong shield from the fire (of Hell)."

[27] Announcing The Death News

1875- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" announced the death news of both Zaid and Ja'far (and then Abdullah Ibn Rawahah) before the news of their death reached (Medina): he announced the news of their death while his eyes were shedding tears.

1876- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" announced to them the death news of the Negus of Abyssinia, on the very day he died, and said: "Ask for Allah's Forgiveness for your brother!"

1871 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ صَعْصَعَةَ بْنِ مُعَاوِيَةَ قَالَ: لَقِيتُ أَبَا ذَرٍّ قُلْتُ: حَدِّثْنِي قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلاَثَةُ أَوْلاَدٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلاَّ غَفَرَ اللَّهُ لَهُمَا بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ»**.

1872 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَمُوتُ لأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاَثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلاَّ تَحِلَّةَ الْقَسَمِ»**.

1873 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عُلَيَّةَ وَعَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا إِسْحَاقُ وَهُوَ الأَزْرَقُ عَنْ عَوْفٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلاَثَةُ أَوْلاَدٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلاَّ أَدْخَلَهُمَا اللَّهُ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمُ الجَنَّةَ قَالَ: يُقَالُ لَهُمْ: ادْخُلُوا الْجَنَّةَ فَيَقُولُونَ: حَتَّى يَدْخُلَ آبَاؤُنَا فَيُقَالُ: ٱدْخُلُوا الْجَنَّةَ أَنْتُمْ وَآبَاؤُكُمْ»**.

(26) ـ مَنْ قَدَّمَ ثَلاثَةً

1874 ـ أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا جَرِيرٌ قَالَ: حَدَّثَنِي طَلْقُ بْنُ مُعَاوِيَةَ وَحَفْصُ بْنُ غِيَاثٍ قَالَ: حَدَّثَنِي جَدِّي طَلْقُ بْنُ مُعَاوِيَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتِ ٱمْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ بِٱبْنٍ لَهَا يَشْتَكِي فَقَالَتْ: يَا رَسُولَ اللَّهِ أَخَافُ عَلَيْهِ وَقَدْ قَدَّمْتُ ثَلاَثَةً فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لَقَدِ ٱحْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ»**.

(27) ـ بَابُ النَّعْيِ

1875 ـ أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى زَيْداً وَجَعْفَراً قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ فَنَعَاهُمْ وَعَيْنَاهُ تَذْرِفَانِ».

1876 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ وَٱبْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لَهُمَا النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ الْيَوْمَ الَّذِي مَاتَ فِيهِ وَقَالَ: **«ٱسْتَغْفِرُوا لأَخِيكُمْ»**.

1877- It is narrated on the authority of Abdullah Ibn Amr that he said: While we were walking in the company of The Messenger of Allah "Allah's blessing and peace be upon him", he saw a woman and she did not think he had recognized her. When he became in the middle of the street he stopped until she reached him, and behold! she was Fatimah, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him". He asked her: "What has caused you to come out of your house O Fatimah?" she said: "I've come to the family of this deceased, and asked for Allah's Mercy upon him, and bade my condolences to them for their dead." He said: "Perhaps you went to (the graveyard in a place known as) Quda with them!" she said: "Allah forbid me to go to it, since I heard you saying about it what you had said!" on that he said: "Had you gone to it with them, you would not have seen the Garden unless the grandfather of your father (i.e. Abd Al-Muttalib) would see it first."

[28] Washing The Body Of The Dead With Both The Water And The Infusion Of Lote Leaves

1878- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

[29] Washing The Dead Body With The Hot Water

1879- It is narrated on the authority of Umm Qais Bint Mihsan that she said: My son died, and I feared for him. I said to the one who was going to wash his body: "Do not wash the body of my son with the cold water, lest you should kill him." Ukashah Ibn Mihsan (her brother) went to Allah's Apostle "Allah's blessing and peace be upon him" and told him of what she had said, thereupon Allah's Apostle "Allah's blessing and peace be upon him" smiled and said: "What has she said? Might she have a long life!" however, we do not know that any woman had such a long life as she had.

[30] Undoing The Hair Of The Dead

1880- It is narrated on the authority of Ayyub that he said: I heard Hafsah having said: Umm Atiyyah told us that they made the hair of the daughter of Allah's Apostle "Allah's blessing and peace be upon him" three braids. I asked: Did they undo it and then make it three braids? She answered in the affirmative.

1877 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ هُوَ ٱبْنُ يَزِيدَ الْمُقْرِي ح وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِي قَالَ: حَدَّثَنَا أَبِي قَالَ سَعِيدٌ حَدَّثَنِي رَبِيعَةُ بْنُ سَيْفٍ الْمَعَافِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: بَيْنَمَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ بَصُرَ بِٱمْرَأَةٍ لاَ تَظُنُّ أَنَّهُ عَرَفَهَا فَلَمَّا تَوَسَّطَ الطَّرِيقَ وَقَفَ حَتَّى ٱنْتَهَتْ إِلَيْهِ فَإِذَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ قَالَ لَهَا: **«مَا أَخْرَجَكِ مِنْ بَيْتِكِ يَا فَاطِمَةُ؟»** قَالَتْ: أَتَيْتُ أَهْلَ هٰذَا الْمَيِّتِ فَتَرَحَّمْتُ إِلَيْهِمْ وَعَزَّيْتُهُمْ بِمَيِّتِهِمْ قَالَ: **«لَعَلَّكِ بَلَغْتِ مَعَهُمُ الْكُدَى؟»** قَالَتْ: مَعَاذَ اللَّهِ أَنْ أَكُونَ بَلَغْتُهَا وَقَدْ سَمِعْتُكَ تَذْكُرُ فِي ذٰلِكَ مَا تَذْكُرُ فَقَالَ لَهَا: **«لَوْ بَلَغْتِهَا مَعَهُمْ مَا رَأَيْتِ الْجَنَّةَ حَتَّى يَرَاهَا جَدُّ أَبِيكِ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: رَبِيعَةُ ضَعِيفٌ.

(28) ـ غَسْلُ المَيِّتِ بالمَاء والسِّدْرِ

1878 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ أُمَّ عَطِيَّةَ الأَنْصَارِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوُفِّيَتِ ٱبْنَتُهُ فَقَالَ: **«ٱغْسِلْنَهَا ثَلاَثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَٱجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي»** فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حِقْوَهُ وَقَالَ: **«أَشْعِرْنَهَا إِيَّاهُ»**.

(29) ـ غَسْلُ المَيِّتِ بالحَمِيمِ

1879 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحَسَنِ مَوْلَى أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ عَنْ أُمِّ قَيْسٍ قَالَتْ: تُوُفِّي ٱبْنِي فَجَزِعْتُ عَلَيْهِ فَقُلْتُ لِلَّذِي يَغْسِلُهُ لاَ تَغْسِلِ ٱبْنِي بِالْمَاءِ الْبَارِدِ فَتَقْتُلَهُ فَٱنْطَلَقَ عُكَّاشَةُ بْنُ مِحْصَنٍ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِقَوْلِهَا فَتَبَسَّمَ ثُمَّ قَالَ: **«مَا قَالَتْ طَالَ عُمْرُهَا»** فَلاَ نَعْلَمُ ٱمْرَأَةً عُمِّرَتْ مَا عُمِّرَتْ.

(30) ـ نَقْضُ رَأْسِ المَيِّتِ

1880 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ أَيُّوبُ: سَمِعْتُ حَفْصَةَ تَقُولُ: حَدَّثَتْنَا أُمُّ عَطِيَّةَ: «أَنَّهُنَّ جَعَلْنَ رَأْسَ ٱبْنَةِ النَّبِيِّ ﷺ ثَلاَثَةَ قُرُونٍ قُلْتُ: نَقَضْنَهُ وَجَعَلْنَهُ ثَلاَثَةَ قُرُونٍ؟ قَالَتْ: نَعَمْ».

[31] The Right Side And The Parts Of Ablution Of The Dead's Body

1881- It is narrated on the authority of Umm Atiyyah that Allah's Apostle "Allah's blessing and peace be upon him" said to them pertaining to washing the dead body of his daughter: "Start with her right side, and the parts of ablution in her body."

[32] Washing The Body Of The Dead An Odd Number Of Times

1882- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he sent (somebody) to us with the following order: "Wash her with water and infusion of lote leaves an odd number of times: thrice or five or seven times or more, if you see it necessary. Then apply camphor at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. We further entwined her hair and made it three braids falling from behind her back.

[33] Washing The Body Of The Dead More Than Five Times

1883- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

[34] Washing The Body Of The Dead More Than Seven Times

1884- It is narrated on the authority of Umm Atiyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he sent to us with the following message: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

1885- The same is narrated on the authority of Umm Atiyyah, with the following change: "Wash her thrice or five or seven times or more, if you see it necessary, with water and infusion of lote leaves."

1886- It is narrated on the authority of Umm Atiyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he ordered us to wash her body saying: "Wash her thrice or five or

(31) ـ مَيَامِنُ المَيِّتِ ومَوَاضِعُ الوُضُوء منه

1881 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي غُسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

(32) ـ غَسْلُ المَيِّتِ وِتْراً

1882 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَتْنَا حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: مَاتَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَرْسَلَ إِلَيْنَا فَقَالَ: «اغْسِلْنَهَا بِمَاءٍ وَسِدْرٍ واغْسِلْنَهَا وَتْراً ثَلاثاً أَوْ خَمْساً أَوْ سَبْعاً إِنْ رَأَيْتُنَّ ذٰلِكَ وَاجْعَلْنَ فِي الآخِرَةِ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ» وَمَشَطْنَاهَا ثَلاثَةَ قُرُونٍ وَأَلْقَيْنَاهَا مِنْ خَلْفِهَا.

(33) ـ غَسْلُ المَيِّتِ أَكْثَرَ من خَمْسٍ

1883 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عن يَزِيدَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

(34) ـ غَسْلُ المَيِّتِ أَكْثَرَ من سَبْعَةٍ

1884 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَرْسَلَ إِلَيْنَا فَقَالَ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

1885 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: «ثَلاثاً أَوْ خَمْساً أَوْ سَبْعاً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ».

1886 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ عَنْ مُحَمَّدٍ عَنْ بَعْضِ إِخْوَتِهِ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتِ ابْنَةٌ لِرَسُولِ اللَّهِ ﷺ فَأَمَرَنَا بِغَسْلِهَا فَقَالَ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً او سَبْعاً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ» قَالَتْ:

seven times or more, if you see it necessary." I asked: "Should it be an odd number of times?" he said:" Yes. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

[35] Using Camphor In Washing The Body Of The Dead

1887- It is narrated on the authority of Umm Atiyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing the body of his daughter and said: "Wash her thrice or five or seven times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. However, we entwined her hair and made it three braids.

1888- It is narrated on the authority of Umm Atiyyah that she said: We then entwined her hair and made it three braids.

1889- It is narrated on the authority of Umm Atiyyah that she said: We then made her hair three braids.

[36] Shrouding The Body Of The Dead In A Garment

1890- It is narrated on the authority of Muhammad Ibn Sirin that he said: Umm Atiyyah was a woman from amongst the Ansar: she came to join a son belonging to her, but she could not catch up with him. she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing the body of his daughter and said: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it; and he said no more. He (the sub-narrator) said: I do not know which of his daughter was meant here. I asked: What does he mean by "shroud her body in it: Does it mean that it should be straightened round her waist? He said: I do not think but he meant "Enshroud her body in it."

1891- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he ordered us to wash her body saying: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud her dead body in it.

قُلْتُ وِتْراً؟ قَالَ: «نَعَمْ، وَٱجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

(35) ـ الكَافُورُ فِي غَسْلِ المَيِّتِ

1887 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ٱبْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَٱجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». قَالَ أَوْ قَالَتْ حَفْصَةُ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً أَوْ سَبْعاً» قَالَ وَقَالَتْ أُمُّ عَطِيَّةَ «مَشَطْنَاهَا ثَلاثَةَ قُرُونٍ».

1888 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ قَالَ: أَخْبَرَتْنِي حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: «وَجَعَلْنَا رَأْسَهَا ثَلاثَةَ قُرُونٍ».

1889 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ: «وَجَعَلْنَا رَأْسَهَا ثَلاثَةَ قُرُونٍ».

(36) ـ الإِشْعَارُ

1890 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَيُّوبُ بْنُ أَبِي تَمِيمَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: كَانَتْ أُمُّ عَطِيَّةَ ٱمْرَأَةً مِنَ الأَنْصَارِ قَدِمَتْ تُبَادِرُ ابْناً لَهَا فَلَمْ تُدْرِكْهُ حَدَّثَتْنَا قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَغْسِلُ ٱبْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ بِمَاءٍ وَسِدْرٍ وَٱجْعَلْنَ فِي الآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنَا أَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ» وَلَمْ يَزِدْ عَلَى ذٰلِكَ. قَالَ: لاَ أَدْرِي أَيُّ بَنَاتِهِ قَالَ قُلْتُ: مَا قَوْلُهُ أَشْعِرْنَهَا إِيَّاهُ أَتُؤَزِّرُ بِهِ؟ قَالَ: لاَ أُرَاهُ إِلاَّ أَنْ يَقُولَ ٱلْفُفْنَهَا فِيهِ.

1891 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ النَّسَائِيُّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَقَالَ: «اغْسِلْنَهَا ثَلاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ وَٱغْسِلْنَهَا بِالسِّدْرِ وَالْمَاءِ وَٱجْعَلْنَ فِي آخِرِ ذٰلِكَ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» قَالَتْ: فَآذَنَّاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

[37] The Order To Make Perfect One's Shroud

1892- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us one day, and made a mention of one of his companions who died, and was shrouded in a shroud, not long enough (to cover the whole of his body), and further was buried at night. On that the Messenger of Allah "Allah's blessing and peace be upon him" scolded the people to bury their dead at night (in order to give opportunity to much more men to offer funeral prayer for him), unless there is severe necessity; and the Messenger of Allah "Allah's blessing and peace be upon him" further said: "When anyone of you undertakes the operation of shrouding his brother, let him make perfect his shroud."

[38] Which Shroud Is The Best?

1893- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wear the white of your clothes, for it is more pleasant and much purer, and also shroud your dead init."

[39] The Shroud Of The Prophet "Peace Be Upon Him"

1894- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three Yemenite white garments.

1895- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three Yemenite white garments, having neither shirt nor turban.

1896- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three Yemenite white garments, made of cotton, having neither shirt nor turban. A mention was made to A'ishah of the statement that they were of two garments and a Hibrah Burdah, thereupon she said: It is true that a Hibrah Burdah was brought, but they returned it, and did not bury him in it.

[40] The Shirt In The Shroud

1897- It is narrated on the authority of Ibn Umar: When Abdullah Ibn Ubai (the chief of hypocrites) died, his son came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it, and further perform the funeral prayer for him and ask for Allah's Forgiveness for him." The Messenger of Allah "Allah's blessing and peace be upon him" gave him his shirt, and said to him: "When you finish

(37) ـ الأَمْرُ بِتَحْسِينِ الكَفَنِ

1892 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ الرَّقِّيُّ الْقَطَّانُ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالَ: أَنْبَأَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: «خَطَبَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ مَاتَ فَقُبِرَ لَيْلاً وَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ فَزَجَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُقْبَرَ إِنْسَانٌ لَيْلاً إِلاَّ أَنْ يُضْطَرَّ إِلَى ذٰلِكَ وَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا وَلِيَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ»**.

(38) ـ أَيُّ الكَفَنِ خَيْرٌ

1893 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عَرُوبَةَ يُحَدِّثُ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الْمُهَلَّبِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ»**.

(39) ـ كَفَنُ النَّبِيِّ ﷺ

1894 ـ أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كُفِّنَ النَّبِيُّ ﷺ فِي ثَلاَثَةِ أَثْوَابٍ سُحُولِيَّةٍ بِيضٍ».

1895 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سُحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ».

1896 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَفْصٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ يَمَانِيَةٍ كُرْسُفٍ لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ». فَذُكِرَ لِعَائِشَةَ قَوْلُهُمْ: فِي ثَوْبَيْنِ وَبُرْدٍ مِنْ حِبَرَةٍ فَقَالَتْ: «قَدْ أُتِيَ بِالْبُرْدِ وَلٰكِنَّهُمْ رَدُّوهُ وَلَمْ يُكَفِّنُوهُ فِيهِ».

(40) ـ القَمِيصُ فِي الكَفَنِ

1897 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَعْطِنِي قَمِيصَكَ حَتَّى أُكَفِّنَهُ فِيهِ وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ فَأَعْطَاهُ

from washing his dead body, notify me so that I would offer the funeral prayer for him." When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Umar took hold of his garment and said: "O Messenger of Allah! Would you offer the funeral prayer for him though Allah has forbidden you to offer the funeral prayer for the hypocrites?" The Prophet "Allah's blessing and peace be upon him" said: "I have been given the freedom of choice by Allah whether to ask for their forgiveness or not, because Allah said: "Whether you ask for their forgiveness, or not, (their sin is unpardonable)"." So The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer. On that the revelation came: " Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." Afterwards, he never offered funeral prayer for those (hypocrites).

1898- It is narrated on the authority of Jabir Ibn Abdullah: the Messenger of Allah "Allah's blessing and peace be upon him" came to the grave of Abdullah Ibn Ubai after his body was buried. He ordered The body be brought out and put on his knees. Then the Messenger of Allah "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt, and Allah knows better.

1899- It is narrated on the authority of Jabir Ibn Abdullah that he said: (The reason why the Messenger of Allah "Allah's blessing and peace be upon him" gave Abdullah Ibn Ubai his shirt to be shrouded in it was that) when Al-Abbas Ibn Abd Al-Muttalib was in Medina, and (he was in need of a shirt) the Ansar looked for a shirt to dress him in it, and found no shirt more fitting for his body than that of Abdullah Ibn Ubai, who dressed him in it.

1900- It is narrated on the authority of Khabbab Ibn Al-Aratt that he said: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Umair ; and others got their rewards. Mus'ab Ibn Umair was martyred on the day of Uhud battle, and we could get nothing except his short garment to shroud him in. When we covered his head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhir (a kind of shrub) over his feet. On the other hand, there is one amongst us for whom the fruit (of reward) has become ripe which he plucks.

قَمِيصَهُ ثُمَّ قَالَ: «**إِذَا فَرَغْتُمْ فَآذِنُونِي أُصَلِّي عَلَيْهِ**». فَجَذَبَهُ عُمَرُ وَقَالَ: قَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ فَقَالَ: «**أَنَا بَيْنَ خِيرَتَيْنِ، قَالَ:** ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾» [التوبة: 80] فَصَلَّى عَلَيْهِ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: 84] فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ».

1898 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِراً يَقُولُ: «أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ وَقَدْ وُضِعَ فِي حُفْرَتِهِ فَوَقَفَ عَلَيْهِ فَأَمَرَ بِهِ فَأُخْرِجَ لَهُ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَأَلْبَسَهُ قَمِيصَهُ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ». وَاللَّهُ تَعَالَى أَعْلَمُ.

1899 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو سَمِعَ جَابِراً يَقُولُ: «وَكَانَ الْعَبَّاسُ بِالْمَدِينَةِ فَطَلَبَتِ الأَنْصَارُ ثَوْباً يَكْسُونَهُ فَلَمْ يَجِدُوا قَمِيصاً يَصْلُحُ عَلَيْهِ إِلاَّ قَمِيصَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ فَكَسَوْهُ إِيَّاهُ».

1900 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الأَعْمَشِ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: سَمِعْتُ الأَعْمَشَ قَالَ: سَمِعْتُ شَقِيقاً قَالَ: حَدَّثَنَا خَبَّابٌ قَالَ: «هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَبْتَغِي وَجْهَ اللَّهِ تَعَالَى فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً مِنْهُم مِصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئاً نُكَفِّنُهُ فِيهِ إِلاَّ نَمِرَةً كُنَّا إِذَا غَطَّيْنَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ وَإِذَا غَطَّيْنَا بِهَا رِجْلَيْهِ خَرَجَتْ رَأْسُهُ فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُغَطِّيَ بِهَا رَأْسَهُ وَنَجْعَلَ عَلَى رِجْلَيْهِ إِذْخِراً وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا». وَاللَّفْظُ لإِسْمَاعِيلَ.

[41] How Should Such As In The State Of Ihram Be Shrouded?

1901- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash the dead body of such as (dies while being) in the state of Ihram in both his garments, in which he assumed Ihram, and wash him with water and infusion of lote leaves, and then shroud his dead body in them, and apply no perfume to his body, and do not cover his head, for he will be resurrected on the Day of Judgement as being in such a state of Ihram."

[42] The Musk

1902- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The musk is the most pleasant-smelling from amongst (all kinds of) perfume."

1903- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The musk is the best from amongst (all kinds of) your perfume."

[43] The Notification Of The Funeral Procession

1904- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that a female indigent fell fatally ill, and the Messenger of Allah "Allah's blessing and peace be upon him" was informed of her illness. However, it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to visit the indigent to enquire about their health. the Messenger of Allah "Allah's blessing and peace be upon him" said: "When she dies, notify me (so that I would perform funeral prayer for her and follow her funeral procession)." But they brought out her coffin at night, and they disliked to awaken the Messenger of Allah "Allah's blessing and peace be upon him" at night. When it was morning, the Messenger of Allah "Allah's blessing and peace be upon him" was told about the news of her death, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have I not ordered you to notify me of her death?" they said: "O Messenger of Allah! we disliked to awaken you at night." the Messenger of Allah "Allah's blessing and peace be upon him" came out until (he reached the graveyard and) made the people align and he led (the funeral prayer for her which consisted of) four Takbirs.

[44] Hastening To Finish From The Burial Ceremonies

1905- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a good man is placed on his death bed, he says: "Bring me

(41) ـ كيف يُكَفَّنُ المُحْرِمُ إذا مَاتَ

1901 ـ أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يُونُسُ بْنُ نَافِعٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ٱغْسِلُوا الْمُحْرِمَ فِي ثَوْبَيْهِ اللَّذَيْنِ أَحْرَمَ فِيهِمَا وَٱغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلاَ تَمَسُّوهُ بِطِيبٍ وَلا تَخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُحْرِماً»**.

(42) ـ المِسْكُ

1902 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ وَشَبَابَةُ قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ سَمِعَ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَطْيَبُ الطِّيبِ الْمِسْكُ»**.

1903 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدِّرْهَمِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ عَنِ الْمُسْتَمِرِ بْنِ الرَّيَّانِ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مِنْ خَيْرِ طِيبِكُمُ الْمِسْكُ»**.

(43) ـ الإذنُ بالجَنَازَةِ

1904 ـ أَخْبَرَنَا قُتَيْبَةُ فِي حَدِيثِهِ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّهُ أَخْبَرَهُ: أَنَّ مِسْكِينَةً مَرِضَتْ فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِمَرَضِهَا وَكَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ الْمَسَاكِينَ وَيَسْأَلُ عَنْهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا مَاتَتْ فَآذِنُونِي فَأُخْرِجُ بِجَنَازَتِهَا لَيْلاً»**. وَكَرِهُوا أَنْ يُوقِظُوا رَسُولَ اللَّهِ ﷺ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ أُخْبِرَ بِالَّذِي كَانَ مِنْهَا فَقَالَ: **«أَلَمْ آمُرْكُمْ أَنْ تُؤْذِنُونِي بِهَا؟»** قَالُوا: يَا رَسُولَ اللَّهِ كَرِهْنَا أَنْ نُوقِظَكَ لَيْلاً فَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَفَّ بِالنَّاسِ عَلَى قَبْرِهَا وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

(44) ـ السُّرْعة بالجَنَازة

1905 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ٱبْنِ أَبِي ذِئْبٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مِهْرَانَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا وُضِعَ الرَّجُلُ الصَّالِحُ عَلَى سَرِيرِهِ قَالَ: قَدِّمُونِي قَدِّمُونِي**

forward (very soon to the grave)! Bring me forward (very soon to the grave)!" and when an evil man is placed on his death bed, he says: "Woe to me! Where are you going to send me?"

1906- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the (dead over the) bier is placed and men carry it on their shoulders: if the dead is good, it says: "Bring me forward (very soon to the grave)! Bring me forward (very soon to the grave)!" and if it is not good it says: "Woe to it! Where are you going to send it?" everything hears his voice barring mankind, and if he hears it, surely, he would be shocked."

1907- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Hasten in proceeding with the (dead over the) bier: if it is good, then, it is good to which you will have brought it forward; and if it is otherwise, it is an evil of which you will have relieved yourselves."

1908- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Hasten in proceeding with the (dead over the) bier: if it is good, then, it is good to which you will have brought it forward; and if it is otherwise, it is an evil of which you will have relieved yourselves."

1909- It is narrated on the authority of Abd Ar-Rahman Ibn Yunus that he said: I attended the funeral procession of Abd Ar-Rahman Ibn Samurah, and Ziyad came out to walk ahead of the death bed, and some people belonging to the family of Abd Ar-Rahman went on receiving the death bed and walking on their heels and saying: "Be slow in our pace, might Allah bless you!" in this way, they slowed their pace until when we were on the road of the Mirbad (a place in Basrah), Abu Bakrah joined us and he was riding a mule. When he saw what they were doing he rushed towards them with his mule, and stretched his hand towards them with the whip and said: "Be away (from the road)! By Him, Who honoured the face of Abu Al-Qasim the Messenger of Allah "Allah's blessing and peace be upon him", I saw us when we were with the Messenger of Allah "Allah's blessing and peace be upon him" (following a funeral procession) as if we were running with it." On that the people dispersed.

1910- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: " I saw us when we were with the Messenger of Allah "Allah's blessing and peace be upon him" (following a funeral procession) as if we were running with it."

وَإِذَا وُضِعَ الرَّجُلُ يَعْنِي السُّوءَ عَلَى سَرِيرِهِ قَالَ يَا وَيْلِي أَيْنَ تَذْهَبُونَ بِي».

1906 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَتِ الجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي قَدِّمُونِي وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا إِلَى أَيْنَ تَذْهَبُونَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسَانَ وَلَوْ سَمِعَهَا الإِنْسَانُ لَصَعِقَ».

1907 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ وإِنْ تَكُ غَيْرَ ذٰلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

1908 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ كَانَتْ صَالِحَةً قَدَّمْتُمُوهَا إِلَى الْخَيْرِ وَإِنْ كَانَتْ غَيْرَ ذٰلِكَ كَانَتْ شَرّاً تَضَعُونَهُ عَنْ رِقَابِكُمْ».

1909 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: أَنْبَأَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يُونُسَ قَالَ: حَدَّثَنِي أَبِي قَالَ: «شَهِدْتُ جَنَازَةَ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ وَخَرَجَ زِيَادٌ يَمْشِي بَيْنَ يَدَيِ السَّرِيرِ فَجَعَلَ رِجَالٌ مِنْ أَهْلِ عَبْدِ الرَّحْمٰنِ وَمَوَالِيهِمْ يَسْتَقْبِلُونَ السَّرِيرَ وَيَمْشُونَ عَلَى أَعْقَابِهِمْ وَيَقُولُونَ رُوَيْداً رُوَيْداً بَارَكَ اللَّهُ فِيكُمْ فَكَانُوا يَدِبُّونَ دَبِيباً حَتَّى إِذَا كُنَّا بِبَعْضِ طَرِيقِ الْمِرْبَدِ لَحِقَنَا أَبُو بَكْرَةَ عَلَى بَغْلَةٍ فَلَمَّا رَأَى الَّذِي يَصْنَعُونَ حَمَلَ عَلَيْهِمْ بِبَغْلَتِهِ وَأَهْوَى إِلَيْهِمْ بِالسَّوْطِ وَقَالَ خَلُّوا فَوَالَّذِي أَكْرَمَ وَجْهَ أَبِي الْقَاسِمِ ﷺ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ وَإِنَّا لَنَكَادُ نَرْمُلُ بِهَا رَمَلاً فَانْبَسَطَ الْقَوْمُ».

1910 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ وَهُشَيْمٌ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ قَالَ: «لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ وَإِنَّا لَنَكَادُ نَرْمُلُ بِهَا رَمَلاً». وَاللَّفْظُ حَدِيثُ هُشَيْمٍ.

1911- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the funeral procession comes upon you, you should stand (in reverence to it), and whoever of you follows it should not sit until it (the dead body) is placed (in the grave)."

[45] The Order To Stand (In Respect) For The Funeral Procession

1912- It is narrated on the authority of Amir Ibn Rabie'ah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees a funeral procession which he is not following, let him stand for it, and let not him sit down until it (the dead body) leaves him behind, or until it is placed (in the grave) before it leaves him behind."

1913- It is narrated on the authority of Amir Ibn Rabie'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see a funeral procession let you stand (in respect) for it (and let not you sit down) until it leaves you behind, or until it (the dead body) is placed (in the grave)."

1914- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When You see a funeral procession, you should stand (in reverence to it), and whoever follows it should not sit until the dead is placed (in the grave)."

1915- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that they said: We saw the Messenger of Allah "Allah's blessing and peace be upon him" having never attended a funeral procession and sat until it (the dead body) would be placed (in the grave).

1916- It is narrated on the authority of Abu Sa'id that once, a funeral procession came upon the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he stood (in respect for it).

1917- It is narrated on the authority of Yazid Ibn Thabit that once, they were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a funeral procession appeared, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood, and so did those who were with him, and they did not sit until it crossed (and left them behind).

[46] Standing For The Funeral Procession Of A Pagan

1918- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Both Sahl Ibn Hunaif and Qais Ibn Sa'd Ibn Ubadah were in Qadisiyyah when a funeral procession came upon them, thereupon they stood (for it). It was said to them: "The dead is of those (Non-Muslims who

1911 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ عَنْ يَحْيَى أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا مَرَّتْ بِكُمْ جَنَازَةٌ فَقُومُوا فَمَنْ تَبِعَهَا فَلاَ يَقْعُدْ حَتَّى تُوضَعَ»**.

(45) ـ الأَمْرُ بِالقِيَامِ لِلجَنَازَةِ

1912 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ فَلَمْ يَكُنْ مَاشِياً مَعَهَا فَلْيَقُمْ حَتَّى تُخَلِّفَهُ أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ»**.

1913 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ عَامِرِ بْنِ رَبِيعَةَ الْعَدَوِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ»**.

1914 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامٍ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا فَمَنْ تَبِعَهَا فَلاَ يَقْعُدْ حَتَّى تُوضَعَ»**.

1915 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ عَجْلاَنَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ قَالاَ: «مَا رَأَيْنَا رَسُولَ اللَّهِ ﷺ شَهِدَ جَنَازَةً قَطُّ فَجَلَسَ حَتَّى تُوضَعَ».

1916 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا زَكَرِيَّا عَنِ الشَّعْبِيِّ قَالَ: قَالَ أَبُو سَعِيدٍ ح وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ مَرُّوا عَلَيْهِ بِجَنَازَةٍ فَقَامَ». وَقَالَ عَمْرٌو: «إِنَّ رَسُولَ اللَّهِ ﷺ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ».

1917 ـ أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ: «أَنَّهُمْ كَانُوا جُلُوساً مَعَ النَّبِيِّ ﷺ فَطَلَعَتْ جَنَازَةٌ فَقَامَ رَسُولُ اللَّهِ ﷺ وَقَامَ مَنْ مَعَهُ فَلَمْ يَزَالُوا قِيَاماً حَتَّى نَفَذَتْ».

(46) ـ القِيَامُ لِجَنَازَةِ أَهْلِ الشِّرْكِ

1918 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةَ بِالْقَادِسِيَّةِ فَمُرَّ عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الأَرْضِ

were working in) the land." On that they said: "Once, a funeral procession came upon the Messenger of Allah "Allah's blessing and peace be upon him", for which he stood, and it was said to him: "The dead is a Jew." On that he said: "Is not it a soul (of those created by Allah)?"

1919- It is narrated on the authority of Jabir that he said: A funeral procession came upon us and the Messenger of Allah "Allah's blessing and peace be upon him" stood and we stood with him. I said: "O Messenger of Allah! this funeral procession is for a Jewess!" on that he said: "Indeed, death has its reverence (which should be observed): so, when you see a funeral procession, then stand (in respect for it)."

[47] The Concession Not To Stand

1920- It is narrated on the authority of Ma'mar that he said: We were sitting in the company of Ali when a funeral procession came upon us, and they stood (in reverence) for it. Ali asked: "What is that?" they said: "It is according to the command of Abu Musa." On that he said: "the Messenger of Allah "Allah's blessing and peace be upon him" Stood for a funeral procession of a Jewess, and then he never did so afterwards."

1921- It is narrated on the authority of Muhammad that a funeral procession came upon both Al-Hasan Ibn Ali and Ibn Abbas, thereupon Al-Hasan stood for it, and Ibn Abbas did not do. Al-Hasan said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" stood for the funeral procession of a Jew?" he said: "Yes, but later he left the standing."

1922- It is narrated on the authority of Muhammad Ibn Sirin that a funeral procession came upon both Al-Hasan Ibn Ali and Ibn Abbas, thereupon Al-Hasan stood for it, and Ibn Abbas did not do. Al-Hasan said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" stood for a similar (funeral procession)?" he said: "Yes, but later he left the standing."

1923- It is narrated on the authority of Abu Mijlaz that a funeral procession came upon both Al-Hasan Ibn Ali and Ibn Abbas, thereupon one of them stood for it, and the other kept sitting. The one who stood among them said: "By Allah, I know that the Messenger of Allah "Allah's blessing and peace be upon him" stood for a similar (funeral procession)." The other who did not stand said: "By Allah, I know that the Messenger of Allah "Allah's blessing and peace be upon him" (abrogated standing and rather) kept sitting."

1924- It is narrated on the authority of Ja'far Ibn Muhammad from his father that once, Al-Hasan Ibn Ali was sitting when a funeral procession

فَقَالاَ: «مُرَّ عَلَى رَسُولِ اللَّهِ ﷺ بِجَنَازَةٍ فَقَامَ فَقِيلَ لَه: إِنَّهُ يَهُودِيٌّ فَقَالَ: **«أَلَيْسَتْ نَفْساً؟»**.

1919 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامٍ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ رَسُولُ اللَّهِ ﷺ وَقُمْنَا مَعَهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا هِيَ جَنَازَةُ يَهُودِيَّةٍ فَقَالَ: **«إِنَّ لِلْمَوْتِ فَزَعاً فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا»**. اللَّفْظُ لِخَالِدٍ.

(47) ـ الرُّخْصَةُ فِي تَرْكِ القِيَامِ

1920 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ أَبِي نُجَيْحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ قَالَ: «كُنَّا عِنْدَ عَلِيٍّ فَمَرَّتْ بِه جَنَازَةٌ فَقَامُوا لَهَا فَقَالَ عَلِيٌّ: مَا هٰذَا؟ قَالُوا: أَمْرُ أَبِي مُوسَى فَقَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ ﷺ لِجَنَازَةِ يَهُودِيَّةٍ وَلَمْ يَعُدْ بَعْدَ ذٰلِكَ».

1921 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ: «أَنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَٱبْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ٱبْنُ عَبَّاسٍ فَقَالَ الحَسَنُ: أَلَيْسَ قَدْ قَامَ رَسُولُ اللَّهِ ﷺ لِجَنَازَةِ يَهُودِيٍّ؟ قَالَ ٱبْنُ عَبَّاسٍ: نَعَمْ، ثُمَّ جَلَسَ».

1922 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنِ ٱبْنِ سِيرِينَ قَالَ: «مُرَّ بِجَنَازَةٍ عَلَى الحَسَنِ بْنِ عَلِيٍّ وَابنِ عَبَّاسٍ فَقَامَ الحَسَنُ وَلَمْ يَقُمِ ٱبْنُ عَبَّاسٍ فَقَالَ الْحَسَنُ لابنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللَّهِ ﷺ؟ قَالَ ٱبْنُ عَبَّاسٍ: قَامَ لَهَا ثُمَّ قَعَدَ».

1923 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنِ ٱبْنِ عُلَيَّةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي مِجْلَزٍ عَنِ ٱبْنِ عَبَّاسٍ وَالْحَسَنِ بْنِ عَلِيٍّ: «مَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَ أَحَدُهُمَا وَقَعَدَ الآخَرُ فَقَالَ الَّذِي قَامَ: أَمَا وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَامَ. قَالَ لَهُ الَّذِي جَلَسَ: لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ جَلَسَ».

1924 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ: أَنَّ الحَسَنَ بْنَ عَلِيٍّ كَانَ جَالِساً فَمُرَّ عَلَيْهِ بِجِنَازَةٍ فَقَامَ النَّاسُ حَتَّى

came upon him. The people stood (and kept standing) until the funeral procession crossed. On that Al-Hasan said: "Once, a funeral procession of a Jew came while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting on its way, and since he disliked that (the dead body of) a funeral procession of a Jew should be over his head, he stood.

1925- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" stood for the funeral procession of a Jew which came upon him (and kept standing) until it disappeared. Abu Az-Zubair also relates from Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" and his companions stood for the funeral procession of a Jew which came upon him (and kept standing) until it disappeared.

1926- It is narrated on the authority of Anas that a funeral procession came upon the Messenger of Allah "Allah's blessing and peace be upon him" for which he stood. It was said: "This funeral procession is of a Jew." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've stood just (in respect) for the angels."

[48] The Faithful Believer's Relief By Death

1927- It is narrated on the authority of Abu Qatadah Ibn Rib'i that he said: Once, a funeral procession passed by The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let him be relieved or let others be relieved from him!" they asked: "O Messenger of Allah! What is the one who would be relieved and the one from whom others would be relieved?" he said: "The believing slave would be relieved from this world troubles, and the wicked slave would cause the people, towns, trees and beasts to be relieved from him."

[49] One's Relief From The Infidels

1928- It is narrated on the authority of Abu Qatadah that he said: Once, we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him", when a funeral procession appeared, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be relieved or let others be relieved from him! When the believing slave dies he would be relieved from this world troubles and difficulties, and when the wicked slave dies he would cause people, towns, trees and beasts to be relieved from him."

جَاوَزَتِ الْجَنَازَةُ فَقَالَ الحَسَنُ: «إِنَّمَا مُرَّ بِجَنَازَةِ يَهُودِيٍّ وَكَانَ رَسُولُ اللَّهِ ﷺ عَلَى طَرِيقِهَا جَالِساً فَكَرِهَ أَنْ تَعْلُوَ رَأْسَهُ جَنَازَةُ يَهُودِيٍّ فَقَامَ».

1925 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: «قَامَ النَّبِيُّ ﷺ لِجَنَازَةِ يَهُودِيٍّ مَرَّتْ بِهِ حَتَّى تَوَارَتْ». وَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضاً أَنَّهُ سَمِعَ جَابِراً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِجَنَازَةِ يَهُودِيٍّ حَتَّى تَوَارَتْ».

1926 ـ أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ جَنَازَةً مَرَّتْ بِرَسُولِ اللَّهِ ﷺ فَقَامَ فَقِيلَ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ فَقَالَ: **«إِنَّمَا قُمْنَا لِلْمَلَائِكَةِ»**.

(48) ـ اسْتِرَاحَةُ الْمُؤْمِنِ بِالْمَوْتِ

1927 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ أَنَّهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ: **«مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ»**. فَقَالُوا: مَا الْمُسْتَرِيحُ وَمَا الْمُسْتَرَاحُ مِنْهُ؟ قَالَ: **«الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ»**.

(49) ـ الاسْتِرَاحَةُ مِنَ الْكُفَّارِ

1928 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَهُوَ الْحَرَّانِيُّ عَنْ أَبِي عَبْدِ الرَّحِيمِ حَدَّثَنِي زَيْدٌ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ مَعْبَدِ بْنِ كَعْبٍ عَنْ أَبِي قَتَادَةَ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَتْ جَنَازَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ الْمُؤْمِنُ يَمُوتُ فَيَسْتَرِيحُ مِنْ أَوْصَابِ الدُّنْيَا وَنَصَبِهَا وَأَذَاهَا وَالْفَاجِرُ يَمُوتُ فَيَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ»**.

[50] Praising The Dead

1929- It is narrated on the authority of Anas Ibn Malik that he said: A funeral procession came across The Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Paradise) has been affirmed to him." Then another funeral procession passed and the people condemned the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Hell) has been affirmed to him." Umar (Ibn Al-Khattab) said: "O Messenger of Allah! Let my father and mother be sacrificed for you! A funeral procession passed by, with the people praising the deceased; and you said: "It (Paradise) has been affirmed to him." Another funeral procession passed, with the people criticizing the deceased; and you said: "It (Hell) has been affirmed to him."" Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you praised, Paradise has been affirmed to him; and whomever you criticized, Hell has been affirmed to him. You people are Allah's witnesses on earth."

1930- It is narrated on the authority of Abu Hurairah that he said: They came with a funeral procession across The Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Paradise) has been affirmed to him." Then they passed by with another funeral procession and the people condemned the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Hell) has been affirmed to him." They said: "O Messenger of Allah! what is the significance of your statement "It has been affirmed to him" in the former and the latter funeral processions?" Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "As well as the angels are Allah's Witnesses in the heaven, you people are Allah's witnesses on earth."

1931- It is narrated on the authority of Abu Al-Aswad Ad-Dili that he said: I came to Medina. While I was sitting with Umar Ibn Al-Khattab a funeral procession passed by; and the people praised the deceased. Umar said: "It has been affirmed to him." Another funeral procession passed by and the people praised the deceased. Umar said: "It has been affirmed to him." A third passed by and the people spoke badly of the deceased. He said: "It has been affirmed to him." I asked: "O Commander of Believers! What has been affirmed?" He replied: "I said the same as The Messenger of Allah "Allah's blessing and peace be upon him" had said: "If four persons testify the piety of a Muslim, Allah will admit him to Paradise." We asked: "If three

(50) ـ بابُ الثَّنَاءِ

1929 ـ أَخْبَرَنَا زِيَادُ بنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْراً فَقَالَ النَّبِيُّ ﷺ: «**وَجَبَتْ**». وَمُرَّ بِجَنَازَةٍ أُخْرَى فَأُثْنِيَ عَلَيْهَا شَرًّا فَقَالَ النَّبِيُّ ﷺ: «**وَجَبَتْ**». فَقَالَ عُمَرُ: فِدَاكَ أَبِي وَأُمِّي مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْراً فَقُلْتَ: وَجَبَتْ وَمُرَّ بِجَنَازَةٍ فَأُثْنِي عَلَيْهَا شَرًّا فَقُلْتَ: وَجَبَتْ؟ فَقَالَ: «**مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْراً وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرّاً وَجَبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ**».

1930 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ عَامِرٍ وَجَدَّهُ أُمَيَّةَ بْنَ خَلَفٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرُّوا بِجَنَازَةٍ عَلَى النَّبِيِّ ﷺ فَأَثْنَوْا عَلَيْهَا خَيْراً فَقَالَ النَّبِيُّ ﷺ: «**وَجَبَتْ**». ثُمَّ مَرُّوا بِجَنَازَةٍ أُخْرَى فَأَثْنَوْا عَلَيْهَا شَرّاً فَقَالَ النَّبِيُّ ﷺ: «**وَجَبَتْ**»، قَالُوا: يَا رَسُولَ اللَّهِ قَوْلُكَ الأُولَى وَالأُخْرَى وَجَبَتْ؟ فَقَالَ النَّبِيُّ ﷺ: «**المَلاَئِكَةُ شُهَدَاءُ اللَّهِ فِي السَّمَاءِ وَأَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ**».

1931 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وعَبْدُ اللَّهِ بْنُ يَزِيدَ قَالاَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ قَالَ: أَتَيْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْراً فَقَالَ عُمَرُ: وَجَبَتْ ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْراً فَقَالَ عُمَرُ: وَجَبَتْ ثُمَّ مُرَّ بِالثَّالِثِ فَأُثْنِي عَلَى صَاحِبِهَا شَرّاً فَقَالَ عُمَرُ: وَجَبَتْ فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ قَالُوا خَيْراً أَدْخَلَهُ اللَّهُ الجَنَّةَ**» قُلْنَا: أَوْ ثَلاَثَةٌ؟ قَالَ: «**أَوْ ثَلاَثَةٌ**» قُلْنَا: أَوِ

persons testify his piety?" He (The Prophet) replied: "Even three." Then we asked: "If two?" He replied: "Even two."

[51] It Is Forbidden To Mention The Deceased But With Good

1932- It is narrated on the authority of A'ishah that she said: A deceased was criticized in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not mention your deceased but with good."

[52] It Is Forbidden To Abuse The Dead

1933- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse the dead, for they have come to (the end of the journey and the payback of the deeds) which they had sent forward."

1934- It is narrated on the authority of Anas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Three follow the dead (during his funeral procession to the grave): his family, property, and deeds, two of which return (after his burial), i.e. both his family and property, and there remains only one, i.e. his deed."

1935- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Six things are incumbent upon a faithful believer to do for a faithful believer: to visit him and enquire about his health when he falls ill; to follow his funeral procession when he dies; to answer his invitation when he invites him; to pay him salutation when he meets him; to say to him "Allah's Mercy be upon you" when he sneezes (and says: "Praise be to Allah); and to be sincere to him when he is absent or present."

[53] The Command To Follow The Funeral Procession

1936- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things and forbade us to do seven (things). He ordered us to visit the patient (to enquire about his health), to ask for (Allah's) Mercy upon the sneezer (in case he says after sneezing: Praise be to Allah), to fulfill the oath, to help the wronged (take his right), to greet whomever we meet, to accept the invitation, and to follow the funeral procession,. He forbade us to wear gold rings, to drink in silver utensils, to use the saddle cloth made of red silk, to wear garments made of Qassi material, or garments made of silk or brocade or velvet.

أَثْنَانِ؟ قَالَ: «أَوِ أَثْنَانِ».

(51) ـ النهيُ عن ذِكْرِ الهَلْكَى إلا بخَيْرٍ

1932 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ هَالِكٌ بِسُوءٍ فَقَالَ: «**لاَ تَذْكُرُوا هَلْكَاكُمْ إِلاَّ بِخَيْرٍ**».

(52) ـ النهيُ عن سَبِّ الأَمْواتِ

1933 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ وَهُوَ ٱبْنُ الْمُفَضَّلِ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ الأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَسُبُّوا الأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا**».

1934 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ ٱثْنَانِ أَهْلُهُ وَمَالُهُ وَيَبْقَى وَاحِدٌ عَمَلُهُ**».

1935 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ: يَعُودُهُ إِذَا مَرِضَ وَيَشْهَدُهُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ**».

(53) ـ الأمرُ باتِّباعِ الجَنَائِزِ

1936 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ ح وَأَنْبَأَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الأَحْوَصِ عَنْ أَشْعَثَ عَنْ مُعَاوِيَةَ بْنِ سَعْدٍ قَالَ هَنَّادٌ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: وَقَالَ سُلَيْمَانُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ وَتَشْمِيتِ الْعَاطِسِ وَإِبْرَارِ الْقَسَمِ وَنُصْرَةِ الْمَظْلُومِ وَإِفْشَاءِ السَّلاَمِ وَإِجَابَةِ الدَّاعِي وَاتِّبَاعِ الْجَنَائِزِ وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ وَعَنْ آنِيَةِ الْفِضَّةِ وَعَنِ الْمَيَاثِرِ وَالْقَسِّيَّةِ وَالإِسْتَبْرَقِ وَالْحَرِيرِ وَالدِّيبَاجِ».

[54] The Superiority Of Such As Follows A Funeral Procession

1937- It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who accompanies a funeral procession and remains with it till the funeral prayer is offered will have a reward equal to one Qirat. If he waits till it (the dead body) is buried, he will have a reward equal to two Qirats; and a Qirat is (as much) as (the mountain of) Uhud."

1938- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows a funeral procession (and remains) until the burial ceremonies are over, will have (a reward of) two Qirats, and if he returns before they are over, he will have a (reward of a) single Qirat."

[55] The Position Of A Rider From The Funeral Procession

1939- It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (position of a) rider is behind the funeral procession; and that of a walker is whichever direction he likes of it; and the funeral prayer should be offered over (the dead even though he is) a child."

[56] The Position Of A Walker From The Funeral Procession

1940- It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (position of a) rider is behind the funeral procession; and that of a walker is whichever direction he likes of it; and the funeral prayer should be offered over (the dead even though he is) a child."

1941- It is narrated on the authority of Salim from his father (Ibn Umar) that he saw The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar walking ahead of the funeral procession.

1942- It is narrated on the authority of Salim from his father (Ibn Umar) that he told him that he saw The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman walking in front of the funeral procession.

[57] The Command To Offer Funeral Prayer On The Dead

1943- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother (the Negus) died, so, stand up and offer funeral prayer for him!"

(54) ـ فَضْلُ مَنْ يَتْبَعُ جَنَازَةً

1937 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنْ بُرْدٍ أَخِي يَزِيدَ بْنِ أَبِي زِيَادٍ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَبِعَ جَنَازَةً حَتَّى يُصَلَّى عَلَيْهَا كَانَ لَهُ مِنَ الأَجْرِ قِيرَاطٌ وَمَنْ مَشَى مَعَ الجَنَازَةِ حَتَّى تُدْفَنَ كَانَ لَهُ مِنَ الأَجْرِ قِيرَاطَانِ وَالْقِيرَاطُ مِثْلُ أُحُدٍ»**.

1938 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَبِعَ جَنَازَةً حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ فَإِنْ رَجَعَ قَبْلَ أَنْ يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطٌ»**.

(55) ـ مكانُ الرَّاكِبِ من الجَنَازَةِ

1939 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ وَأَخُوهُ الْمُغِيرَةُ جَمِيعاً عَنْ زِيَادِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ»**.

(56) ـ مكانُ المَاشي من الجَنَازَةِ

1940 ـ أَخْبَرَنِي أَحْمَدُ بْنُ بَكَّارٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ سَعِيدٍ الثَّقَفِيِّ عَنْ عَمِّهِ زِيَادِ بْنِ جُبَيْرِ بْنِ حَيَّةَ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الرَّاكِبُ خَلْفَ الجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ»**.

1941 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ وَقُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَمْشُونَ أَمَامَ الْجَنَازَةِ».

1942 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا سُفْيَانُ وَمَنْصُورٌ وَزِيَادٌ وَبَكْرٌ هُوَ ابْنُ وَائِلٍ كُلُّهُمْ ذَكَرُوا أَنَّهُمْ سَمِعُوا مِنَ الزُّهْرِيِّ يُحَدِّثُ أَنَّ سَالِماً أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ يَمْشُونَ بَيْنَ يَدَيِ الْجَنَازَةِ». بَكْرٌ وَحْدَهُ لَمْ يَذْكُرْ عُثْمَانَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ مُرْسَلٌ.

(57) ـ الأمرُ بالصَّلاة على المَيِّتِ

1943 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَعَمْرُو بْنُ زُرَارَةَ النَّيْسَابُورِيُّ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَخَاكُمْ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ»**.

[58] Offering Funeral Prayer For The Children

1944- It is narrated on the authority of A'ishah, the mother of the believers, that (the dead body of) a child from amongst the Ansar was brought to The Messenger of Allah "Allah's blessing and peace be upon him" to lead the funeral prayer for him. I said: "O Messenger of Allah, blessed be this child since he is a bird from the birds of Paradise for he neither has committed any sin, nor has he attained the age when one could be sinful." He said: "O A'ishah, it may be otherwise, because Allah Almighty created Paradise and created those who are fitting for it while they were still in their fathers' loins, and created Hell and created those who are fitting for Hell while they were still in their fathers' loins."

[59] Offering Funeral Prayer For The Babes

1945- It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (position of a) rider is behind the funeral procession; and that of a walker is whichever direction he likes of it; and the funeral prayer should be offered over (the dead even though he is) a babe."

[60] The Offspring Of The Pagans

1946- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah Almighty has best knowledge of (the deed they would have done, had they lived in the world, or of) what they will do (in the hereafter)."

1947- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah Almighty has best knowledge of (the deed they would have done, had they lived in the world, or of) what they will do (in the hereafter)."

1948- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah Almighty has created them, and from the very moment He has created them, He knows best (the deed they would have done, had they lived in the world, and of) what they will do (in the hereafter)."

1949- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah

(58) ـ الصَّلاةُ على الصِّبْيانِ

1944 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ خَالَتِهَا أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِصَبِيٍّ مِنْ صِبْيَانِ الأَنْصَارِ فَصَلَّى عَلَيْهِ قَالَتْ عَائِشَةُ: فَقُلْتُ طُوبَى لِهٰذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلْ سُوءاً وَلَمْ يُدْرِكْهُ قَالَ: **«أَوَ غَيْرُ ذٰلِكَ يَا عَائِشَةُ؟ خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلاً وَخَلَقَهُمْ فِي أَصْلاَبِ آبَائِهِمْ وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلاً وَخَلَقَهُمْ فِي أَصْلاَبِ آبَائِهِمْ»**.

(59) ـ الصَّلاةُ على الأَطْفَالِ

1945 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ زِيَادَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّهُ ذَكَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ»**.

(60) ـ أولادُ المُشْرِكين

1946 ـ أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ: **«اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»**.

1947 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسٍ هُوَ ابْنُ سَعْدٍ عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ: **«اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»**.

1948 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ: **«خَلَقَهُمُ اللَّهُ حِينَ خَلَقَهُمْ وَهُوَ يَعْلَمُ بِمَا كَانُوا عَامِلِينَ»**.

1949 ـ أَخْبَرَنِي مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِي الْمُشْرِكِينَ فَقَالَ: **«اللَّهُ أَعْلَمُ**

Almighty has best knowledge of (the deed they would have done, had they lived in the world, or of) what they will do (in the hereafter)."

[61] Offering Funeral Prayer On The Martyrs

1950- It is narrated on the authority of Shaddad Ibn Al-Had that an Arab desert came to The Messenger of Allah "Allah's blessing and peace be upon him", and believed in him, and followed his religion (of Islam), and said to him: "Let me live with you as an Emigrant." The Messenger of Allah "Allah's blessing and peace be upon him" entrusted him to some of his companions. When it was a holy battle, in which The Messenger of Allah "Allah's blessing and peace be upon him" took captives as booty, he distributed it, and fixed a share to him, and gave it to his companions (to whom he entrusted him), and at that time he was looking after their riding mounts. When he returned they gave it (his share) to him. He asked: "What is that?" they said: "This is a share fixed to you by The Messenger of Allah "Allah's blessing and peace be upon him"." He took it and brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "What is that?" he said: "This is what I've fixed to you." He said: "I have not followed your religion on that condition: I've followed your religion so that I might be thrown here (and he pointed to his throat) with an arrow (in Allah's Cause) and thus , I die and enter the Garden." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are really true (to your word) with Allah, Allah will be true to you (in His Promise)." A short time later, they went forth to fight the enemy, and he was brought to The Messenger of Allah "Allah's blessing and peace be upon him", having been carried, and an arrow had fatally wounded him in the very location to which he had pointed. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it he?" they answered in the affirmative. On that he said: "No doubt, he has proved true (to his word) with Allah, and He Almighty has proved true to him (in His Promise)." The Messenger of Allah "Allah's blessing and peace be upon him" shrouded him in the cloak of The Messenger of Allah "Allah's blessing and peace be upon him", and then he placed him and offered funeral prayer on him. From amongst the words which he recited in his prayer: "O Allah! this is Your Servant: he has set out as an Emigrant in Your Cause, and he was killed as a martyr; and I'm a witness to that."

1951- It is narrated on the authority of Uqbah that one day, The Messenger of Allah "Allah's blessing and peace be upon him" came out and offered funeral prayer on the martyrs of (the holy battle of) Uhud, the same as he used to do for the dead, after which he turned away to the pulpit and

بِمَا كَانُوا عَامِلِينَ».

(61) ـ الصَّلاةُ على الشُّهداء

1950 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ أَنَّ ٱبْنَ أَبِي عَمَّارٍ أَخْبَرَهُ عَنْ شَدَّادِ بْنِ الْهَادِ: أَنَّ رَجُلاً مِنَ الأَعْرَابِ جَاءَ إِلَى النَّبِيِّ ﷺ فَآمَنَ بِهِ وَٱتَّبَعَهُ ثُمَّ قَالَ: أُهَاجِرُ مَعَكَ. فَأَوصَى بِهِ النَّبِيُّ ﷺ بَعْضَ أَصْحَابِهِ فَلَمَّا كَانَتْ غَزْوَةٌ غَنِمَ النَّبِيُّ ﷺ سَبْياً فَقَسَمَ وَقَسَمَ لَهُ فَأَعْطَى أَصْحَابَهُ مَا قَسَمَ لَهُ وَكَانَ يَرْعَى ظَهْرَهُمْ فَلَمَّا جَاءَ دَفَعُوهُ إِلَيْهِ فَقَالَ: مَا هٰذَا؟ قَالُوا: قِسْمٌ قَسَمَهُ لَكَ النَّبِيُّ ﷺ فَأَخَذَهُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا هٰذَا؟ قَالَ: «**قَسَمْتُهُ لَكَ**». قَالَ: مَا عَلَى هٰذَا اتَّبَعْتُكَ وَلٰكِنِّي ٱتَّبَعْتُكَ عَلَى أَنْ أُرْمَى إِلَى هٰهُنَا وَأَشَارَ إِلَى حَلْقِهِ بِسَهْمٍ فَأَمُوتَ فَأَدْخُلَ الجَنَّةَ فَقَالَ: «**إِنْ تَصْدُقِ اللَّهَ يَصْدُقْكَ**». فَلَبِثُوا قَلِيلاً ثُمَّ نَهَضُوا فِي قِتَالِ الْعَدُوِّ فَأُتِيَ بِهِ النَّبِيُّ ﷺ يُحْمَلُ قَدْ أَصَابَهُ سَهْمٌ حَيْثُ أَشَارَ فَقَالَ النَّبِيُّ ﷺ: «**أَهُوَ هُوَ؟**» قَالُوا: نَعَمْ. قَالَ: «**صَدَقَ اللَّهَ فَصَدَقَهُ**»، ثُمَّ كَفَّنَهُ النَّبِيّ ﷺ فِي جُبَّةِ النَّبِيِّ ﷺ ثُمَّ قَدَّمَهُ فَصَلَّى عَلَيْهِ فَكَانَ فِيمَا ظَهَرَ مِنْ صَلاَتِهِ: «**اللَّهُمَّ هٰذَا عَبْدُكَ خَرَجَ مُهَاجِراً فِي سَبِيلِكَ فَقُتِلَ شَهِيداً أَنَا شَهِيدٌ عَلَى ذٰلِكَ**».

1951 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْماً فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى

said: "I will be ahead of you (in the hereafter to pave the way for you); and I will be a witness to you."

[62] Abrogating The Funeral Prayer For Them

1952- It is narrated on the authority of Jabir Ibn Abdullah that he told that the Messenger of Allah "Allah's blessing and peace be upon him" placed each two of those killed in (the holy battle of) Uhud in one garment, and said: "Who of them learnt Qur'an better?" if anyone of both was pointed out, he would place him first in the grave. He said: "I'm witness to those." He ordered that they should be buried in their blood. He further did not offer funeral prayer for them, and their dead bodies were not washed.

[63] No Funeral Prayer Is Offered On Such As Stoned To Death

1953- It is narrated on the authority of Jabir Ibn Abdullah that he said: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" and confessed that he had committed an illegal sexual intercourse. The Prophet "Allah's blessing and peace be upon him" turned his face away from him. He made a second confession, and he turned away from him. He made a third confession and he turned away from him, till the man bore witness against himself four times. The Prophet "Allah's blessing and peace be upon him" said to him: "Are you mad?" He said: "No." He said: "Are you married?" He said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" ordered that he be stoned to death, and he was stoned to death. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet "Allah's blessing and peace be upon him" spoke well of him and offered no funeral prayer for him.

[64] Offering Funeral Prayer On Such As Stoned To Death

1954- It is narrated on the authority of Imran Ibn Husain that a woman from (the tribe of) Juhainah came to The Messenger of Allah "Allah's blessing and peace be upon him", and said: "I've committed adultery." She was pregnant (as a result of adultery). The Prophet "Allah's blessing and peace be upon him" handed her to her guardian and said: "Be kind to her and when she delivers (what is in her womb), bring her to me." He did accordingly. (When she was brought) The Prophet "Allah's blessing and peace be upon him" ordered that her garments should be straightened upon her. Then, he ordered her (to be stoned) and she was stoned to death. Then, he offered the funeral prayer on her. Umar said to him: "Do you offer the funeral prayer on her, O Prophet of Allah, though she committed adultery?" upon this he (The Prophet) said: "She offered a repentance (so much great) that if it was distributed among seventy of Medina's dwellers, it would

الْمَيِّتِ ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ، فَقَالَ: «**إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ**».

(62) ـ تَرْكُ الصَّلاة عليهم

1952 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ: «**أَيُّهُمَا أَكْثَرُ أَخْذاً لِلْقُرْآنِ؟**». فَإِذَا أُشِيرَ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ قَالَ: «**أَنَا شَهِيدٌ عَلَى هٰؤُلاَءِ**». وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوا.

(63) ـ بابُ تَرْكِ الصَّلاة على المَرْجُومِ

1953 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى وَنُوحُ بْنُ حَبِيبٍ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَجُلاً مِنْ أَسْلَمَ جَاءَ إِلَى النَّبِيِّ ﷺ فَاعْتَرَفَ بِالزِّنَى فَأَعْرَضَ عَنْهُ ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ فَقَالَ النَّبِيُّ ﷺ: «**أَبِكَ جُنُونٌ؟**» قَالَ: لاَ. قَالَ: «**أَحْصَنْتَ؟**» قَالَ: نَعَمْ. فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُجِمَ فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فَأُدْرِكَ فَرُجِمَ فَمَاتَ فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْراً وَلَمْ يُصَلِّ عَلَيْهِ».

(64) ـ الصَّلاةُ على المَرْجُوم

1954 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي زَنَيْتُ، وَهِيَ حُبْلَى، فَدَفَعَهَا إِلَى وَلِيِّهَا فَقَالَ: «**أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ فَائْتِنِي بِهَا**». فَلَمَّا وَضَعَتْ جَاءَ بِهَا فَأَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ رَجَمَهَا ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ: أَتُصَلِّي عَلَيْهَا وَقَدْ زَنَتْ؟ فَقَالَ: «**لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ**

extend to imply them. Did you find a repentance much better than her presenting her life to Allah Almighty?"

[65] Offering Funeral Prayer On Such As Proves Unjust In His Well

1955- It is narrated on the authority of Imran Ibn Husain that a man emancipated six slaves at the time of his death, and he had no property other than them. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he became angry and said: "I intended not to offer funeral prayer on him." He called them, divided them into three parts (each containing two slaves), and drew lots among them. Then, he emancipated two (slaves upon whom the lot fell), and kept (the remaining) four as slaves.

[66] Offering Funeral Prayer On Such As Misappropriates

1956- it is narrated on the authority of Zaid Ibn Khalid that he said: A man died in Khaibar, and the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Offer funeral prayer on your companion. He has committed appropriation (from the war booty gained through fighting) in Allah's Cause." We inspected his luggage and found some beads belonging to those of Jews, less than two Dirhams in value.

[67] Offering Funeral Prayer On A Debtor

1957- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that a dead from amongst the Ansar was brought to the Messenger of Allah "Allah's blessing and peace be upon him" to lead the funeral prayer on him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer funeral prayer on your companion, for he is a debtor." Abu Qatadah said: "I pledge to pay it on his behalf." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you pledge to fulfill it?" he said: "I pledge to fulfill it." On that he led the funeral prayer on him.

1958- It is narrated on the authority of Salamah Ibn Al-Akwa' that a dead was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and it was said to him: "O Prophet of Allah! lead the funeral prayer on him." the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Does he owe any debt?" they answered in the affirmative. He further asked: "Has he left any property therewith to fulfill it?" they answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, offer funeral prayer on your companion." A man from amongst the Ansar called Abu Qatadah said: "Offer funeral prayer on him, and I bear (the fulfillment of) his debt on his behalf." He then offered the funeral prayer on him.

لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ عَزَّ وَجَلَّ».

(65) ـ الصَّلاةُ على من يَحِيفُ في وَصِيَّتِهِ

1955 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا هُشَيْمٌ عَنْ مَنْصُورٍ وَهُوَ ٱبْنُ زَاذَانَ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ رَجُلاً أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرَهُمْ فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَغَضِبَ مِنْ ذٰلِكَ وَقَالَ: **«لَقَدْ هَمَمْتُ أَنْ لاَ أُصَلِّيَ عَلَيْهِ»**، ثُمَّ دَعَا مَمْلُوكِيهِ فَجَزَّأَهُمْ ثَلاَثَةَ أَجْزَاءٍ، ثُمَّ أَقْرَعَ بَيْنَهُمْ فَأَعْتَقَ ٱثْنَيْنِ، وَأَرَقَّ أَرْبَعَةً».

(66) ـ الصَّلاةُ على مَنْ غَلَّ

1956 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: «مَاتَ رَجُلٌ بِخَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«صَلُّوا عَلَى صَاحِبِكُمْ إِنَّهُ غَلَّ فِي سَبِيلِ اللَّهِ»**. فَفَتَّشْنَا مَتَاعَهُ فَوَجَدْنَا فِيهِ خَرَزاً مِنْ خَرَزِ يَهُودَ مَا يُسَاوِي دِرْهَمَيْنِ».

(67) ـ الصَّلاةُ على مَنْ عليه دَيْنٌ

1957 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ يُحَدِّثُ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِرَجُلٍ مِنَ الأَنْصَارِ لِيُصَلِّيَ عَلَيْهِ فَقَالَ النَّبِيُّ ﷺ: **«صَلُّوا عَلَى صَاحِبِكُمْ فَإِنَّ عَلَيْهِ دَيْناً»**. قَالَ أَبُو قَتَادَةَ: هُوَ عَلَيَّ. قَالَ النَّبِيُّ ﷺ: **«بِالْوَفَاءِ؟»** قَالَ: بِالْوَفَاءِ فَصَلَّى عَلَيْهِ».

1958 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ: حَدَّثَنَا سَلَمَةُ يَعْنِي ٱبْنَ الأَكْوَعِ قَالَ: «أُتِيَ النَّبِيُّ ﷺ بِجَنَازَةٍ فَقَالُوا: يَا نَبِيَّ اللَّهِ صَلِّ عَلَيْهَا. قَالَ: **«هَلْ تَرَكَ عَلَيْهِ دَيْناً؟»** قَالُوا: نَعَمْ. قَالَ: **«هَلْ تَرَكَ مِنْ شَيْءٍ؟»** قَالُوا: لاَ. قَالَ: **«صَلُّوا عَلَى صَاحِبِكُمْ»**. قَالَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو قَتَادَةَ: صَلِّ عَلَيْهِ وَعَلَيَّ دَيْنُهُ فَصَلَّى عَلَيْهِ».

1959- It is narrated on the authority of Jabir that he said: It was the habit of The Messenger of Allah "Allah's blessing and peace be upon him" not to offer funeral prayer on a debtor: once, a dead man in debt was brought to him, and he asked: "Does he owe any debt (to be fulfilled)?" they said: "Yes, he has owed two Dinars." On that he said: "Offer the funeral prayer you're your companion." Abu Qatadah said: "They are due upon me (to fulfill on his behalf) O Messenger of Allah." he then offered the funeral prayer for him. When Allah made His Messenger "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I have more claim to be the guardian of every faithful believer than his own self, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

1960- It is narrated on the authority of Abu Hurairah that he said: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer the funeral prayer for him, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I have more claim to be the guardian of the believers than their own selves, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

[68] No Funeral Prayer Is Offered On Such As Commits Suicide

1961- It is narrated on the authority of Ibn Samurah that a man killed himself with the help of many blades, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I will not offer funeral prayer on him."

1962- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caused himself to fall from (the top of) a mountain and was killed would continuously fall in the Hell Fire wherein he would live forever; and whoever drank poison and killed himself would sip that (poison) in the Hell Fire wherein he would stay forever; and whoever killed himself with (a piece of) steel would be an eternal resident of the Hell fire, having that steel (piece) in his hand which he would be thrusting in his stomach forever."

1959 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقُومِسِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يُصَلِّي عَلَى رَجُلٍ عَلَيْهِ دَيْنٌ فَأُتِيَ بِمَيْتٍ فَسَأَلَ: **«أَعَلَيْهِ دَيْنٌ؟»** قَالُوا: نَعَمْ، عَلَيْهِ دِينَارَانِ، قَالَ: **«صَلُّوا عَلَى صَاحِبِكُمْ»**. قَالَ أَبُو قَتَادَةَ: هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ فَصَلَّى عَلَيْهِ فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ ﷺ قَالَ: **«أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ دَيْناً فَعَلَيَّ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ»**.

1960 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَابْنُ أَبِي ذِئْبٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تُوُفِّيَ الْمُؤْمِنُ وَعَلَيْهِ دَيْنٌ سَأَلَ: **«هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ؟»** فَإِنْ قَالُوا نَعَمْ، صَلَّى عَلَيْهِ وَإِنْ قَالُوا لاَ. قَالَ: **«صَلُّوا عَلَى صَاحِبِكُمْ»**. فَلَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ ﷺ قَالَ: **«أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ»**.

(68) ـ تَرْكُ الصَّلاة على مَنْ قَتَلَ نَفْسَهُ

1961 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرٌ قَالَ: حَدَّثَنَا سِمَاكٌ عَنِ ابْنِ سَمُرَةَ: أَنَّ رَجُلاً قَتَلَ نَفْسَهُ بِمَشَاقِصَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمَّا أَنَا فَلاَ أُصَلِّي عَلَيْهِ»**.

1962 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى خَالِداً مُخَلَّداً فِيهَا أَبَداً وَمَنْ تَحَسَّى سُمّاً فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ»** ثُمَّ انْقَطَعَ عَلَيَّ شَيْءٌ خَالِدٌ يَقُولُ: **«كَانَتْ حَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً»**.

[69] Offering Funeral Prayer On The Hypocrites

1963- It is narrated on the authority of Umar Ibn Al-Khattab himself: When Abdullah Ibn Ubai Ibn Salul died, The Messenger of Allah "Allah's blessing and peace be upon him" was called in order to offer the funeral prayer for him. When The Messenger of Allah "Allah's blessing and peace be upon him" got up (to do so) I jumped towards him and said: "O Messenger of Allah! Would you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings. The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "Keep away from me, O Umar!" But when I spoke too much to him, he said: "I have been given the freedom of choice, and I have chosen. However, if I know that when I ask forgiveness for him more than seventy times, he will be forgiven, I would ask for forgiveness for more times than that." So The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for him, and then turned away. It was not after a short while that Allah Almighty revealed: " Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At-Tawbah 84) Later I was astonished at my daring to speak like that to The Messenger of Allah "Allah's blessing and peace be upon him" and Allah and His Apostle know best.

[70] Offering Funeral Prayer In The Mosque

1964- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer funeral prayer on Suhail Ibn Baida' but in the mosque.

1965- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer funeral prayer on Suhail Ibn Baida' but inside the mosque.

[71] Offering Funeral Prayer At Night

1966- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: An indigent woman in the Heights of Medina fell fatally ill, and The Messenger of Allah "Allah's blessing and peace be upon him" asked them about her health, and said to them: "When she dies, do not bury her until I offer funeral prayer for her." She died, and they brought her to Medina when it was darkness (at night), and found The Messenger of Allah "Allah's blessing and peace be upon him" sleeping, and they disliked to awaken him. They offered the funeral prayer on her, and buried her dead body in (the graveyard of) Baqi' Gharqad. When it was morning they came and The Messenger of Allah "Allah's blessing and peace be upon him" asked them

(69) ـ الصَّلاةُ على المُنَافقين

1963 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنِ سَلُولٍ دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَثَبْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ تُصَلِّي عَلَى ٱبْنِ أُبَيٍّ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا أُعَدِّدُ عَلَيْهِ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**أَخِّرْ عَنِّي يَا عُمَرُ**». فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: «**إِنِّي قَدْ خُيِّرْتُ فَاخْتَرْتُ فَلَوْ عَلِمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ عَلَيْهَا**». فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ ٱنْصَرَفَ فَلَمْ يَمْكُثْ إِلاَّ يَسِيراً حَتَّى نَزَلَتِ الآيَتَانِ مِنْ بَرَاءَةَ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾﴾ [التوبة: 84] فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ وَاللَّهُ وَرَسُولُهُ أَعْلَمُ».

(70) ـ الصَّلاةُ على الجَنَازَةِ في المَسْجِدِ

1964 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ قَالا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: «مَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ بْنِ بَيْضَاءَ إِلاَّ فِي الْمَسْجِدِ».

1965 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ عَائِشَةَ قَالَتْ: «مَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ بْنِ بَيْضَاءَ إِلاَّ فِي جَوْفِ الْمَسْجِدِ».

(71) ـ الصَّلاةُ على الجَنَازَةِ باللَّيْلِ

1966 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ أَنَّهُ قَالَ: «ٱشْتَكَتِ ٱمْرَأَةٌ بِالْعَوَالِي مِسْكِينَةٌ فَكَانَ النَّبِيُّ ﷺ يَسْأَلُهُمْ عَنْهَا وَقَالَ: «**إِنْ مَاتَتْ فَلاَ تَدْفِنُوهَا حَتَّى أُصَلِّيَ عَلَيْهَا**». فَتُوُفِّيَتْ فَجَاؤُوا بِهَا إِلَى الْمَدِينَةِ بَعْدَ الْعَتَمَةِ فَوَجَدُوا رَسُولَ اللَّهِ ﷺ قَدْ نَامَ فَكَرِهُوا أَنْ يُوقِظُوهُ فَصَلُّوا عَلَيْهَا وَدَفَنُوهَا بِبَقِيعِ الْغَرْقَدِ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ جَاؤُوا فَسَأَلَهُمْ عَنْهَا فَقَالُوا: قَدْ دُفِنَتْ يَا رَسُولَ اللَّهِ وَقَدْ

about her, and they said: "She was buried O Messenger of Allah. we came to you (to notify you) and found you having slept, and we disliked to awaken you." He said to them: "Then, let's go!" he set out walking, and they walked with him until they showed him her grave. The Messenger of Allah "Allah's blessing and peace be upon him" stood and they aligned behind him, and he led the funeral prayer on her, in which he said four Takbirs.

[72] Aligning In Rows For Funeral Prayer

1967- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother the Negus died: so, stand and offer funeral prayer for him." He stood and made us align in rows as we do (to offer funeral prayer) on a (present) dead, and he led the funeral prayer for him.

1968- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to them the death news of the Negus (of Abyssinia), on the very day he died. He then came out with them to the praying place, and made them align in rows, and led the funeral prayer for him, in which he said four Takbirs.

1969- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to his companions in Medina the death news of the Negus (of Abyssinia). They aligned behind him, and he led the funeral prayer for him, in which he said four Takbirs.

1970- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother (the Negus) died, so, stand up and offer funeral prayer for him!" we (stood and) aligned in two rows (to offer funeral prayer) on him.

1971- It is narrated on the authority of Shu'bah that he said: "(We were at the gate of the house of Abu Az-Zubair, expecting for his coming out, when I said): This Hour he will come out! This hour he will come out (to relate narrations to us)." Abu Az-Zubair then related to us from Jabir that he said: I was in the second row on the day The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for the Negus.

1972- It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother the Negus died: so, stand and offer funeral prayer for him." We stood and aligned in rows as we do (to offer funeral prayer) on a (present) dead, and we offered the funeral prayer for him in the same way as we offer funeral prayer on a (present) dead. It is narrated on the authority of Imran

جِئْنَاكَ فَوَجَدْنَاكَ نَائِماً فَكَرِهْنَا أَنْ نُوقِظَكَ قَالَ: «**فَانْطَلِقُوا**». فَانْطَلَقَ يَمْشِي وَمَشَوْا مَعَهُ حَتَّى أَرَوْهُ قَبْرَهَا فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفُّوا وَرَاءَهُ فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعاً».

(72) ـ الصُّفُوفُ على الجَنَازَةِ

1967 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ**» فَقَامَ فَصَفَّ بِنَا كَمَا يُصَفُّ عَلَى الْجَنَازَةِ وَصَلَّى عَلَيْهِ.

1968 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِي مَاتَ فِيهِ ثُمَّ خَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ».

1969 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ ٱبْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَعَى رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ لأَصْحَابِهِ بِالْمَدِينَةِ فَصَفُّوا خَلْفَهُ فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعاً».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: ابْنُ الْمُسَيَّبِ إِنِّي لَمْ أَفْهَمْهُ كَمَا أَرَدْتَ.

1970 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَخَاكُمْ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ**» فَصَفَفْنَا عَلَيْهِ صَفَّيْنِ.

1971 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ سَمِعْتُ شُعْبَةَ يَقُولُ: «السَّاعَةَ يَخْرُجُ السَّاعَةَ يَخْرُجُ». حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «كُنْتُ فِي الصَّفِّ الثَّانِي يَوْمَ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى النَّجَاشِيِّ».

1972 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا يُونُسُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ:

Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother the Negus died: so, stand and offer funeral prayer for him." We stood and aligned in rows as we do (to offer funeral prayer) on a (present) dead, and we offered the funeral prayer for him in the same way as we offer funeral prayer on a (present) dead.

[73] Offering Funeral Prayer While Standing

1973- It is narrated on the authority of Samurah that he said: I performed funeral prayer with the Messenger of Allah "Allah's blessing and peace be upon him" on Umm Ka'b, who died during her parturition; and the Messenger of Allah "Allah's blessing and peace be upon him" stood in front of the middle of her bier.

[74] Offering Funeral Prayer On Both A Woman And A Child

1974- It is narrated on the authority of Ammar that he said: There was a funeral of both a child and a woman, thereupon the (dead body of the) child was brought forward to be facing the people, and that of the woman was placed behind it, and the funeral prayer was offered on both together. Among the (praying) people, there were Abu Sa'id Al-Khudri, Ibn Abbas, Abu Qatadah, and Abu Hurairah, and when I asked them about that they said: "This is out of the sunnah."

[75] When The Funerals Of Both Men And Women Are Combined

1975- It is narrated on the authority of Nafi' that Ibn Umar offered funeral prayer on nine dead from men and women: he placed the (dead bodies of) men facing the imam, and those of women facing the Qiblah, and he made them in one row. On the other hand, the dead bodies of Umm Kulthum Ibn Ali, the wife of Umar Ibn Al-Khattab and a son belonging to her called Zaid were placed together (to offer funeral prayer on them), and the imam at that time was Sa'id Ibn Al-As. Among the (praying) people, there were Ibn Umar, Abu Hurairah, Abu Sa'id, and Abu Qatadah. The (dead body of the) child was placed facing the imam. A man said: I denied that conduct and looked at Ibn Abbas, Abu Hurairah, Abu Sa'id and Abu Qatadah, and asked: "What is that?" they said: "This is out of the sunnah."

1976- It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" performed funeral prayer on the mother of so and so, who died during her parturition; and the Messenger of Allah "Allah's blessing and peace be upon him" stood in front of the middle of her bier.

قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ». قَالَ: فَقُمْنَا فَصَفَفْنَا عَلَيْهِ كَمَا يُصَفُّ عَلَى الْمَيِّتِ وَصَلَّيْنَا عَلَيْهِ كَمَا يُصَلَّى عَلَى الْمَيِّتِ.

(73) ـ الصَّلاةُ على الجَنَازَةِ قَائماً

1973 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ سَمُرَةَ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أُمِّ كَعْبٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الصَّلاَةِ فِي وَسَطِهَا».

(74) ـ اجْتِمَاعُ جَنَازَةِ صَبِيٍّ وامْرَأَةٍ

1974 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عَمَّارٍ قَالَ: «حَضَرَتْ جَنَازَةُ صَبِيٍّ وَٱمْرَأَةٍ فَقُدِّمَ الصَّبِيُّ مِمَّا يَلِي الْقَوْمَ وَوُضِعَتِ الْمَرْأَةُ وَرَاءَهُ فَصَلَّى عَلَيْهِمَا وَفِي الْقَوْمِ أَبُو سَعِيدٍ الْخُدْرِيُّ وَٱبْنُ عَبَّاسٍ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ فَسَأَلْتُهُمْ عَنْ ذٰلِكَ: فَقَالُوا: السُّنَّةُ».

(75) ـ اجْتِمَاعُ جَنَائِزِ الرِّجَالِ والنِّسَاءِ

1975 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ٱبْنُ جُرَيْجٍ قَالَ: «سَمِعْتُ نَافِعاً يَزْعُمُ أَنَّ ٱبْنَ عُمَرَ صَلَّى عَلَى تِسْعِ جَنَائِزَ جَمِيعاً فَجَعَلَ الرِّجَالُ يَلُونَ الإِمَامَ وَالنِّسَاءُ يَلِينَ الْقِبْلَةَ فَصَفَّهُنَّ صَفّاً وَاحِداً وَوُضِعَتْ جَنَازَةُ أُمِّ كُلْثُومٍ بِنْتِ عَلِيٍّ ٱمْرَأَةِ عُمَرَ بْنِ الْخَطَّابِ وَٱبْنٍ لَهَا يُقَالُ لَهُ زَيْدٌ وُضِعَا جَمِيعاً وَالإِمَامُ يَوْمَئِذٍ سَعِيدُ بْنُ الْعَاصِ وَفِي النَّاسِ ٱبْنُ عُمَرَ وَأَبُو هُرَيْرَةَ وَأَبُو سَعِيدٍ وَأَبُو قَتَادَةَ فَوُضِعَ الْغُلاَمُ مِمَّا يَلِي الإِمَامَ فَقَالَ رَجُلٌ فَأَنْكَرْتُ ذٰلِكَ فَنَظَرْتُ إِلَى ٱبْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَبِي قَتَادَةَ فَقُلْتُ: مَا هٰذَا؟ قَالُوا: هِيَ السُّنَّةُ».

1976 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا ٱبْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى ح وَأَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُسَيْنٍ الْمُكْتِبِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى أُمِّ فُلاَنٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ فِي وَسَطِهَا».

[76] The Number Of Takbirs Of The Funeral Prayer

1977- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to the people the death news of the Negus (of Abyssinia), on the very day he died. He then came out with them (to the praying place), and made them align in rows, and led the funeral prayer for him, in which he said four Takbirs.

1978- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: A woman in the Heights of Medina fell fatally ill, and The Messenger of Allah "Allah's blessing and peace be upon him" was the best to ask about the health of the patients. He said to them: "When she dies, inform me (so that I would offer funeral prayer for her)." She died at night, and they buried her without informing the Messenger of Allah "Allah's blessing and peace be upon him" When it was morning they came and The Messenger of Allah "Allah's blessing and peace be upon him" asked them about her, and they said: "(She was buried and we disliked to awaken you O Messenger of Allah.." He went to her grave and led the funeral prayer on her, in which he said four Takbirs.

1979- It is narrated on the authority of Zaid Ibn Arqam that he led the funeral prayer in which he recited five Takbirs, and pretended that the Messenger of Allah "Allah's blessing and peace be upon him" had done so.

[77] The Supplication (In The Funeral Prayer)

1980- It is narrated on the authority of Awf Ibn Malik that he said: I witnessed the Messenger of Allah "Allah's blessing and peace be upon him" having offered the funeral prayer, in which he said (by way of supplication): "O Allah! Forgive for him, bestow Your Mercy upon him, give him power, and excuse him; and make generous his halting place; and make large his entrance; and wash him with (Your Mercy which acts as) water, snow and hailstones, and purify him from sins and mistakes in the same way as a white garment is cleansed from dirt; and recompense him with an abode, better than his (in the world), with a family , better than his (in the world), with a spouse, better than his (in the world); and save him from the punishment of the grave and the punishment of the fire (of Hell)." Malik Ibn Awf said: "While I was in this situation of mine, I hoped to have been in the place of this (dead) man, because of the supplication of the Messenger of Allah "Allah's blessing and peace be upon him" for that dead."

1981- It is narrated on the authority of Awf Ibn Malik that he said: I attended the Messenger of Allah "Allah's blessing and peace be upon him" having offered the funeral prayer, in which I heard him saying by way of

(76) ـ عَدَدُ التَّكْبِير على الجَنَازة

1977 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ وَخَرَجَ بِهِمْ فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ».

1978 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: «مَرِضَتِ ٱمْرَأَةٌ مِنْ أَهْلِ الْعَوَالِي وَكَانَ النَّبِيُّ ﷺ أَحْسَنَ شَيْءٍ عِيَادَةً لِلْمَرِيضِ فَقَالَ: «**إِذَا مَاتَتْ فَآذِنُونِي**». فَمَاتَتْ لَيْلاً فَدَفَنُوهَا وَلَمْ يُعْلِمُوا النَّبِيَّ ﷺ فَلَمَّا أَصْبَحَ سَأَلَ عَنْهَا فَقَالُوا: كَرِهْنَا أَنْ نُوقِظَكَ يَا رَسُولَ اللَّهِ فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعاً».

1979 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنِ ٱبْنِ أَبِي لَيْلَى «أَنَّ زَيْدَ بْنَ أَرْقَمَ صَلَّى عَلَى جَنَازَةٍ فَكَبَّرَ عَلَيْهَا خَمْساً وَقَالَ كَبَّرَهَا رَسُولُ اللَّهِ ﷺ».

(77) ـ الدُّعَاءُ

1980 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْزَةَ بْنِ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى جَنَازَةٍ يَقُولُ: «**اللَّهُمَّ ٱغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ وَأَهْلاً خَيْراً مِنْ أَهْلِهِ وَزَوْجاً خَيْراً مِنْ زَوْجِهِ وَقِهِ عَذَابَ الْقَبْرِ وَعَذَابَ النَّارِ**».

قَالَ عَوْفٌ: فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ الْمَيِّتَ لِدُعَاءِ رَسُولِ اللَّهِ ﷺ لِذٰلِكَ الْمَيِّتِ.

1981 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ الْكُلاَعِيِّ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى مَيِّتٍ فَسَمِعْتُ فِي دُعَائِهِ

supplication: "O Allah! Forgive for him, bestow Your Mercy upon him, give him power, and excuse him; and make generous his halting place; and make large his entrance; and wash him with (Your Mercy which acts as) water, snow and hailstones, and purify him from sins and mistakes in the same way as a white garment is cleansed from dirt; and recompense him with an abode, better than his (in the world), with a family , better than his (in the world), with a spouse, better than his (in the world); and admit him to the Garden, and save him from the fire (of Hell), (or he said: and save him from the punishment of the grave)."

1982- It is narrated on the authority of Ubaid Ibn Khalid As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" established a bond of brotherhood between two men, one of whom was killed and the other died a short time after him. When we offered funeral prayer on him the Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you said (in your prayer)?" we said: "We invoked good for him, and said: "O Allah! Forgive for him! O Allah! bestow mercy upon him! and join him with his companion."" On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, What about his (the latter's) prayers (he offered for a time) after his death, and his deeds (he did) after his death? No doubt, their positions are as far from one another as the heaven is from the earth."

1983- It is narrated on the authority of Abu Ibrahim Al-Ansari from his father that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in the funeral prayer: "O Allah! forgive for the living and the dead among us, for the present and the absent among us, the male and female among us, the young and the old among us."

1984- It is narrated on the authority of Talhah Ibn Abdullah that he said: I offered the funeral prayer behind Ibn Abbas, who recited the Opening of the Book and a Surah, and he recited so loud that he caused us to hear. When he finished I took hold of his hand and asked him about that, thereupon he said: "It is out of the sunnah and obligation."

1985- It is narrated on the authority of Talhah Ibn Abdullah that he said: I offered the funeral prayer behind Ibn Abbas, and I heard him reciting the Opening of the Book (so loud). When he finished I took hold of his hand and asked him: "Do you recite (in the funeral prayer)?" He said: "Yes. It is out of the sunnah and obligation."

1986- It is narrated on the authority of Abu Umamah that he said: It is out of the sunnah in the funeral prayer to recite in the first Takbir the Mother of

وَهُوَ يَقُولُ: «**اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ داراً خَيْراً مِنْ دَارِهِ وَأَهْلاً خَيْراً مِنْ أَهْلِهِ وَزَوْجاً خَيْراً مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَنَجِّهِ مِنَ النَّارِ**». أَوْ قَالَ: «**وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ**».

1982 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ رُبَيِّعَةَ السُّلَمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عَنْ عُبَيْدِ بْنِ خَالِدٍ السُّلَمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ آخَى بَيْنَ رَجُلَيْنِ فَقُتِلَ أَحَدُهُمَا وَمَاتَ الآخَرُ بَعْدَهُ فَصَلَّيْنَا عَلَيْهِ فَقَالَ النَّبِيُّ ﷺ: «**مَا قُلْتُمْ؟**» قَالُوا: دَعَوْنَا لَهُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ اللَّهُمَّ أَلْحِقْهُ بِصَاحِبِهِ. فَقَالَ النَّبِيُّ ﷺ: «**فَأَيْنَ صَلاَتُهُ بَعْدَ صَلاَتِهِ وَأَيْنَ عَمَلُهُ بَعْدَ عَمَلِهِ؟ فَلَمَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ**».

قَالَ عَمْرُو بْنُ مَيْمُونٍ: أَعْجَبَنِي لأَنَّهُ أَسْنَدَ لِي.

1983 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي إِبْرَاهِيمَ الأَنْصَارِيِّ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي الصَّلاَةِ عَلَى الْمَيِّتِ: «**اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَذَكَرِنَا وَأُنْثَانَا وَصَغِيرِنَا وَكَبِيرِنَا**».

1984 ـ أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ وَهُوَ ابْنُ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: «صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَجَهَرَ حَتَّى أَسْمَعَنَا فَلَمَّا فَرَغَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقَالَ: سُنَّةٌ وَحَقٌّ».

1985 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ قَالَ: «صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَسَمِعْتُهُ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فَلَمَّا انْصَرَفَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقُلْتُ: تَقْرَأُ؟ قَالَ: نَعَمْ، إِنَّهُ حَقٌّ وَسُنَّةٌ».

1986 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ أَنَّهُ قَالَ: «السُّنَّةُ فِي الصَّلاَةِ عَلَى الْجَنَازَةِ أَنْ يَقْرَأَ فِي التَّكْبِيرَةِ الأُولَى بِأُمِّ الْقُرْآنِ مُخَافَتَةً

the Qur'an in a low tone, followed by three Takbirs, and to conclude with the end salutation at the last of them.

1987- The same is narrated on the authority of Ad-Dahhak Ibn Qais.

[78] The Superiority Of Such As On Whom Funeral Prayer Is Offered By One Hundred Persons

1988- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no dead person, on whom a group of one hundred Muslims offer funeral prayer, and they intercede for him but that their intercession will be accepted." Sallam said: I related it to Shu'aib Ibn Al-Habhab who said: Anas Ibn Malik reported it to me from The Messenger of Allah "Allah's blessing and peace be upon him".

1989- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one from amongst the Muslims dies, on whom a group of one hundred (Muslim) people offer funeral prayer, and they intercede for him but that their intercession will be accepted."

1990- It is narrated on the authority of Abu Bakkar: Al-Hakam Ibn Farrukh that he said: Abu Al-Malih led a funeral prayer, and even though we thought that he said Takbir (to assume the prayer), he faced us and said: "Establish your rows, and make perfect and fitting your intercession (for the dead on whom you offer prayer)." Abu Al-Malih further said: Abdullah Ibn Salit related to me from one of the Mothers of the Believers, i.e. Maimunah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" told me: "There is no dead, on whom a group of people offer funeral prayer, but that their intercession for him will be accepted." I asked Abu Al-Malih about the number of the people of which that group might consist, thereupon he said: "(No less than) forty."

[79] The Reward Of Such As Offers Funeral Prayer

1991- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers funeral prayer will have (a reward as much as) a Qirat; and he who waits until the dead is placed in the grave will have (a reward as much as) two Qirats; and two Qirats are (as huge) as two big mountains."

1992- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

ثُمَّ يُكَبِّرَ ثَلاثاً وَالتَّسْلِيمُ عِنْدَ الآخِرَةِ».

1987 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ سُوَيْدٍ الدِّمَشْقِيِّ الْفِهْرِيِّ عَنِ الضَّحَّاكِ بْنِ قَيْسٍ الدِّمَشْقِيِّ بِنَحْوِ ذٰلِكَ.

(78) ـ فَضْلُ مَنْ صَلَّى عليه مِائَةٌ

1988 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سَلاَّمِ بْنِ أَبِي مُطِيعٍ الدِّمَشْقِيِّ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيعِ عَائِشَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ أَنْ يَكُونُوا مِائَةً يَشْفَعُونَ إِلاَّ شُفِّعُوا فِيهِ».**

قَالَ سَلاَّمٌ: فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ الْحَبْحَابِ فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

1989 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيعِ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَمُوتُ أَحَدٌ مِنَ الْمُسْلِمِينَ فَيُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ فَيَبْلُغُوا أَنْ يَكُونُوا مِائَةً فَيَشْفَعُوا إِلاَّ شُفِّعُوا فِيهِ».**

1990 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ سَوَاءٍ أَبُو الْخَطَّابِ قَالَ: حَدَّثَنَا أَبُو بَكَّارٍ الْحَكَمُ بْنُ فَرُّوخٍ قَالَ: صَلَّى بِنَا أَبُو الْمَلِيحِ عَلَى جَنَازَةٍ فَظَنَنَّا أَنَّهُ قَدْ كَبَّرَ فَأَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: أَقِيمُوا صُفُوفَكُمْ وَلْتَحْسُنْ شَفَاعَتُكُمْ. قَالَ أَبُو الْمَلِيحِ: حَدَّثَنِي عَبْدُ اللَّهِ وَهُوَ ابْنُ سَلِيطٍ عَنْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ وَهِيَ مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: أَخْبَرَنِي النَّبِيُّ ﷺ قَالَ: **«مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ إِلاَّ شُفِّعُوا فِيهِ».** فَسَأَلْتُ أَبَا الْمَلِيحِ عَنِ الأُمَّةِ فَقَالَ: أَرْبَعُونَ.

(79) ـ بَابُ ثَوَابِ مَنْ صَلَّى على جَنَازَةٍ

1991 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنِ انْتَظَرَهَا حَتَّى تُوضَعَ فِي اللَّحْدِ فَلَهُ قِيرَاطَانِ وَالْقِيرَاطَانِ مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».**

1992 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ شَهِدَ جَنَازَةً حَتَّى**

who attends a funeral until he offers prayer on it, will have (a reward as much as) a Qirat; and he, who attends it until the dead is buried will have (a reward as much as) two Qirats." They asked: "What are the two Qirats O Messenger of Allah?" he said: "They are (as huge) as two big mountains."

1993- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows the funeral procession of a Muslim out of (sincere faith and) expecting the reward from Allah, and offer prayer on it, and (waited until) the dead is buried, will have (a reward of) two Qirats; and he, who offers funeral prayer and then returns before the dead is buried, will return with a reward of a Qirat."

1994- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows the funeral procession and offer prayer on it and then he turns away, will have a reward of a Qirat; and he, who follows it, offers prayer on it, and sits until the dead is buried, will have a reward of two Qirats, each of which is much greater than (the mountain of) Uhud."

[80] Sitting Before The Bier Is Placed

1995- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When You see a funeral procession, you should stand (in reverence to it), and whoever follows it should not sit until the dead is placed (in the grave)."

[81] Standing (In Respect) For Funeral Processions

1996- It is narrated on the authority of Ali that once a mention was made of standing for funeral processions, thereupon Ali said: the Messenger of Allah "Allah's blessing and peace be upon him" stood (for funeral processions at first) and then he (abrogated the standing and) kept sitting.

1997- It is narrated on the authority of Ali Ibn Abu Talib that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having stood (for funeral processions) and we stood; and then we saw him having (abrogated the standing and) sat, thereupon we sat accordingly.

1998- It is narrated on the authority of Al-Bara' hat he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" in a funeral procession, and when we reached the graveyard, and the grave had not been dug yet, he sat and we sat around him, (as silent and motionless) as if there were birds over our heads.

يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «**مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ**».

1993 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَوْفٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ تَبِعَ جَنَازَةَ رَجُلٍ مُسْلِمٍ احْتِسَاباً فَصَلَّى عَلَيْهَا وَدَفَنَهَا فَلَهُ قِيرَاطَانِ وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ مِنَ الأَجْرِ**».

1994 ـ أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ قَالَ: أَنْبَأَنَا دَاوُدُ عَنْ عَامِرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَبِعَ جَنَازَةً فَصَلَّى عَلَيْهَا ثُمَّ انْصَرَفَ فَلَهُ قِيرَاطٌ مِنَ الأَجْرِ وَمَنْ تَبِعَهَا فَصَلَّى عَلَيْهَا ثُمَّ قَعَدَ حَتَّى يُفْرَغَ مِنْ دَفْنِهَا فَلَهُ قِيرَاطَانِ مِنَ الأَجْرِ كُلُّ وَاحِدٍ مِنْهُمَا أَعْظَمُ مِنْ أُحُدٍ**».

(80) ـ الجُلُوسُ قَبْلَ أن تُوضَعَ الجنازةُ

1995 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ وَالأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَيْتُمُ الجَنَازَةَ فَقُومُوا وَمَنْ تَبِعَهَا فَلاَ يَقْعُدَنَّ حَتَّى تُوضَعَ**».

(81) ـ الوُقُوفُ للجنائز

1996 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ وَاقِدٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ مَسْعُودِ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: «أَنَّهُ ذُكِرَ الْقِيَامُ عَلَى الْجَنَازَةِ حَتَّى تُوضَعَ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَعَدَ».

1997 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مَسْعُودِ بْنِ الْحَكَمِ عَنْ عَلِيٍّ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ فَقُمْنَا وَرَأَيْنَاهُ قَعَدَ فَقَعَدْنَا».

1998 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ زَاذَانَ عَنِ الْبَرَاءِ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةٍ فَلَمَّا انْتَهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلْحَدْ فَجَلَسَ وَجَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى رُؤُوسِنَا الطَّيْرَ».

[82] Burying The Martyr In His Blood

1999- It is narrated on the authority of Abdullah Ibn Tha'labah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said, pointing to the martyrs of (the battle of) Uhud: "Enshroud them in their blood (with their garments in which they were killed), for there is no wound being received in the Cause of Allah but that on the Day of Judgement, it will come as bleeding, having the colour of blood and smelling with the smell of musk."

[83] Where Should A Martyr Be Buried?

2000- It is narrated on the authority of Ubaidullah (or Abdullah) Ibn Mu'ayyah that he said: Two Muslims were killed on the day of (the holy battle of) Ta'if, and they were carried to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that they be buried where they were killed. However, Ibn Mu'ayyah was born during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

2001- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the (martyrs who were) killed (on the holy battle) of Uhud be brought back to their killing places (and buried there); and this was after they had been transported to Medina.

2002- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bury the killed persons (who were killed as martyrs) in their killing places."

[84] Burying The Pagans

2003- It is narrated on the authority of Ali that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "Your old straying paternal uncle (Abu Talib) died: who should bury him?" the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Go and bury your father, and make nothing (after that) until you meet me." I buried him and then came to him, and he ordered me to take bath, and invoked for me with an invocation which I have not memorized.

[85] The Grave And The Tomb

2004,2005- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: "Make a grave for me (to be buried in it), and place a rock on the bricks, the same as it was done with the Messenger of Allah "Allah's blessing and peace be upon him"."

(82) ـ مُوَارَاةُ الشَّهِيدِ فِي دَمِهِ

1999 ـ أَخْبَرَنَا هَنَّادٌ عَنِ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِقَتْلَى أُحُدٍ: «**زَمِّلُوهُمْ بِدِمَائِهِمْ فَإِنَّهُ لَيْسَ كَلْمٌ يُكْلَمُ فِي اللَّهِ إِلاَّ يَأْتِي يَوْمَ الْقِيَامَةِ يَدْمَى لَوْنُهُ لَوْنُ الدَّمِ وَرِيحُهُ رِيحُ الْمِسْكِ**».

(83) ـ أين يُدْفَنُ الشَّهِيدُ

2000 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ عَنْ رَجُلٍ يُقَالُ لَهُ عُبَيْدُ اللَّهِ بْنُ مُعَيَّةَ قَالَ: «أُصِيبَ رَجُلاَنِ مِنَ الْمُسْلِمِينَ يَوْمَ الطَّائِفِ فَحُمِلاَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَ أَنْ يُدْفَنَا حَيْثُ أُصِيبَا وَكَانَ ابْنُ مُعَيَّةَ وُلِدَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

2001 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ عَنْ نُبَيْحٍ الْعَنَزِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلَى أُحُدٍ أَنْ يُرَدُّوا إِلَى مَصَارِعِهِمْ وَكَانُوا قَدْ نُقِلُوا إِلَى الْمَدِينَةِ.

2002 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ عَنْ نُبَيْحٍ الْعَنَزِيِّ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَدْفِنُوا الْقَتْلَى فِي مَصَارِعِهِمْ**».

(84) ـ بابُ مُوَارَاةِ المُشْرِكِ

2003 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ نَاجِيَةَ بْنِ كَعْبٍ عَنْ عَلِيٍّ قَالَ: «قُلْتُ لِلنَّبِيِّ ﷺ إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ مَاتَ فَمَنْ يُوَارِيهِ؟ قَالَ: «**اذْهَبْ فَوَارِ أَبَاكَ، وَلاَ تُحْدِثَنَّ حَدَثاً حَتَّى تَأْتِيَنِي**». فَوَارَيْتُهُ ثُمَّ جِئْتُ فَأَمَرَنِي فَاغْتَسَلْتُ وَدَعَا لِي وَذَكَرَ دُعَاءً لَمْ أَحْفَظْهُ».

(85) ـ اللَّحْدُ والشَّقُّ

2004 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ سَعْدٍ قَالَ: «الْحَدُوا لِي لَحْداً وَانْصِبُوا عَلَيَّ نُصْبًا كَمَا فُعِلَ بِرَسُولِ اللَّهِ ﷺ».

2005 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ عَامِرِ بْنِ سَعْدٍ: **أَنَّ** سَعْداً لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: «الْحَدُوا لِي لَحْداً وَانْصِبُوا عَلَيَّ نُصْبًا كَمَا فُعِلَ بِرَسُولِ اللَّهِ ﷺ».

2006- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The grave is for us (the Muslims), and the tomb is for (those of the Scripture) other than us."

[86] It Is Desirable To Make Deep The Grave

2007- It is narrated on the authority of Hisham Ibn Amir that he said: On the day of (the holy battle of) Uhud, we made a complaint to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! it is hard upon us to make a dig for everyone (of the killed)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig, and make deep and perfect the graves, and bury every two or even three in one grave." We asked: "Then, whom should we bring forward (in the grave) O Messenger of Allah?" he said: "Bring forward such as has the most portion of the Qur'an." Hisham added: "My father was the third of three dead in one grave."

[87] It Is Desirable To Make Spacious The Grave

2008- It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir from his father that he said: When it was the day of (the holy battle of) Uhud, such of Muslims as (doomed to be) killed were killed, and the people also received severe injuries. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig and make spacious (the graves, and bury every two and even three in one grave), and bring forward such of them as had the most portion of the Qur'an."

[88] Putting The Garment In The Grave.

2009- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" was buried, a (piece of) red amaranth was placed underneath his body.

[89] The Times At Which It Is Forbidden To Bury The Dead

2010- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to offer funeral prayer or bury our dead persons in three hours (of the day): before the sun rises clearly until it is high; when the shadow seems standing at noon (i.e. when the sun becomes in the middle of the sky) until it passes the meridian; and when it (the sun) inclines to set (until it disappears.

2011- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us one day, and made a mention of one of his companions who died, and was shrouded in a shroud, not long enough (to cover the whole of

2006 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَبُو عَبْدِ الرَّحْمٰنِ الأَذْرَمِيُّ عَنْ حُكَّامِ بْنِ سَلْمٍ الرَّازِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الأَعْلَى عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا**».

(86) ـ بابُ ما يُسْتَحَبُّ من إعْمَاقِ القَبْرِ

2007 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: «شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ الْحَفْرُ عَلَيْنَا لِكُلِّ إِنْسَانٍ شَدِيدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**ٱحْفِرُوا وَٱعْمِقُوا وَأَحْسِنُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلاَثَةَ فِي قَبْرٍ وَاحِدٍ**». قَالُوا فَمَنْ نُقَدِّمُ يَا رَسُولَ اللَّهِ؟ قَالَ: «**قَدِّمُوا أَكْثَرَهُمْ قُرْآناً**». قَالَ: فَكَانَ أَبِي ثَالِثَ ثَلاَثَةٍ فِي قَبْرٍ وَاحِدٍ».

(87) ـ بابُ ما يُسْتَحَبُّ من تَوْسِيعِ القَبْرِ

2008 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ حُمَيْدَ بْنَ هِلاَلٍ عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مَنْ أُصِيبَ مِنَ الْمُسْلِمِينَ وَأَصَابَ النَّاسَ جِرَاحَاتٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**ٱحْفِرُوا وَأَوْسِعُوا وَٱدْفِنُوا الاثْنَيْنِ وَالثَّلاَثَةَ فِي الْقَبْرِ، وَقَدِّمُوا أَكْثَرَهُمْ قُرْآناً**».

(88) ـ وَضْعُ الثَّوْبِ في اللَّحْدِ

2009 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ وَهُوَ ٱبْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «جُعِلَ تَحْتَ رَسُولِ اللَّهِ ﷺ حِينَ دُفِنَ قَطِيفَةٌ حَمْرَاءُ».

(89) ـ الساعاتُ التي نُهِيَ عن إقْبَارِ المَوْتَى فيهنَّ

2010 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَلِيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ قَالَ: «ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَزُولَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ».

2011 ـ أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ الْقَطَّانُ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: «خَطَبَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ مَاتَ فَقُبِرَ لَيْلاً وَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ فَزَجَرَ رَسُولُ اللَّهِ ﷺ أَنْ

his body), and further was buried at night. On that the Messenger of Allah "Allah's blessing and peace be upon him" scolded the people to bury their dead at night (in order to give opportunity to much more men to offer funeral prayer for him), unless there is severe necessity.

[90] Burying More Than One In One Grave

2012- It is narrated on the authority of Hisham Ibn Amir that he said: On the day of (the holy battle of) Uhud, the people were given to severe trouble. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig, and make spacious the graves, and bury every two or even three in one grave." They asked: "Then, whom should we bring forward (in the grave) O Messenger of Allah?" he said: "Bring forward such as has the most portion of the Qur'an."

2013- It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir from his father that he said: When it was the day of (the holy battle of) Uhud, the people received severe injuries. On that a complaint of that was made to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "Dig and make spacious and perfect (the graves, and bury every two and even three in one grave), and bring forward such of them as had the most portion of the Qur'an."

2014- It is narrated on the authority of Hisham Ibn Amir that he said: (When it was the day of the holy battle of Uhud) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig and make perfect (the graves, and bury every two and even three in one grave), and bring forward such of them as had the most portion of the Qur'an."

[91] Who Should Be Brought Forward In The Grave?

2015- It is narrated on the authority of Hisham Ibn Amir that he said: My father was killed on the day of (the holy battle of) Uhud, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig, and make spacious and perfect the graves, and bury every two or even three in one grave, and bring forward (in the grave) such of them as has the most portion of the Qur'an." My father was the third of three dead in one grave, and since he had the most portion of the Qur'an among them (his two companions), he was brought forward (in the grave).

[92] Taking The Dead Out Of The Grave After Being Placed In It

2016- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Ubai after his body was buried. He ordered The body be

يُقْبَرَ إِنْسَانٌ لَيْلاً إِلاَّ أَنْ يُضْطَرَّ إِلَى ذٰلِكَ».

(90) ـ دَفْنُ الجماعةِ في القَبْرِ الوَاحِدِ

2012 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ أَصَابَ النَّاسَ جَهْدٌ شَدِيدٌ فَقَالَ النَّبِيُّ ﷺ: **«اَحْفِرُوا وَأَوْسِعُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلاَثَةَ فِي قَبْرٍ»**. فَقَالُوا: يَا رَسُولَ اللَّهِ فَمَنْ نُقَدِّمُ؟ قَالَ: **«قَدِّمُوا أَكْثَرَهُمْ قُرْآناً»**.

2013 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ عَنْ أَبِيهِ قَالَ: اشْتَدَّ الْجِرَاحُ يَوْمَ أُحُدٍ فَشُكِيَ ذٰلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: **«اَحْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَادْفِنُوا فِي الْقَبْرِ الاثْنَيْنِ وَالثَّلاَثَةَ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآناً»**.

2014 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ أَبِي الدَّهْمَاءِ عَنْ هِشَامِ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«اَحْفِرُوا وَأَحْسِنُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلاَثَةَ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآناً»**.

(91) ـ مَنْ يُقَدَّمُ

2015 ـ حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: قُتِلَ أَبِي يَوْمَ أُحُدٍ فَقَالَ النَّبِيُّ ﷺ: **«اَحْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلاَثَةَ فِي الْقَبْرِ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآناً»**. فَكَانَ أَبِي ثَالِثَ ثَلاَثَةٍ وَكَانَ أَكْثَرَهُمْ قُرْآناً فَقُدِّمَ.

(92) ـ إِخْرَاجُ المَيِّتِ من اللَّحْدِ بعد أن يُوضَعَ فيه

2016 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ قَالَ: سَمِعَ عَمْرٌو جَابِراً يَقُولُ: «أَتَى النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنِ أُبَيٍّ بَعْدَ مَا أُدْخِلَ فِي قَبْرِهِ فَأَمَرَ بِهِ فَأُخْرِجَ

brought out and put on his knees. Then the Messenger of Allah "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt, and Allah knows better.

2017- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the body of Abdullah Ibn Ubai be brought out of his grave, and he put his head on his knees. Then he ejected his saliva over his body and clothed it in his shirt. Jabir said that he also offered funeral prayer on him and Allah knows better.

[93] Taking The Dead Out Of The Grave After Being Placed In It

2018- It is narrated on the authority of Jabir that he said: A man was buried with my father in the same grave, and I did not get pleased until I took his (my father's) dead body and buried him solely in another grave.

[94] Offering Funeral Prayer On The Grave

2019- It is narrated on the authority of Yazid Ibn Thabit that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him", and he saw a new grave; and when he asked about it, it was said to him: "It is (the grave of) such and such a woman, the freed slave-woman of so and so." the Messenger of Allah "Allah's blessing and peace be upon him" recognized her (and they resumed): and she died at noon, while you are sleeping, having your siesta, and we disliked to awaken you (and disturb you) because of her." On that the Messenger of Allah "Allah's blessing and peace be upon him" stood (towards the grave), made the people align behind him, and offered (the funeral prayer in which he recited) four Takbirs on her. Then, he said: "Let none among you die but that you should inform me of his death as long as I live among you: indeed, my prayer for such is a source of mercy for him."

2020- It is narrated on the authority of Ash-Sha'bi that he said: The one who came with the Messenger of Allah "Allah's blessing and peace be upon him" upon a separate grave that he made the people align behind him, and led them (in funeral prayer on it). I asked: Who is he (who has told you) O Abu Amr? He said: Ibn Abbas.

2021- It is narrated on the authority of Ash-Sha'bi that he said: The one who saw the Messenger of Allah "Allah's blessing and peace be upon him" having come upon a separate grave that he made his companions align behind him, and led them in funeral prayer on it. It was said to him: Who has told you? He said: Ibn Abbas.

فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ وَاللَّهُ أَعْلَمُ».

2017 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِراً يَقُولُ: «إِنَّ النَّبِيَّ ﷺ أَمَرَ بِعَبْدِ اللَّهِ بْنِ أُبَيٍّ فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَ رَأْسَهُ عَلَى رُكْبَتَيْهِ فَتَفَلَ فِيهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ. قَالَ جَابِرٌ: وَصَلَّى عَلَيْهِ وَاللَّهُ أَعْلَمُ».

(93) ـ بابُ إخراجِ المَيِّتِ من القَبْرِ بعد أن يُدْفَنَ فيه

2018 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ عَنْ سَعِيدِ بْنِ عَامِرٍ عَنْ شُعْبَةَ عَنِ ابْنِ أَبِي نُجَيْحٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «دُفِنَ مَعَ أَبِي رَجُلٌ فِي الْقَبْرِ فَلَمْ يَطِبْ قَلْبِي حَتَّى أَخْرَجْتُهُ وَدَفَنْتُهُ عَلَى حِدَةٍ».

(94) ـ الصَّلاةُ على القَبْرِ

2019 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ: أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَرَأَى قَبْراً جَدِيداً فَقَالَ: «**مَا هٰذَا؟**» قَالُوا: هٰذِهِ فُلَانَةُ مَوْلَاةُ بَنِي فُلَانٍ، فَعَرَفَهَا رَسُولُ اللَّهِ ﷺ مَاتَتْ ظُهْراً وَأَنْتَ نَائِمٌ قَائِلٌ فَلَمْ نُحِبَّ أَنْ نُوقِظَكَ بِهَا فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَّ النَّاسَ خَلْفَهُ وَكَبَّرَ عَلَيْهَا أَرْبَعاً ثُمَّ قَالَ: «**لَا يَمُوتُ فِيكُمْ مَيِّتٌ مَا دُمْتُ بَيْنَ أَظْهُرِكُمْ إِلَّا آذَنْتُمُونِي بِهِ فَإِنَّ صَلَاتِي لَهُ رَحْمَةٌ**».

2020 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ عَنِ الشَّعْبِيِّ: «أَخْبَرَنِي مَنْ مَرَّ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى قَبْرٍ مُنْتَبِذٍ فَأَمَّهُمْ وَصَفَّ خَلْفَهُ قُلْتُ: مَنْ هُوَ يا أَبَا عَمْرٍو؟ قَالَ ابْنُ عَبَّاسٍ».

2021 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ الشَّيْبَانِيُّ أَنْبَأَنَا عَنِ الشَّعْبِيِّ قَالَ: «أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ ﷺ مَرَّ بِقَبْرٍ مُنْتَبِذٍ فَصَلَّى عَلَيْهِ وَصَفَّ أَصْحَابَهُ خَلْفَهُ قِيلَ مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ».

2022- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer on the grave of a woman after she had been buried.

[95] Riding After Finishing From The Burial Ceremonies

2023- It is narrated on the authority of Jabir Ibn Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" followed the funeral procession of Ibn (or Abu) Ad-Dahdah, and when he finished from the ceremonies, a horse with no saddle was brought to him, which he rode and we walked with him.

[96] It Is Forbidden To Make An Increase Upon The Grave

2024- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade to build or make an increase or stratify layers of gypsum upon the grave, or to write on it according to the addition in the narration of Sulaiman Ibn Musa.

[97] Building Upon The Grave

2025- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade to stratify layers of gypsum, or to build, or even to sit on the graves.

[98] Stratifying Layers Of Gypsum Over The Graves

2026- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade to stratify layers of gypsum over the graves.

[99] Leveling The Graves When They Are Highly Prominent

2027- It is narrated on the authority of Abu Ali Al-Hamadani that he said: We were in Rudis in the company of Fadalah Ibn Ubaid, when a companion of ours died, thereupon Fadalah ordered that his grave should be leveled with the ground and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having commanded that the graves should be leveled with the ground.

2028- It is narrated on the authority of Abu Al-Hayyaj that Ali said to him: Should I not send you with the same principles with which the Messenger of Allah "Allah's blessing and peace be upon him" sent me? Let no highly prominent grave but that you should level it (with the ground), nor a picture in a house but that you should deface it.

2022 ـ أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ عَلِيٍّ وَهُوَ أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرِ امْرَأَةٍ بَعْدَمَا دُفِنَتْ».

(95) ـ الرُّكُوبُ بعد الفَرَاغ من الجَنَازة

2023 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ وَيَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةِ أَبِي الدَّحْدَاحِ فَلَمَّا رَجَعَ أُتِيَ بِفَرَسٍ مُعْرَوْرًى فَرَكِبَ وَمَشَيْنَا مَعَهُ».

(96) ـ الزِّيَادَةُ على القَبْرِ

2024 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا حَفْصٌ عَنِ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى وَأَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُبْنَى عَلَى الْقَبْرِ أَوْ يُزَادَ عَلَيْهِ أَوْ يُجَصَّصَ»، زَادَ سُلَيْمَانُ بْنُ مُوسَى، أَوْ يُكْتَبَ عَلَيْهِ.

(97) ـ البِنَاءُ على القَبْرِ

2025 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِراً يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَقْصِيصِ الْقُبُورِ أَوْ يُبْنَى عَلَيْهَا أَوْ يَجْلِسَ عَلَيْهَا أَحَدٌ».

(98) ـ تَجْصِيصُ القُبُورِ

2026 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَجْصِيصِ الْقُبُورِ».

(99) ـ تَسْوِيَةُ القُبُورِ إذا رُفِعَتْ

2027 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ثُمَامَةَ بْنَ شُفَيٍّ حَدَّثَهُ قَالَ: «كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ فَتُوُفِّيَ صَاحِبٌ لَنَا فَأَمَرَ فَضَالَةُ بِقَبْرِهِ فَسُوِّيَ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا».

2028 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي الْهَيَّاجِ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «أَلاَ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ لاَ تَدَعَنَّ قَبْراً مُشْرِفاً إِلا سَوَّيْتَهُ وَلاَ صُورَةً فِي بَيْتٍ إِلاَّ طَمَسْتَهَا».

[100] Visiting The Graves

2029- It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to visit graves, but you may now visit them. I also had forbidden you to eat the flesh of sacrificial animals after three days, but you may keep it as long as you wish. I further had forbidden you (to prepare) the drink (of dates and other fruits) except in a water-skin, but you may (now) drink it from all sorts of containers, but you should not drink any intoxicant."

2030- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he was sitting in a gathering with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "I had forbidden you to eat the flesh of sacrificial animals no more than three days, but you may eat, feed and keep it as long as you wish. I further had forbidden you to prepare the drink (of dates and other fruits) in such containers as gourds, pitched receptacles, hollow stumps of date-palms, and green-coloured jars, but you may (now) prepare it in such sorts of containers as fitting for you, provided that you should refrain from any intoxicant. I also had forbidden you to visit graves, but whoever of you likes to visit them, let him visit them, provided that you should not use obscene and foul speech."

[101] Visiting The Grave Of A Pagan

2031- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" visited the grave of his mother, and he wept, and caused those around him to weep. Then, he said: "I asked for permission of my Lord to invoke forgiveness for her, and he gave me no permission; and I asked for permission of my Lord to visit her grave, and he gave me permission. So, (it'd better for) you to visit the graves, since they remind you of dead persons."

[102] It Is Forbidden To Ask For Forgiveness For The Pagans

2032- It is narrated on the authority of Sa'id Ibn Al-Musayyab from his father that he said: When death approached Abu Talib, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu Jahl Ibn Hisham and Abdullah Ibn Abu Umayyah by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu Talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be able to argue for you before Allah." Abu Jahl and Abdullah Ibn Abu Umayyah said: "O Abu Talib! Are you going to denounce the religion of Abd Al-Muttalib?" they both kept talking to him till Abu Talib said as his

(100) ـ زِيَارَةُ القُبُورِ

2029 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنِ ابْنِ فُضَيْلٍ عَنْ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي فَوْقَ ثَلاَثَةِ أَيَّامٍ فَامْسِكُوا مَا بَدَا لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا وَلاَ تَشْرَبُوا مُسْكِراً**».

2030 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي فَرْوَةَ عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**إِنِّي كُنْتُ نَهَيْتُكُمْ أَنْ تَأْكُلُوا لُحُومَ الأَضَاحِي إِلاَّ ثَلاَثاً فَكُلُوا وَأَطْعِمُوا وَادَّخِرُوا مَا بَدَا لَكُمْ وَذَكَرْتُ لَكُمْ أَنْ لاَ تَنْتَبِذُوا فِي الظُّرُوفِ الدُّبَّاءَ وَالْمُزَفَّتَ وَالنَّقِيرَ وَالْحَنْتَمَ انْتَبِذُوا فِيمَا رَأَيْتُمْ وَاجْتَنِبُوا كُلَّ مُسْكِرٍ وَنَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَمَنْ أَرَادَ أَنْ يَزُورَ فَلْيَزُرْ وَلاَ تَقُولُوا هُجْراً**».

(101) ـ زِيَارَةُ قَبْرِ المُشْرِكِ

2031 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «زَارَ رَسُولُ اللَّهِ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ وَقَالَ: «**اسْتَأْذَنْتُ رَبِّي عَزَّ وَجَلَّ فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ**».

(102) ـ النَّهيُ عن الاسْتِغْفَارِ للمُشْرِكِينَ

2032 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ فَقَالَ: «**أَيْ عَمِّ قُلْ لا إِلَهَ إِلاَّ اللَّهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ**». فَقَالَ لَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي

last statement that he was on the religion of Abd Al-Muttalib. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep asking for Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire." (The Repentance "At-Tawbah" 113) the following Holy Verse was also revealed: " It is true you wilt not be able to guide every one whom you lovest; but Allah guides those whom He will and He knows best those who receive guidance." (Al-Qasas 56)

2033- It is narrated on the authority of Ali that he said: I heard a man asking for Allah's forgiveness for his parents, and they were pagans, thereupon I said to him: "Are you asking for Allah's forgiveness for your parents, even though they are pagans?" he said: "Had not (the Prophet) Abraham asked for Allah's forgiveness for his father (and he was a pagan):?" I went to Allah's Apostle "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon the following Holy statement was revealed: " And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing." (At-Tawbah 114)

[103] The Command To Ask For Forgiveness For The Believers

2034- It is narrated on the authority of Mohammad Ibn Qais Ibn Makhramah Ibn Al-Muttalib from A'ishah that she said: Would I not narrate to you about myself and about The Messenger of Allah "Allah's blessing and peace be upon him"? We said: Yes. She said: When it was my turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with me, he turned his side, put off his mantle and took off his shoes which he put near his feet, and spread the corner of his shawl on his bed and then lay down. He kept lying until he thought that I slept. He took his garment slowly, put on the shoes slowly, opened the door slowly, went out and then closed it lightly. I covered my head, put on my veil , tightened my waist sheet, and then followed him until he reached Baqi, where he stood for a long time. He then raised his hands thrice. Then, he returned and I also returned. He hastened his steps and I also hastened mine. He ran and so did I. He came (to the house) and so did I. I preceded him and entered (the house). As soon as I had lain down, he entered (the house) and said: "What is the reason O A'ishah, that you are out of breath?" I said: "There is nothing." He said: "Either you should tell me or (Allah) the Clever, the Well-Aware would tell

أُمَيَّةَ يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَالاَ يُكَلِّمَانِهِ حَتَّى كَانَ آخِرُ شَيْءٍ كَلَّمَهُمْ بِهِ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ**» فَنَزَلَتْ ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾ [التوبة: 113] وَنَزَلَتْ ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾ [القصص: 56].

2033 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْخَلِيلِ عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَجُلاً يَسْتَغْفِرُ لأَبَوَيْهِ وَهُمَا مُشْرِكَانِ فَقُلْتُ: أَتَسْتَغْفِرُ لَهُمَا وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوَ لَمْ يَسْتَغْفِرْ إِبْرَاهِيمَ لأَبِيهِ؟ فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ فَنَزَلَتْ ﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ﴾ [التوبة: 114].

(103) ـ الأمرُ بالاستغفارِ للمُؤمنين

2034 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ قَالَتْ: أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنِ النَّبِيِّ ﷺ؟ قُلْنَا: بَلَى قَالَتْ، لَمَّا كَانَتْ لَيْلَتِي الَّتِي هُوَ عِنْدِي تَعْنِي النَّبِيَّ ﷺ انْقَلَبَ فَوَضَعَ نَعْلَيْهِ عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ، فَلَمْ يَلْبَثْ إِلا رَيْثَمَا ظَنَّ أَنِّي قَدْ رَقَدْتُ، ثُمَّ انْتَعَلَ رُوَيْداً وَأَخَذَ رِدَاءَهُ رُوَيْداً، ثُمَّ فَتَحَ الْبَابَ رُوَيْداً وَخَرَجَ رُوَيْداً، وَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي وَانْطَلَقْتُ فِي إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ، فَرَفَعَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ فَأَطَالَ ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرْوَلَ فَهَرْوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، وَسَبَقْتُهُ فَدَخَلْتُ فَلَيْسَ إِلاَّ أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «**مَا لَكِ يَا عَائِشَةُ حَشْيا رَابِيَةً؟**» قَالَتْ: لاَ. قَالَ: «**لَتُخْبِرَنِّي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ**». قُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي

me." I said: "O Messenger of Allah! Let my father and mother be sacrificed for you!" I told him (what had happened). He said: "Were you that person I saw in front of me?" I answered in the affirmative. He pushed me in my chest, which pained me. Then he said: "Did you think that Allah and His Messenger would wrong you?" She said: "Whatever people conceal, Allah will know it." He said: "Gabriel came to me when you saw me. He did not enter upon me since you put off your garment, and rather he called me and he hid it from you. I answered him, and I hid it from you. I thought that you had slept, and I disliked to awaken you, for fear that you may be frightened. He ordered me to go to the inhabitants of (the graves of) Baqi and ask for (Allah's) forgiveness for them"." I said: "O Messenger of Allah! how could I invoke (Allah) for them?" He said: "Say: "Peace be upon the inhabitants of these abodes from among the Believers and the Muslims. May Allah bestow mercy upon those who preceded us, and those who would come later. Allah willing, we will join you.""

2035- It is narrated on the authority of A'ishah that she said: One night The Messenger of Allah "Allah's blessing and peace be upon him" stood up and put on his dress and then came out. I ordered Barirah, my slave-girl, to follow him, and she followed him until he reached (the graveyard of) Baqi and stood near it as long as Allah willed him to stand, after which he turned away. Barirah preceded him and told me, and I made no mention of that to him until it was morning, and I made a mention of that to him, thereupon he said: "I was sent (by Allah Almighty) to the inhabitants of (the graveyard of) Baqi to ask for Allah's prayer and blessing upon them."

2036- It is narrated on the authority of A'ishah that whenever it was her turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with her, he would go out towards the end of the night to Al-Baqi' and say: "Peace be upon you, (O the inhabitants of the) abode of believing people. Both you and us would be on promise or on trust (of intercession and witness) in the near future. Allah willing, we shall join you. O Allah! Forgive for the dwellers of Baqi Al-Gharqad."

2037- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out to the graveyards, he would say: "Peace be upon you, the inhabitants of these abodes from amongst the believers and the Muslims! We, Allah willing, would join you later. You are our predecessors and we are to follow you later. I ask Allah to grant us and you peace."

فَأَخْبَرْتُهُ الْخَبَرَ قَالَ: «**فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي**». قَالَتْ: نَعَمْ فَلَهَزَنِي فِي صَدْرِي لَهْزَةً أَوْجَعَتْنِي ثُمَّ قَالَ: «**أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ؟**». قُلْتُ: مَهْمَا يَكْتُمُ النَّاسُ فَقَدْ عَلِمَهُ اللَّهُ؟ قَالَ: «**فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتُ وَلَمْ يَدْخُلْ عَلَيَّ وَقَدْ وَضَعْتِ ثِيَابَكِ فَنَادَانِي فَأَخْفَى مِنْكِ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكِ فَظَنَنْتُ أَنْ قَدْ رَقَدْتِ وَكَرِهْتُ أَنْ أُوقِظَكِ وَخَشِيتُ أَنْ تَسْتَوْحِشِي**». فَأَمَرَنِي أَنْ آتِيَ الْبَقِيعَ فَأَسْتَغْفِرَ لَهُمْ قُلْتُ كَيْفَ أَقُولُ يَا رَسُولَ اللَّهِ قَالَ: «**قُولِي السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ**».

2035 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَلَبِسَ ثِيَابَهُ ثُمَّ خَرَجَ قَالَتْ: فَأَمَرْتُ جَارِيَتِي بَرِيرَةَ تَتْبَعُهُ فَتَبِعَتْهُ حَتَّى جَاءَ الْبَقِيعَ فَوَقَفَ فِي أَدْنَاهُ مَا شَاءَ اللَّهُ أَنْ يَقِفَ ثُمَّ انْصَرَفَ فَسَبَقَتْهُ بَرِيرَةُ فَأَخْبَرَتْنِي فَلَمْ أَذْكُرْ لَهُ شَيْئاً حَتَّى أَصْبَحْتُ ثُمَّ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «**إِنِّي بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ**».

2036 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا شَرِيكٌ وَهُوَ ابْنُ أَبِي نَمِرٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ كُلَّمَا كَانَتْ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ ﷺ يَخْرُجُ فِي آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: «**السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا وَإِيَّاكُمْ مُتَوَاعِدُونَ غَداً أَوْ مُوَاكِلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ**».

2037 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى عَلَى الْمَقَابِرِ فَقَالَ: «**السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ أَسْأَلُ اللَّهَ الْعَافِيَةَ لَنَا وَلَكُمْ**».

2038- It is narrated on the authority of Abu Hurairah that he said: When the Negus died, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask for (Allah's) Forgiveness for him."

2039- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to them the death news of the Negus, of Abyssinia, just on the very day he died, and said: "Ask for (Allah's) Forgiveness for your brother."

[104] The Severe Warning Of Taking Lamps On The Graves

2040- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" cursed such of women as visit the graves, and such of people as build places of worship over the graves, and take lamps on them.

[105] The Severe Warning Of Sitting On The Graves

2041- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you sits on a piece of fire, which might burn his dress, it will be better for him than to sit on a grave."

2042- It is narrated on the authority of Amr Ibn Hazm from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Do not sit on the graves."

[106] Taking Graves As Places Of Worship

2043- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah cursed a people who took the graves of their Prophets as places of worship."

2044- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah cursed both the Jews and Christians who took the graves of their Prophets as places of worship."

[107] It Is Undesirable To Walk Among The Graves In Leather Hairless Sandals

2045- It is narrated on the authority of Bashir Ibn Al-Khasasiyyah that he said: I was walking in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when he came upon the graves of Muslims thereupon he said: "No doubt, those (who died) caught up with a lot of good." Then, he came upon the graves of the pagans, thereupon he said: "Verily, a lot of good has escaped those." Then, he turned and saw a man

2038 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا مَاتَ النَّجَاشِيُّ قَالَ النَّبِيُّ ﷺ: «**اسْتَغْفِرُوا لَهُ**».

2039 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي صَالِحٍ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ وَابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ: «**اسْتَغْفِرُوا لأَخِيكُمْ**».

(104) ـ التَّغْلِيظُ فِي اتِّخَاذِ السُّرُجِ عَلَى القُبُورِ

2040 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ».

(105) ـ التَّشْدِيدُ فِي الجُلُوسِ عَلَى القُبُورِ

2041 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ حَتَّى تَحْرِقَ ثِيَابَهُ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ**».

2042 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلاَلٍ عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ عَنِ النَّضْرِ بْنِ عَبْدِ اللَّهِ السَّلَمِيِّ عَنْ عَمْرِو بْنِ حَزْمٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لاَ تَقْعُدُوا عَلَى الْقُبُورِ**».

(106) ـ اتِّخَاذُ القُبُورِ مَسَاجِدَ

2043 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَعَنَ اللَّهُ قَوْماً اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ**».

2044 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى صَاعِقَةُ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ الْهَادِ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ**».

(107) ـ كَرَاهِيَةُ المَشْيِ بَيْنَ القُبُورِ فِي النِّعَالِ السِّبْتِيَّةِ

2045 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَسْوَدِ بْنِ شَيْبَانَ وَكَانَ ثِقَةً عَنْ خَالِدِ بْنِ سُمَيْرٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ أَنَّ بَشِيرَ ابْنَ الْخَصَاصِيَةِ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَمَرَّ عَلَى قُبُورِ الْمُسْلِمِينَ فَقَالَ: «**لَقَدْ سَبَقَ هَؤُلاَءِ شَرًّا كَثِيراً**». ثُمَّ مَرَّ عَلَى قُبُورِ الْمُشْرِكِينَ فَقَالَ: «**لَقَدْ سَبَقَ هَؤُلاَءِ خَيْراً كَثِيراً**». فَحَانَتْ مِنْهُ الْتِفَاتَةٌ فَرَأَى رَجُلاً

walking between the graves while he was wearing his sandals. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O man of leather hairless sandals! Put them off!"

[108] The Concession To Do So In Case Of Wearing Other Sandals

2046- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant (of Allah) is placed in the grave, and his companions turn away from him, he hears even the creeping of their sandals."

[109] The Question Of The Believer In The Grave

2047- It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: "What did you use to say about this man, (i.e. Muhammad "Allah's blessing and peace be upon him")?" if he is a faithful believer, he will say: "I testify that he is Allah's slave and His Apostle." Then it will be said to him: "Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise."" The Prophet "Allah's blessing and peace be upon him" further said: "Then, he will see both together."

[110] The Question Of The Infidel In The Grave

2048- It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: "What did you use to say about this man, (i.e. Muhammad "Allah's blessing and peace be upon him")?" if he is a faithful believer, he will say: "I testify that he is Allah's slave and His Apostle." Then it will be said to him: "Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise."" The Prophet "Allah's blessing and peace be upon him" further said: "Then, he will see both together." But as for the non-believer or hypocrite, it will be said to him: "What did you use to say about that man?" he will say: "I do not know, but I used to say what the people used to say!" It will be said to him: "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be given a strike with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinns."

يَمْشِي بَيْنَ الْقُبُورِ فِي نَعْلَيْهِ فَقَالَ: «يَا صَاحِبَ السِّبْتِيَّتَيْنِ أَلْقِهِمَا».

(108) ـ التَّسْهِيلُ فِي غير السِّبْتِيَّةِ

2046 ـ أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللَّهِ الْوَرَّاقِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ».

(109) ـ المسألةُ في القَبْرِ

2047 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالاَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ شَيْبَانَ عَنْ قَتَادَةَ أَنْبَأَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ قَالَ: فَيَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ لَهُ مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَداً مِنَ الْجَنَّةِ» قَالَ النَّبِيُّ ﷺ: «فَيَرَاهُمَا جَمِيعاً».

(110) ـ مَسألةُ الكَافِرِ

2048 ـ أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ لَهُ: مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدَكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَداً خَيْراً مِنْهُ» قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَرَاهُمَا جَمِيعاً وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ؟ فَيَقُولُ: لاَ أَدْرِي كُنْتُ أَقُولُ كَمَا يَقُولُ النَّاسُ فَيُقَالُ لَهُ: لاَ دَرَيْتَ وَلاَ تَلَيْتَ ثُمَّ يُضْرَبُ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ».

[111] When One Is Killed Because Of (A Disease In) His Abdomen

2049- It is narrated on the authority of Abdullah Ibn Yasar that he said: I was sitting in the company of Sulaiman Ibn Surd and Khalid Ibn Urfutah, when they made a mention of a man who died because of (a severe disease in) his abdomen, and they had a desire to witness his funeral procession. One of them said to the other: "Has not The Prophet "Allah's blessing and peace be upon him" said: "He, who is killed because of (a severe disease in) his abdomen, will not be punished in his grave"?" the other answered in the affirmative.

[112] The Martyr

2050- It is narrated on the authority of Rashid Ibn Sa'd from a man amongst the companions of The Prophet "Allah's blessing and peace be upon him" that a man asked The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! what is the matter with the faithful believers that they are put to trial in their graves barring the martyr?" on that the Prophet "Allah's blessing and peace be upon him" said: "The glitter of the sword on his head (while he is constantly firm in sacrificing his life in Allah's Cause) suffices him for a trial."

2051- It is narrated on the authority of Safwan Ibn Umayyah that he said: "Such as killed because of plague, (a severe disease in his) abdomen, because of drowning, and because of parturition are considered as martyrs." Abu Uthman (a sub-narrator) relates this narration many times, and once he traced it up to The Prophet "Allah's blessing and peace be upon him".

[113] The Embracing Of The Grave

2052- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for this (Sa'd Ibn Mu'adh) for whose (death) the Throne (of Authority) moved, the gates of the heaven were opened, and seventy thousand angels attended his death: he was embraced once (by the grave) and then he was released."

[114] The Punishment Of The Grave

2053- It is narrated on the authority of Al-Bara' that he said: (Allah's Holy Verse) " Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah does what He wills" (Abraham 27) was revealed in connection with the punishment of the grave.

2054- It is narrated on the authority of Al-Bara' from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: (Allah's Holy

(111) ـ مَنْ قَتَلَهُ بَطْنُهُ

2049 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي جَامِعُ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَسَارٍ قَالَ: «كُنْتُ جَالِساً وَسُلَيْمَانُ بْنُ صُرَدٍ وخَالِدُ بْنُ عُرْفُطَةَ فَذَكَرُوا أَنَّ رَجُلاً تُوُفِّيَ مَاتَ بِبَطْنِهِ فَإِذَا هُمَا يَشْتَهِيَانِ أَنْ يَكُونَا شُهَدَاءَ جَنَازَتِهِ فَقَالَ أَحَدُهُمَا لِلآخَرِ: أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: **«مَنْ يَقْتُلْهُ بَطْنُهُ فَلَنْ يُعَذَّبَ فِي قَبْرِهِ»**؟ فَقَالَ الآخَرُ: بَلَى».

(112) ـ الشَّهِيدُ

2050 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ لَيْثِ بْنِ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ أَنَّ صَفْوَانَ بْنَ عَمْرٍو حَدَّثَهُ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ مَا بَالُ الْمُؤْمِنِينَ يُفْتَنُونَ فِي قُبُورِهِمْ إِلاَّ الشَّهِيدَ؟ قَالَ: **«كَفَى بِبَارِقَةِ السُّيُوفِ عَلَى رَأْسِهِ فِتْنَةً»**.

2051 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ عَنْ عَامِرِ بْنِ مَالِكٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: **الطَّاعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَالنُّفَسَاءُ شَهَادَةٌ»** قَالَ: وَحَدَّثَنَا أَبُو عُثْمَانَ مِرَاراً وَرَفَعَهُ مَرَّةً إِلَى النَّبِيِّ ﷺ.

(113) ـ ضَمَّةُ القَبْرِ وضَغْطَتُهُ

2052 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ قَالَ: حَدَّثَنَا ٱبْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«هٰذَا الَّذِي تَحَرَّكَ لَهُ الْعَرْشُ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ وَشَهِدَهُ سَبْعُونَ أَلْفاً مِنَ الْمَلاَئِكَةِ لَقَدْ ضُمَّ ضَمَّةً ثُمَّ فُرِّجَ عَنْهُ»**.

(114) ـ عَذَابُ القَبْرِ

2053 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ أَبِيهِ عَنْ خَيْثَمَةَ عَنِ الْبَرَاءِ قَالَ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [إبراهيم: 27] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ».

2054 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿يُثَبِّتُ

Verse) " Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah does what He wills" (Abraham 27) was revealed in connection with the punishment of the grave. It is said to him: "Who is your Lord?" he says: "My Lord Is Allah and my religion is that of Muhammad "Peace be upon him"." This is the significance of Allah's saying: " Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter."

2055- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" heard a voice coming from a grave, thereupon he asked: "When did this die?" they said: "He died before Islam." on that the Messenger of Allah "Allah's blessing and peace be upon him" was relieved of anguish and said: "Had it not been for the fact that you would not bury one another, surely would have invoked Allah to cause you to hear (the voice resulting from) the punishment of the grave."

2056- It is narrated on the authority of Abu Ayyub that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out after the sun had set and heard a voice (coming from a grave) thereupon he said: "The (dead among the) Jews are punished in their graves."

[115] Seeking Refuge From The Punishment Of The Grave

2057- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of both life and death; and I seek refuge with You from the affliction of the Imposter-Messiah (Al-Masih Ad-Dajjal)."

2058- It is narrated on the authority of Abu Hurairah that he said: Afterwards, I heard the Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge from the punishment of the grave.

2059- It is narrated on the authority of Asma' that she said: the Messenger of Allah "Allah's blessing and peace be upon him" stood and addressed the people, and mentioned the trial to which a man is put in his grave, thereupon the voices of Muslims grew noisy, to the extent that I could not hear the speech of the Messenger of Allah "Allah's blessing and peace be upon him". When their noise was over I said to a man sitting near me: "Might Allah bless you! What has the Messenger of Allah "Allah's blessing and peace be upon him" said in the end of his speech?" he said: "It has been revealed to me that you are put to trial in your graves, nearly like the trial of Ad-Dajjal."

اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَوٰةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ رَبِّيَ اللَّهُ وَدِينِي دِينُ مُحَمَّدٍ ﷺ فَذٰلِكَ قَوْلُهُ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَوٰةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾».

2055 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ سَمِعَ صَوْتاً مِنْ قَبْرٍ فَقَالَ: «مَتَى مَاتَ هٰذَا؟» قَالُوا: مَاتَ فِي الْجَاهِلِيَّةِ فَسُرَّ بِذٰلِكَ وَقَالَ: «لَوْلاَ أَنْ لاَ تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ».

2056 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَسَمِعَ صَوْتاً فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

(115) ـ التَّعَوُّذُ من عَذَابِ القَبْرِ

2057 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أبو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

2058 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ ذٰلِكَ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ».

2059 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ تَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ الْفِتْنَةَ الَّتِي يُفْتَنُ بِهَا الْمَرْءُ فِي قَبْرِهِ فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً حَالَتْ بَيْنِي وَبَيْنَ أَنْ أَفْهَمَ كَلاَمَ رَسُولِ اللَّهِ ﷺ فَلَمَّا سَكَنَتْ ضَجَّتُهُمْ قُلْتُ لِرَجُلٍ قَرِيبٍ مِنِّي: أَيْ بَارَكَ اللَّهُ لَكَ مَاذَا قَالَ رَسُولُ اللَّهِ ﷺ فِي آخِرِ قَوْلِهِ؟ قَالَ: «قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ».

2060- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" taught them the following supplication in the same way as he taught them a Surah from the Qur'an: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the trial of the Imposter-Messiah (Al-Masih Ad-Dajjal); and I seek refuge with You from the trial of both life and death."

2061- It is narrated on the authority of Urwah Ibn Az-Zubair that A'ishah had told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, while a woman from the Jews was with me, and she was saying: "You would be put to trial in the graves." upon this, The Messenger of Allah "Allah's blessing and peace be upon him" trembled and said: "Verily! It is the Jews who would be put to trial (in the graves)." A'ishah resumed: Many nights had elapsed when The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I have been Divinely revealed that "You (Muslims) would be put to trial in the graves."" A'ishah said: From that time, I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the grave torture.

2062- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah from the punishment of the grave, and from the trial of Ad-Dajjal; and he said : "You would be put to trial in your graves."

2063- It is narrated on the authority of Masruq from A'ishah that a Jewess visited her, and asked her to grant her something, and A'ishah granted it to her, thereupon she said: "Might Allah save you from the punishment of the grave!" A'ishah said: "I had suspicion about that until The Messenger of Allah "Allah's blessing and peace be upon him" came, and I made a mention of that to him, thereupon he said: "Indeed, they (the inhabitants of the graves) are punished in the graves so much violently that the beasts could hear (their voices resulting from) it."

2064- It is narrated on the authority of Masruq from A'ishah that she said: Once, two old women of the Jews of Medina entered into me and said: "Verily, the inhabitants of the graves are punished in their graves." But, I made lie of, and disliked to believe them. Then, they came out, and The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, to whom I said: "O Messenger of Allah! Two old women of the Jews of Medina entered into me and alleged that the inhabitants of the graves are tortured in their graves." He said: "They have told the truth. Indeed, they are

2060 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «**قُولُوا اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**».

2061 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ قَالَتْ: «دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ وَهِيَ تَقُولُ إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ. فَارْتَاعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**إِنَّمَا تُفْتَنُ يَهُودُ**». وَقَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِيَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ**». قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ».

2062 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ عَمْرَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَّالِ وَقَالَ: «**إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ**».

2063 ـ أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ: دَخَلَتْ يَهُودِيَّةٌ عَلَيْهَا فَاسْتَوْهَبَتْهَا شَيْئاً فَوَهَبَتْ لَهَا عَائِشَةُ فَقَالَتْ: أَجَارَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ قَالَتْ عَائِشَةُ: فَوَقَعَ فِي نَفْسِي مِنْ ذٰلِكَ حَتَّى جَاءَ رَسُولُ اللَّهِ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ فَقَالَ: «**إِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ عَذَاباً تَسْمَعُهُ الْبَهَائِمُ**».

2064 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «دَخَلَتْ عَلَيَّ عَجُوزَتَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ فَكَذَّبْتُهُمَا وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا فَخَرَجَتَا وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ عَجُوزَتَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ قَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ قَالَ: «**صَدَقَتَا إِنَّهُمْ يُعَذَّبُونَ**

tortured so much violently that the beasts could hear it." From that time, I never saw him offering a prayer except that he would seek refuge (with Allah) from the grave torture.

[116] Placing A Palm-Leaf On The Grave

2065- It is narrated on the authority of Ibn Abbas that he said: Once The Prophet "Allah's blessing and peace be upon him" passed through one of the graveyards of Medina or Mecca, and he heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

2066- It is narrated on the authority of Ibn Abbas that he said: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves, and he said: "These two persons are being tortured not for a major sin (to avoid): one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

2067- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone dies, he is shown his seat every morning and evening. If he is one from the inhabitants of Paradise (he is shown his seat) in Paradise and if he is one from the denizens of (the fire of) Hell (he is shown his seat) in (the fire of) Hell until he would be resurrected on the Day of Judgement."

2068- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you is shown (when he dies) his seat every morning and evening: if he is one from the denizens of (the fire of) Hell (he is shown his seat) in (the fire of) Hell and it is said to him: "This is your seat (and it is kept for you) until you would be resurrected by Allah Almighty on the Day of Judgement.""

عَذَاباً تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا» فَمَا رَأَيْتُهُ صَلَّى صَلاَةً إلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

(116) ـ وَضْعُ الجَرِيدَةِ على القَبْر

2065 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِحَائِطٍ مِنْ حِيطَانِ مَكَّةَ أَوِ الْمَدِينَةِ سَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: **«يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ»** ثُمَّ قَالَ: **«بَلَى كَانَ أَحَدُهُمَا لاَ يَسْتَبْرِىءُ مِنْ بَوْلِهِ وَكَانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ»**. ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كَسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كَسْرَةً فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هٰذَا؟ قَالَ: **«لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا أَوْ إِلَى أَنْ يَيْبَسَا»**.

2066 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقَبْرَيْنِ فَقَالَ: **«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَبْرِىءُ مِنْ بَوْلِهِ وأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»**. ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً فَقَالُوا: يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هٰذَا؟ فَقَالَ: **«لَعَلَّهُمَا أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا»**.

2067 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«أَلاَ إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ»**.

2068 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ يُحَدِّثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«يُعْرَضُ عَلَى أَحَدِكُمْ إِذَا مَاتَ مَقْعَدُهُ مِنَ الْغَدَاةِ وَالْعَشِيِّ فَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ قِيلَ هٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ»**.

2069- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone dies, he is shown his seat every morning and evening. If he is one from the inhabitants of Paradise (he is shown his seat) in Paradise and if he is one from the denizens of (the fire of) Hell (he is shown his seat) in (the fire of) Hell and it is said to him: "This is your seat (and it is kept for you) until you would be resurrected by Allah Almighty on the Day of Judgement.""

[117] The Souls Of The Faithful Believers

2070- It is narrated on the authority of Ka'b Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the soul of a faithful believer is (living in the shape of) a bird on the trees of the Garden, until Allah Almighty brings it back to his body on the Day of Judgement."

2071- It is narrated on the authority of Anas Ibn Malik that he said: We were along with Umar on the way between Mecca and Medina when he made a mention of the people of Badr to us and said: The Messenger of Allah "Allah's blessing and peace be upon him" showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: "This would be the place of death of so and so tomorrow, if Allah wills." Umar said: By Him Who sent him with the truth, they did not miss the places (of their death) which The Messenger of Allah "Allah's blessing and peace be upon him" had pointed for them. Then they were all thrown in a well one after another. The Messenger of Allah "Allah's blessing and peace be upon him" then went to them and said: "O, so and so, the son of so and so; O so and so, the son of so and so, have you found true what your Lord had promised you? I have, however, found true what Allah had promised me." Umar said to him: "O Messenger of Allah! How are you talking to bodies having no souls?" He said: "You cannot hear what I'm saying, better than they could, but with this exception that they have not power to give any reply."

2072- It is narrated on the authority of Anas that he said: One night, the Muslims hear The Messenger of Allah "Allah's blessing and peace be upon him" standing near the will of Badr and calling: "O Abu Jahl Ibn Hisham! O Shaibah Ibn Rabie'ah! O Utbah Ibn Rabie'ah! O Umayyah Ibn Khalaf! have you found true what your Lord had promised you? I have, however, found true what my Lord had promised me." They said to him: "O Messenger of Allah! How are you calling people who have become bones decomposed?" He said: "You cannot hear what I'm saying, better than they could, but with this exception that they have not power to give any reply."

2069 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَى مَقْعَدِهِ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ»**.

(117) ـ أرواحُ المُؤمِنِينَ

2070 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَعْبَ بْنَ مَالِكٍ كَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ فِي شَجَرِ الْجَنَّةِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى جَسَدِهِ يَوْمَ الْقِيَامَةِ»**.

2071 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ٱبْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ أَخَذَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَيُرِينَا مَصَارِعَهُمْ بِالأَمْسِ قَالَ: **«هٰذَا مَصْرَعُ فُلَانٍ إِنْ شَاءَ اللَّهُ غَداً»**. قَالَ عُمَرُ وَالَّذِي بَعَثَهُ بِالْحَقِّ مَا أَخْطَؤُوا تِيكَ فَجُعِلُوا فِي بِئْرٍ فَأَتَاهُمُ النَّبِيُّ ﷺ فَنَادَى: **«يَا فُلَانُ ابْنُ فُلَانٍ يَا فُلَانَ ابْنُ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقّاً؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقّاً»** فَقَالَ عُمَرُ تُكَلِّمُ أَجْسَاداً لاَ أَرْوَاحَ فِيهَا؟ فَقَالَ: **«مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ»**.

2072 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: «سَمِعَ الْمُسْلِمُونَ مِنَ اللَّيْلِ بِبِئْرِ بَدْرٍ ورَسُولُ اللَّهِ ﷺ قَائِمٌ يُنَادِي: **«يَا أَبَا جَهْلِ بْنَ هِشَامٍ وَيَا شَيْبَةُ بْنَ رَبِيعَةَ وَيَا عُتْبَةُ بْنَ رَبِيعَةَ وَيَا أُمَيَّةُ بْنَ خَلَفٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقّاً فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقّاً»**. قَالُوا يَا رَسُولَ اللَّهِ أَوَ تُنَادِي قَوْماً قَدْ جَيَّفُوا فَقَالَ: **«مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلٰكِنَّهُمْ لاَ يَسْتَطِيعُونَ أَنْ يُجِيبُوا»**.

2073- It is narrated on the authority of Ibn Umar that he said: The Prophet "Allah's blessing and peace be upon him" looked at the people of the Qalib Well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said: "Have you found true what your Lord promised you?" He further said: "You do not hear better than they do, but they cannot reply." When a mention of that was made to A'ishah, she said: Ibn Umar has misunderstood (what the Prophet said). The Prophet "Allah's blessing and peace be upon him" said: "They now realize that what I used to tell them was the truth." She then recited Allah's saying: "Truly you canst not cause the Dead to listen, nor canst you cause the Deaf to hear the call, (especially) when they turn back in retreat." (The Ants "An-Naml" 80).

2074- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The earth eats up everything of the human body except the coccyx bone (of the tail) from which he was created, and in which the whole body will be reconstructed."

2075- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: The son of Adam tells a lie against Me, though he should not do so. He abuses me though he should not do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. Indeed, the first creation was not easier for Me than the new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One and Only, the Eternal, Absolute, who begetteth not, nor is begotten, And there is none like unto me.""

2076- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There was a servant who transgressed the limits in committing sins, and when he was about to die, he said to his family: 'When I die, burn my dead body and then crush the ashes and throw that in the wind and the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else.' They did as he had asked them to do. Allah Almighty said to everything that took from his dead body: 'Return what you have taken.' And (when he was restored to his original form) behold! he was standing. Allah Almighty said to him: 'What prompted you to do this?' He said: 'O my Lord! It was for fear of You or in awe of You.' On that Allah pardoned him because of this."

2077- It is narrated on the authority of Hudhaifah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "There

2073 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ وَقَفَ عَلَى قَلِيبِ بَدْرٍ فَقَالَ: **«هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقّاً؟»** قَالَ: **«إِنَّهُمْ لَيَسْمَعُونَ الآنَ مَا أَقُولُ لَهُمْ»**. فَذُكِرَ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ: وَهَلِ ٱبْنُ عُمَرَ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّهُمُ الآنَ يَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الحَقُّ»**. ثُمَّ قَرَأَتْ قَوْلَهُ ﴿فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ [الروم: 52] حَتَّى قَرَأَتِ الآيَةَ.

2074 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ وَمُغِيرَةُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُّ بَنِي آدَمَ»** وَفِي حَدِيثِ مُغِيرَةَ: **«كُلُّ ٱبْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلاَّ عَجْبَ الذَّنْبِ مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ»**.

2075 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ عَنْ رَسُولِ اللَّهِ ﷺ: **«قَالَ اللَّهُ عَزَّ وَجَلَّ كَذَّبَنِي ٱبْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يُكَذِّبَنِي وَشَتَمَنِي ٱبْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يَشْتِمَنِي أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ إِنِّي لاَ أُعِيدُهُ كَمَا بَدَأْتُهُ وَلَيْسَ آخِرُ الْخَلْقِ بِأَعَزَّ عَلَيَّ مِنْ أَوَّلِهِ وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ ٱتَّخَذَ اللَّهُ وَلَداً وَأَنَا اللَّهُ الأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُواً أَحَدٌ»**.

2076 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«أَسْرَفَ عَبْدٌ عَلَى نَفْسِهِ حَتَّى حَضَرَتْهُ الْوَفَاةُ قَالَ لأَهْلِهِ: إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ ٱسْحَقُونِي ثُمَّ ٱذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيَّ لَيُعَذِّبَنِّي عَذَاباً لاَ يُعَذِّبُهُ أَحَداً مِنْ خَلْقِهِ قَالَ: فَفَعَلَ أَهْلُهُ ذٰلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ، لِكُلِّ شَيْءٍ أَخَذَ مِنْهُ شَيْئاً: أَدِّ مَا أَخَذْتَ فَإِذَا هُوَ قَائِمٌ قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: خَشْيَتُكَ فَغَفَرَ اللَّهُ لَهُ»**.

2077 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رِبْعِيٍّ عَنْ حُذَيْفَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«كَانَ رَجُلٌ مِمَّن كَانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ**

was a man belonging to those (nations) who lived before you, and he thought he had done no good deed, and when he was about to die, he said to his family: 'When I die, burn my dead body and then crush the ashes and throw that in the ocean. By Allah, if my Lord takes hold of me, He would not forgive for me.' Allah Almighty ordered the angels to receive his soul, and He asked him: 'What has led you to do that which you've done?' he said: 'O my Lord! I've done so only for fear of You.' On that Allah forgave for him."

[118] The Resurrection

2078- It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" addressing the people on the pulpit: "You would meet Allah Almighty on the Day of Resurrection as barefooted, naked and uncircumcised."

2079- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will be mustered on the Day of Resurrection as barefooted, naked and uncircumcised; and the first to be dressed will be (the Prophet) Abraham "Peace be upon him"." Then he recited (Allah's statement): " even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it." (Al-Anbiya 104)

2080- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will be resurrected on the Day of Resurrection as barefooted, naked and uncircumcised." A'ishah asked: "Then, what about the private parts (of the people)?" he said: " Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others."

2081- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be assembled (on the Day of Resurrection) as barefooted and naked." I asked: "Would men and women be gathered together in such a way as they would look at each other?" he said: "The matter (of resurrection) will be more serious than to make them care for (looking at each other)."

2082- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will be assembled on the Day of Judgement in three categories, desirous (for Allah's Forgiveness), and fearing (of His Punishment), coming two upon a camel, three upon a camel, four upon a camel, and ten upon a camel and the rest will be assembled, while the Fire being with them when

بِعَمَلِهِ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لأَهْلِهِ: إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ اطْحَنُونِي ثُمَّ اذْرُونِي فِي الْبَحْرِ فَإِنَّ اللَّهَ إِنْ يَقْدِرْ عَلَيَّ لَمْ يَغْفِرْ لِي قَالَ: فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ الْمَلاَئِكَةَ فَتَلَقَّتْ رُوحَهُ قَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟ قَالَ: يا رَبِّ مَا فَعَلْتُ إِلاَّ مِنْ مَخَافَتِكَ فَغَفَرَ اللَّهُ لَهُ».

(118) ـ البَعْثُ

2078 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: «إِنَّكُمْ مُلاَقُو اللَّهِ عَزَّ وَجَلَّ حُفَاةً عُرَاةً غُرْلاً».

2079 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عُرَاةً غُرْلاً وَأَوَّلُ الْخَلاَئِقِ يُكْسَى إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ» ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾ [الأنبياء: 104].

2080 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: أَخْبَرَنِي الزُّبَيْدِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلاً». فَقَالَتْ عَائِشَةُ: فَكَيْفَ بِالْعَوْرَاتِ؟ قَالَ: «لِكُلِّ امْرِىءٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ».

2081 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ تُحْشَرُونَ حُفَاةً عُرَاةً». قُلْتُ: الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ: «إِنَّ الأَمْرَ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَلِكَ».

2082 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى ثَلاَثِ طَرَائِقَ رَاغِبِينَ رَاهِبِينَ اثْنَانِ عَلَى بَعِيرٍ وَثَلاَثَةٌ عَلَى بَعِيرٍ وَأَرْبَعَةٌ عَلَى بَعِيرٍ وَعَشَرَةٌ عَلَى بَعِيرٍ وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ

they would be at midday, where they would spend the night, and where they would spend the morning and where they would spend the evening."

2083- It is narrated on the authority of Abu Dharr that he said: The true and truly inspired one, The Messenger of Allah "Allah's blessing and peace be upon him" told me: "On the Day of Judgement, the people will be mustered in three groups: a group as riding, having food and dresses; a group being withdrawn prone on their faces by the angels , and gathered by the fire; and a group as walking and running, for Allah would cause the riding mounts to die to the extent that there would remain none, that a man would have a garden, which he would be ready to give only for a riding mount, even though he would not be able to do it."

[119] The First To Be Dressed (On The Day Of Judgement)

2084- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" admonished us saying: "O people! You will be gathered (on the Day of Judgment), bare-footed, naked and uncircumcised." He then recited: "As we began the first creation, we, shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "O my Lord! My companions!" It will be said: "You do not know what they've become after you (i.e. they've renegaded from Islam)." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things. If you punish them, they are your slaves and if you forgive them, Verily you, only you are the All-Mighty, the All-Wise." (The Repast 117:118) it will be said: "Those have retreated on their heels since you left them."

[120] Bidding Condolences

2085- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: Whenever The Prophet "Allah's blessing and peace be upon him" sat in a gathering, some of his companions would sit with him, including a man having a young child, who used to come to him from behind his back, and he would make him sit in front of him. This child died, and the man desisted from coming to the gathering, because of his mentioning his son, for whom he grew very sad. The Prophet "Allah's blessing and peace be upon him" missed him and said: "Why do I not see so and so?" they said: "O Messenger of Allah! his son whom you saw with him died." The Prophet "Allah's blessing and peace be upon him" met him and asked him about his

قَالُوا وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

2083 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ قَالَ: حَدَّثَنَا أَبُو الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ الصَّادِقَ الْمَصْدُوقَ ﷺ حَدَّثَنِي: «أَنَّ النَّاسَ يُحْشَرُونَ ثَلاثَةَ أَفْوَاجٍ فَوْجٌ رَاكِبِينَ طَاعِمِينَ كَاسِينَ وَفَوْجٌ تَسْحَبُهُمُ الْمَلائِكَةُ عَلَى وُجُوهِهِمْ وَتَحْشُرُهُمُ النَّارُ وَفَوْجٌ يَمْشُونَ وَيَسْعَوْنَ يُلْقِي اللَّهُ الآفَةَ عَلَى الظَّهْرِ فَلاَ يَبْقَى حَتَّى أَنَّ الرَّجُلَ لَتَكُونُ لَهُ الْحَدِيقَةُ يُعْطِيهَا بِذَاتِ الْقَتَبِ لاَ يَقْدِرُ عَلَيْهَا».

(119) ـ ذِكْرُ أَوَّلِ مَنْ يُكْسَى

2084 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلاَنَ قَالَ: أَخْبَرَنَا وَكِيعٌ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْمَوْعِظَةِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ عُرَاةً» قَالَ أَبُو دَاوُدَ: «حُفَاةً غُرْلاً». وَقَالَ وَكِيعٌ وَوَهْبٌ: «عُرَاةً غُرْلاً ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾» قَالَ: «أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ وَإِنَّهُ سَيُؤْتَى» قَالَ: أَبُو دَاوُدَ «يُجاءُ» وَقَالَ وَهْبٌ وَوَكِيعٌ «سَيُؤْتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ رَبِّ أَصْحَابِي؟ فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ! فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي﴾ إِلَى قَوْلِهِ: ﴿وَإِن تَغْفِرْ لَهُمْ﴾ الآيَةَ فَيُقَالُ إِنَّ هَؤُلاَءِ لَمْ يَزَالُوا مُدْبِرِينَ» قَالَ أَبُو دَاوُدَ: «مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

(120) ـ فِي التَّعْزِيَةِ

2085 ـ أَخْبَرَنَا هَارُونُ بْنُ زَيْدٍ وَهُوَ ابْنُ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ عَنْ أَبِيهِ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا جَلَسَ يَجْلِسُ إِلَيْهِ نَفَرٌ مِنْ أَصْحَابِهِ وَفِيهِمْ رَجُلٌ لَهُ ابْنٌ صَغِيرٌ يَأْتِيهِ مِنْ خَلْفِ ظَهْرِهِ فَيُقْعِدُهُ بَيْنَ يَدَيْهِ فَهَلَكَ فَامْتَنَعَ الرَّجُلُ أَنْ يَحْضُرَ الْحَلْقَةَ لِذِكْرِ ابْنِهِ فَحَزِنَ عَلَيْهِ فَفَقَدَهُ النَّبِيُّ ﷺ فَقَالَ: «مَا لِي لاَ أَرَى فُلاَناً؟» قَالُوا: يَا رَسُولَ اللَّهِ بُنَيُّهُ الَّذِي رَأَيْتَهُ هَلَكَ. فَلَقِيَهُ النَّبِيُّ ﷺ فَسَأَلَهُ عَنْ بُنَيِّهِ فَأَخْبَرَهُ أَنَّهُ هَلَكَ فَعَزَّاهُ عَلَيْهِ ثُمَّ قَالَ: «يَا فُلاَنُ أَيُّمَا

son, and he told him that he had died, thereupon The Prophet "Allah's blessing and peace be upon him" bade him condolences and said: "O so and so! Which is dearer to you: to enjoy of seeing your child for the whole of your lifetime, or to come in the near future and no gate of the Garden (you like to enter from) but that you will find him having preceded you to open it for you?" he said: "O Messenger of Allah! it is much dearer to me to have him precede me to any of the gates of the Garden to open it for me." On that the Prophet "Allah's blessing and peace be upon him" said: "You will get that (which you hope)."

[121] Another Condolences

2086- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The Angel of Death was sent to Moses. But when he came to Moses, Moses slapped him and gouged out his eye. The angel returned to his Lord and said: "You have sent me to a Slave who does not want to die." Allah Almighty restored his eye to him and said: "Return to him and tell him to put his hand on the back of an ox; and for every hair that will come under it, he will be granted one year of life." Moses said: "O Lord! What will happen after that?" Allah replied: "Then death." Moses said: "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much that he would be at a distance of a stone's throw from it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I were there, I would show you his grave on the side of the road below the red sandhill."

كَانَ أَحَبَّ إِلَيْكَ أَنْ تَمَتَّعَ بِهِ عُمُرُكَ أَوْ لاَ تَأْتِي غَداً إِلى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلاَّ وَجَدْتَه قَدْ سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ؟». قَالَ: يَا نَبِيَّ اللَّهِ بَلْ يَسْبِقُنِي إِلَى بَابِ الْجَنَّةِ فَيَفْتَحُهَا لِي لَهُوَ أَحَبُّ إِلَيَّ قَالَ: «فَذَاكَ لَكَ».

(121) ـ نَوْعٌ آخَرُ

2086 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلاَمُ فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ أَرْسَلْتَنِي إِلَى عَبْدٍ لاَ يُرِيدُ الْمَوْتَ فَرَدَّ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَيْهِ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ فَلَهُ بِكُلِّ مَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ قَالَ: أَيْ رَبِّ ثُمَّ مَهْ قَالَ الْمَوْتُ قَالَ فَالآنَ فَسَأَلَ اللَّهَ عَزَّ وَجَلَّ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ تَحْتَ الْكَثِيبِ الأَحْمَرِ».

(22) THE BOOK OF FASTING

[1] The Obligation Of Fasting

2087- It is narrated on the authority of Malik Ibn Anas from Abu Suhail from his father that he heard Talhah Ibn Ubaidullah saying: an Arab desert with unkempt hair came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Tell me: what prayers has Allah enjoined upon me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night except if you want to pray voluntarily." He further said: "Tell me: What fasts has Allah enjoined upon me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "(You should observe) the fasts of (the month of) Ramadan except if you want to observe more fasts voluntarily." He said: "Tell me about the obligatory charity enjoined by Allah Almighty upon me." The Messenger of Allah "Allah's blessing and peace be upon him" told him about the principles of Islam. The man said: "By Him, Who has honoured you with the truth: I would neither add more to that voluntarily, nor would I decrease anything from what has been enjoined upon me by Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He will be successful, (or he will enter the Garden) if he is true (to what he said)."

2088- It is narrated on the authority of Thabit that Anas said: We were forbidden by The Holy Qur'an, to ask The Messenger of Allah "Allah's blessing and peace be upon him" about anything (particularly when there was no crucial need). So, we used to be pleased whenever an intelligent person from the Bedouins (i.e. dwellers of the desert) came and asked him (The Prophet), and we were to listen to that. A man from the desert dwellers came (to The Prophet) and said: "O Muhammad! Your representative came to us and informed us that you have been sent by Allah (as a Messenger)." He (The Prophet) commented: "He told the truth." He (the Bedouin) said: "Who did create the heaven?" He (The Prophet) said: "Allah." He (the Bedouin) asked: "Who did create the earth?" He (The Prophet) said: "Allah." He (the Bedouin) asked: "Who did set up these mountains?" he (the Prophet) said: "Allah." He (the man) asked: "Who has create in it whatever was created for the benefit of mankind?" He (The Prophet) said: "Allah." He (the Bedouin) said: "By Him Who created the heaven and created the earth and set up mountains, and created in (the earth) what is of great benefit (to mankind): has Allah (really) sent you?" He (The Prophet) said: "Yes." He (the Bedouin) said: "Your representative informed us that five prayers (had

(22) ـ كِتَابُ الصِّيَامِ

(1) ـ بَابُ وُجُوبِ الصِّيَامِ

2087 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ٱبْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ عَنْ أَبِيهِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَعْرَابِيّاً جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثَائِرَ الرَّأْسِ فَقَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلاَةِ؟ قَالَ: «**الصَّلَوَاتِ الْخَمْسَ إِلاَّ أَنْ تَطَوَّعَ شَيْئاً**». قَالَ: أَخْبِرْنِي بِمَا افْتَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ؟ قَالَ: «**صِيَامَ شَهْرِ رَمَضَانَ إِلاَّ أَنْ تَطَوَّعَ شَيْئاً**». قَالَ: أَخْبِرْنِي بِمَا افْتَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِشَرَائِعِ الإِسْلاَمِ فَقَالَ: وَالَّذِي أَكْرَمَكَ لاَ أَتَطَوَّعُ شَيْئاً لاَ أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَفْلَحَ إِنْ صَدَقَ أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ**».

2088 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: نُهِينَا فِي الْقُرْآنِ أَنْ نَسْأَلَ النَّبِيَّ ﷺ عَنْ شَيْءٍ. فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ الْعَاقِلُ مِنْ أَهْلِ الْبَادِيَةِ فَيَسْأَلُهُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ: يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَأَخْبَرَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَرْسَلَكَ. قَالَ: «**صَدَقَ**». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «**اللَّهُ**». قَالَ: فَمَنْ خَلَقَ الأَرْضَ؟ قَالَ: «**اللَّهُ**». قَالَ: فَمَنْ نَصَبَ فِيهَا الْجِبَالَ؟ قَالَ: «**اللَّهُ**». قَالَ: فَمَنْ جَعَلَ فِيهَا الْمَنَافِعَ؟ قَالَ: «**اللَّهُ**». قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَالأَرْضَ وَنَصَبَ فِيهَا الْجِبَالَ وَجَعَلَ فِيهَا الْمَنَافِعَ آللَّهُ أَرْسَلَكَ؟ قَالَ: «**نَعَمْ**». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ

been made) obligatory for us during the day and the night." He (The Prophet) said: "He told the truth." He (the Bedouin) asked: "By Him Who has sent you, is it Allah Who ordered you to do that (i.e. to offer those prayers)?" He (The Prophet) answered: "Yes." He (the Bedouin) said: "Your representative told us that Zakat (i.e. a payment of a portion of our wealth to the poor and needy) had been enjoined upon our wealthy people." He (The Prophet) said: "He told the truth." He (the Bedouin) said: "By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?" He (The Prophet) replied: "Yes." He (the Bedouin) said: "Your representative told us that observing fasts during the month of Ramadan every year had been enjoined upon us." He (The Prophet) said: "He has told the truth." He (the Bedouin) asked: "By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?" He (The Prophet) replied: "Yes." He (the Bedouin) said: "Your representative informed us that pilgrimage (Hajj) to the House (of Ka'bah) had been enjoined upon the one, who could do it." He (The Prophet) said: "He has told the truth." He (the Bedouin) asked: "By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?" He (The Prophet) replied: "Yes." On that he said: "By Him Who has sent you with the Truth, I would neither add more to that, nor decrease anything from that." When he turned away, the Prophet "Allah's blessing and peace be upon him" commented: "If he were true (to what he said) he would be admitted to the Garden."

2089-It is narrated on the authority of Anas Ibn Malik that he said: While we were sitting in the mosque, a man riding a camel entered and made it kneel down in the mosque, and then tied its legs. Then he asked: "Who of you is Muhammad?" The Messenger of Allah "Allah's blessing and peace be upon him" was among us reclining (against his back). They said to him: "He is that white-complexioned man who is reclining (against his back)." The man said to him: "O son of Abd Al-Muttalib!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've answered your call!" the man said: "O Muhammad! I'm going to ask you, and be hard in my questions (pertaining to the religion), so, do not feel angry with me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask as it seems to you." The man said: "I beseech you by your Lord and the Lord of those before you: has Allah sent you (as a Messenger) to all the people?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to offer the (obligatory) five prayers every day and night?" The Messenger of Allah "Allah's blessing and peace be upon him" said:

صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ: «**صَدَقَ**». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «**نَعَمْ**». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةَ أَمْوَالِنَا. قَالَ: «**صَدَقَ**». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «**نَعَمْ**». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي كُلِّ سَنَةٍ. قَالَ: «**صَدَقَ**». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «**نَعَمْ**». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا الْحَجَّ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلاً قَالَ: «**صَدَقَ**». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «**نَعَمْ**». قَالَ: فَوَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَزِيدَنَّ عَلَيْهِنَّ شَيْئاً وَلاَ أَنْقُصُ فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: «**لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ**».

2089 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ عَنِ اللَّيْثِ عَنْ سَعِيدٍ عَنْ شَرِيكِ بْنِ أَبِي ذَرٍّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «بَيْنَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ جَاءَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ فَقَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللَّهِ ﷺ مُتَّكِىءٌ بَيْنَ ظَهْرَانَيْهِمْ قُلْنَا لَهُ: هٰذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِىءُ فَقَالَ لَهُ الرَّجُلُ: يَا ٱبْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**قَدْ أَجَبْتُكَ**». فَقَالَ الرَّجُل: إِنِّي سَائِلُكَ يَا مُحَمَّدُ فَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلاَ تَجِدَنَّ فِي نَفْسِكَ قَالَ: «**سَلْ مَا بَدَا لَكَ**». فَقَالَ الرَّجُلُ: نَشَدْتُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ نَعَمْ**». قَالَ: فَأَنْشُدُكَ آللَّهُ آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسِ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ نَعَمْ**». قَالَ: فَأَنْشُدُكَ آللَّهَ آللَّهُ أَمَرَكَ أَن تَصُومَ

"Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) in the year?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." On that the man said: "I believe in what you've brought, and I'm the representative of those (people) behind me. I'm Dimam Ibn Tha'labah, the brother of Banu Sa'd Ibn Bakr."

2090- It is narrated on the authority of Anas Ibn Malik that he said: While we were sitting in the mosque in the company of The Messenger of Allah "Allah's blessing and peace be upon him", a man riding a camel entered and made it kneel down in the mosque, and then tied its legs. Then he asked: "Who of you is Muhammad?" The Messenger of Allah "Allah's blessing and peace be upon him" was among us reclining (against his back). They said to him: "He is that white-complexioned man who is reclining (against his back)." The man said to him: "O son of Abd Al-Muttalib!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've answered your call!" the man said: "O Muhammad! I'm going to ask you, and be hard in my questions (pertaining to the religion), so, do not feel angry with me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask as it seems to you." The man said: "I beseech you by your Lord and the Lord of those before you: has Allah sent you (as a Messenger) to all the people?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) in the year?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." On that the man said: "I believe in what you've brought, and I'm the representative of those (people) behind me. I'm Dimam Ibn Tha'labah, the brother of Banu Sa'd Ibn Bakr."

2091- It is narrated on the authority of Abu Hurairah that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was sitting with his companions, a man from the desert dwellers came and asked: "Who of you is the son of (Abdullah Ibn) Abd Al-Muttalib?" They said to

هٰذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ نَعَمْ**». قَالَ: فَأَنْشُدُكَ ٱللَّهَ ٱللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ نَعَمْ**». فَقَالَ الرَّجُل: آمَنْتُ بِمَا جِئْتَ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ». خَالَفَهُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ.

2090 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَغَيْرُهُ مِنْ إِخْوَانِنَا عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ جُلُوسٌ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ ثُمَّ قَالَ: أَيُّكُمْ مُحَمَّدٌ؟ وَهُوَ مُتَّكِىءٌ بَيْنَ ظَهْرَانَيْهِمْ فَقُلْنَا لَهُ: هٰذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِىءُ فَقَالَ لَهُ الرَّجُلُ يَا ٱبْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**قَدْ أَجَبْتُكَ**». قَالَ الرَّجُلُ يَا مُحَمَّدُ إِنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ قَالَ: «**سَلْ عَمَّا بَدَا لَكَ**». قَالَ أَنْشُدُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ ٱللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ نَعَمْ**». قَالَ: فَأَنْشُدُكَ ٱللَّهَ ٱللَّهُ أَمَرَكَ أَن تَصُومَ هٰذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ نَعَمْ**». قَالَ: فَأَنْشُدُكَ ٱللَّهَ ٱللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ نَعَمْ**». فَقَالَ الرَّجُل: إِنِّي آمَنْتُ بِمَا جِئْتَ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ». خَالَفَهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ.

2091 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا أَبُو عُمَارَةَ حَمْزَةُ بْنُ الْحَارِثِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا النَّبِيُّ ﷺ مَعَ أَصْحَابِهِ جَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ قَالَ: أَيُّكُمُ ٱبْنُ عَبْدِ الْمُطَّلِبِ؟ قَالُوا هٰذا الأَمْغَرُ

him: "He is that white-complexioned man who is reclining (against his back)." The man said to him: "I'm going to ask you, and be hard in my questions (pertaining to the religion)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask as it seems to you." The man said: "I beseech you by your Lord and the Lord of those before you and the Lord of those who will come after you: has Allah sent you (as a Messenger) to all the people?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to offer the (obligatory) five prayers every day and night?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) per (a year which consists of) twelve months?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you that such as has enough power and wherewithal should perform Hajj to this House (i.e. the Ka'bah)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." On that the man said: "I have faith and trust in what you've brought, and I'm Dimam Ibn Tha'labah."

[2] Giving Out Of Bounty And Generosity In Ramadan

2092- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" was the most generous from amongst all the people, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle "Allah's blessing and peace be upon him" used to be the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind, whenever Gabriel "Peace be upon him" met him.

2093- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" hardly sent a curse (upon anyone); and whenever it was a short while after Gabriel had come to review the Qur'an with him, he used to be more generous, in doing (as fast as he could) the charitable deeds, even than the strong unmanageable wind."

الْمُرْتَفِقُ قَالَ حَمْزَةُ الأَمْغَرُ الأَبْيَضُ مُشْرَبٌ حُمْرَةً فَقَالَ إِنِّي سَائِلُكَ فَمُشْتَدٌّ عَلَيْكَ فِي الْمَسْأَلَةِ قَالَ: «**سَلْ عَمَّا بَدَا لَكَ**». قَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ وَرَبِّ مَنْ بَعْدَكَ آللَّهُ أَرْسَلَكَ؟ قَالَ: «**اللَّهُمَّ نَعَمْ**». قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ: «**اللَّهُمَّ نَعَمْ**». قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ مِنْ أَمْوَالِ أَغْنِيَائِنَا فَتَرُدَّهُ عَلَى فُقَرَائِنَا؟ قَالَ: «**اللَّهُمَّ نَعَمْ**» قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَن تَصُومَ هٰذَا الشَّهْرَ مِنَ ٱثْنَيْ عَشَرَ شَهْراً؟ قَالَ: «**اللَّهُمَّ نَعَمْ**» قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَن يَحُجَّ هٰذَا الْبَيْتَ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلاً؟ قَالَ: «**اللَّهُمَّ نَعَمْ**» قَالَ: فَإِنِّي آمَنْتُ وَصَدَّقْتُ وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ».

(2) ـ بَابُ الْفَضْلِ وَالْجُودِ فِي شَهْرِ رَمَضَانَ

2092 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بْنِ عَبَّاسٍ كَانَ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ حِينَ يَلْقَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ».

2093 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ قَالَ: حَدَّثَنِي حَفْصُ بْنُ عُمَرَ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا مَعْمَرٌ وَالنُّعْمَانُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «مَا لَعَنَ رَسُولُ اللَّهِ ﷺ مِنْ لَعْنَةٍ تُذْكَرُ كَانَ إِذَا كَانَ قَرِيبَ عَهْدٍ بِجِبْرِيلَ عَلَيْهِ السَّلَامُ يُدَارِسُهُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ حَدِيثُ يُونُسَ بْنِ يَزِيدَ وَأَدْخَلَ هٰذَا حَدِيثاً فِي حَدِيثٍ.

[3] The Excellence Of The Month Of Ramadan

2094- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When the month of Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fastened in bonds."

2095- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fastened in bonds."

[4] The Different Narration Transmitted By Az-Zuhri About That

2096- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are chained."

2097- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of (Allah's) Mercy are opened, the gates of the (fire of) Hell are closed, and the devils are chained."

2098- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

2099- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When the month of Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

2100- It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "This is (the month of) Ramadan and it has come upon you, in which, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

[5] The Different Citation-Forms Transmitted By Ma'mar Pertaining To That Narration

2101- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without

(3) ـ بابُ فَضْلِ شَهْرِ رَمَضَانَ

2094 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ»**.

2095 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجُوزْجَانِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَنْبَأَنَا نَافِعُ بْنُ يَزِيدَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ»**.

(4) ـ بابُ ذِكْرِ الاخْتِلافِ على الزُّهْرِيِّ فيه

2096 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي نَافِعُ بْنُ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ»**.

2097 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي ابْنُ أَبِي أَنَسٍ مَوْلَى التَّيْمِيِّينَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الرَّحْمَةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ»**.

2098 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ فِي حَدِيثِهِ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا كَانَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ»**. رَوَاهُ ابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ.

2099 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنِ ابْنِ أَبِي أَنَسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَسُلْسِلَتِ الشَّيَاطِينُ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا يَعْنِي حَدِيثَ ابْنِ إِسْحَاقَ خَطَأٌ وَلَمْ يَسْمَعْهُ ابْنُ إِسْحَاقَ مِنَ الزُّهْرِيِّ وَالصَّوَابُ مَا تَقَدَّمَ ذِكْرُنَا لَهُ.

2100 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ مُحَمَّدُ بْنُ مُسْلِمِ عَنْ أُوَيْسِ بْنِ أَبِي أُوَيْسٍ عَبِيدَ بَنِي تَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«هٰذَا رَمَضَانُ قَدْ جَاءَكُمْ تُفَتَّحُ فِيهِ أَبْوَابُ الْجَنَّةِ وَتُغَلَّقُ فِيهِ أَبْوَابُ النَّارِ وَتُسَلْسَلُ فِيهِ الشَّيَاطِينُ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ خَطَأٌ.

(5) ـ ذِكْرُ الاخْتِلافِ على مَعْمَرٍ فيه

2101 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُرَغِّبُ فِي

making it binding, and he said in that respect: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

2102- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of (Allah's) Mercy are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

2103- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The month of) Ramadan has come upon you, and it is a blessed month, and Allah Almighty has enjoined upon you to observe fasts in it, in which the gates of the heaven are opened, the gates of the (fire of) Hell are closed, and the wicked transgressors among the devils are fastened in bonds. In it, Allah Almighty has a night (i.e. the Night of Power), (the service in) which is much better than one thousand months: whoever is deprived of its good, has been deprived (of all kinds of good)."

2104- It is narrated on the authority of Arfajah that he said: We visited Utbah Ibn Farqad (to enquire about his health), and we discussed the month of Ramadan, thereupon he asked us: "What are you discussing?" we said: "The month of Ramadan." On that he said: "I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "In it, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains; and every night, a caller makes the following call: "O good-seeker! Come (to do more good deeds)! O evil-seeker! Desist (from doing evil deeds)!"

2105- It is narrated on the authority of Arfajah that he said: I was in a house having Utbah Ibn Farqad and I intended to relate a narration from Allah's Apostle "Allah's blessing and peace be upon him", but there was a man, and he was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", and he had more claim to relate the narration from him than me. He related from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "In Ramadan, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and every transgressing devil is fettered with chains; and every night, a caller makes the following call: "O good-seeker! Come (to do more good deeds)! O evil-seeker! Desist (from doing evil deeds)!"

قِيَامِ رَمَضَانَ مِنْ غَيْرِ عَزِيمَةٍ وَقَالَ: «**إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الجَنَّةِ وَغُلِّقَتْ أَبْوَابُ الْجَحِيمِ وَسُلْسِلَتِ فِيهِ الشَّيَاطِينُ**». أَرْسَلَهُ ابْنُ الْمُبَارَكِ.

2102 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ بْنُ مُوسَى خُرَاسَانِيٌّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا دَخَلَ رَمَضَانُ فُتِحَتْ أَبْوَابُ الرَّحْمَةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ**».

2103 ـ أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغَلُّ فِيهِ مَرَدَةُ الشَّيَاطِينِ لِلَّهِ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ**».

2104 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَرْفَجَةَ قَالَ: عُدْنَا عُتْبَةَ بْنَ فَرْقَدٍ فَتَذَاكَرْنَا شَهْرَ رَمَضَانَ فَقَالَ: مَا تَذْكُرُونَ قُلْنَا: شَهْرَ رَمَضَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَتُغَلُّ فِيهِ الشَّيَاطِينُ وَيُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ يَا بَاغِيَ الْخَيْرِ هَلُمَّ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ.

2105 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَرْفَجَةَ قَالَ: كُنْتُ فِي بَيْتٍ فِيهِ عُتْبَةُ بْنُ فَرْقَدٍ فَأَرَدْتُ أَنْ أُحَدِّثَ بِحَدِيثٍ وَكَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ كَأَنَّهُ أَوْلَى بِالْحَدِيثِ مِنِّي فَحَدَّثَ الرَّجُلُ عَنِ النَّبِيِّ ﷺ قَالَ: «**فِي رَمَضَانَ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَيُصَفَّدُ فِيهِ كُلُّ شَيْطَانٍ مَرِيدٍ وَيُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ يَا طَالِبَ الْخَيْرِ هَلُمَّ وَيَا طَالِبَ الشَّرِّ أَمْسِكْ**».

[6] The Concession To Call It "Ramadan" Without The Month

2106- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say "I've observed the all fasts of Ramadan, and further I've stood (for supererogatory prayer) all of its (nights)." I do not know whether he (the Prophet by saying so) disliked that anyone should give prestige to himself, or that he said: "One should be overtaken (at least) by slumber or sleep once."

2107- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to a woman from amongst the Ansar: "When it is Ramadan, perform Umrah in it, for indeed, performing Umrah in it is equal (in reward, and not to cancel out the obligation) to offering Hajj."

[7] The People Of Different Regions Differ In Seeing The New Moon

2108- It is narrated on the authority of Kuraib that he said that Umm Al-Fadl Bint Al-Harith sent him to Mu'awiyah in Sham. He said: I arrived in Sham and fulfilled her need. Then, while I was still in Sham, the new moon of (the month of) Ramadan appeared. I saw the new moon on Friday. I returned to Medina at the end of the month. Abdullah Ibn Abbas asked me about the new moon (of Ramadan) and said: "When did you see the new moon?" I said: "We saw it on the night of Friday." He said: "Did you see it yourself?" I said: "Yes, and so did the people who observed fast. Mu'awiyah also observed fast." He (Ibn Abbas) said: "But we saw it (in Medina) on Saturday night. So we would keep observing fast till we complete thirty (days) or see it (the new moon of Shawwal)." I said: "Is not Mu'awiyah's seeing the new moon enough for you?" He said: "No, for this is what The Messenger of Allah "Allah's blessing and peace be upon him" ordered us."

[8] Accepting The Witness Of A Man To Seeing The New Moon

2109- It is narrated on the authority of Ibn Abbas that he said: A desert Arab came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've seen the new moon (of the month of Ramadan)." He asked him: "Do you bear testimony to the fact that there is no god (to be worshipped) but Allah and that Muhammad is His servant and Messenger?" he answered in the affirmative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" called (the people to) "Observe fast".

2110- It is narrated on the authority of Ibn Abbas that he said: A desert Arab came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've seen the new moon (of the month of Ramadan)

(6) ـ الرُّخْصَةُ في أن يُقَالَ لشَهْرِ رَمَضَانَ رَمَضَانُ

2106 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا الْمُهَلَّبُ بْنِ أَبِي حَبِيبَةَ ح وَأَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ قَالَ: أَخْبَرَنِي الْحَسَنُ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَقُولَنَّ أَحَدُكُمْ صُمْتُ رَمَضَانَ وَلاَ قُمْتُهُ كُلَّهُ»** وَلاَ أَدْرِي كَرِهَ التَّزْكِيَةَ أَوْ قَالَ لاَ بُدَّ مِنْ غَفْلَةٍ وَرَقْدَةٍ. اللَّفْظُ لِعُبَيْدِ اللَّهِ.

2107 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُنَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لاِمْرَأَةٍ مِنَ الأَنْصَارِ: **«إِذَا كَانَ رَمَضَانُ فَاعْتَمِرِي فِيهِ فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً»**.

(7) ـ اخْتِلافُ أَهْلِ الآفَاقِ في الرُّؤْيَةِ

2108 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ قَالَ: أَخْبَرَنِي كُرَيْبٌ: أَنَّ أُمَّ الْفَضْلِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَاسْتَهَلَّ عَلَيَّ هِلاَلُ رَمَضَانَ وَأَنَا بِالشَّامِ فَرَأَيْتُ الْهِلاَلَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ثُمَّ ذَكَرَ الْهِلاَلَ فَقَالَ: مَتَى رَأَيْتُمْ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ قَالَ: أَنْتَ رَأَيْتَهُ لَيْلَةَ الْجُمُعَةِ؟ قُلْتُ نَعَمْ وَرَآهُ النَّاسُ فَصَامُوا وَصَامَ مُعَاوِيَةُ قَالَ: لَكِنْ رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلاَ نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلاَثِينَ يَوْماً أَوْ نَرَاهُ فَقُلْتُ: أَوَ لاَ تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَأَصْحَابِهِ؟ قَالَ: «لاَ، هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ».

(8) ـ بابُ قَبُولِ شَهَادَةِ الرَّجُلِ الوَاحِدِ على هِلالِ شَهْرِ رَمَضَانَ وَذِكْرِ الاخْتِلافِ فيه على سُفْيَانَ في حديث سِمَاكٍ

2109 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: «جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: رَأَيْتُ الْهِلاَلَ فَقَالَ: **«أَتَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ؟»** قَالَ: نَعَمْ. فَنَادَى النَّبِيُّ ﷺ: أَنْ صُومُوا.

2110 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَبْصَرْتُ

tonight." He asked him: "Do you bear testimony to the fact that there is no god (to be worshipped) but Allah and that Muhammad is His servant and Messenger?" he answered in the affirmative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Make an announcement to the people to observe fast as of tomorrow."

2111- The previous narration is transmitted on the authority of Simak from Ikrimah (direct from the Prophet, without mentioning Ibn Abbas).

2112- The previous narration is transmitted on the authority of Simak from Ikrimah (direct from the Prophet, without mentioning Ibn Abbas).

2113- It is narrated on the authority of Abd Ar-Rahman Ibn Zaid Ibn Al-Khattab that he addressed the people on the very day in which there is suspicion (whether it was the conclusion of Sha'ban, or the first of Ramadan), and said: "No doubt, I (had the privilege of) sitting with the companions of The Messenger of Allah "Allah's blessing and peace be upon him", and asked them, and they told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and do your rites (pertaining to your Id), and if (it is cloudy and) you fail to se it, then, complete the number to thirty (days); and observe fasting if two witnesses bear witness (that they saw the new moon of Ramadan), and break fasting (if they bear witness that they saw the new moon of Shawwal)."

[9] Completing (The Number Of Days Of) Sha'ban To Thirty In Case It Is Too Cloudy (To See The New Moon)

2114- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if (it is cloudy and) you fail to se it, then, count it as thirty (days)."

2115- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if (it is cloudy and) you fail to se it, then, regard it as thirty (days)."

الْهِلاَلَ اللَّيْلَةَ، قَالَ: «**أَتَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ؟**». قَالَ: نَعَمْ. قَالَ: «**يَا بِلاَلُ أَذِّنْ فِي النَّاسِ فَلْيَصُومُوا غَداً**».

2111 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ عَنْ أَبِي دَاوُدَ عَنْ سُفْيَانَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ مُرْسَلٌ.

2112 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ مِصِّيصِيٌّ قَالَ: أَنْبَأَنَا حِبَّانُ بْنُ مُوسَى الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ مُرْسَلٌ.

2113 ـ أَخْبَرَنَا إِبْرَاهِيمَ بْنُ يَعْقُوبُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ شَبِيبٍ أَبُو عُثْمَانَ وَكَانَ شَيْخاً صَالِحاً بِطَرَسُوسَ قَالَ: أَنْبَأَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حُسَيْنِ بْنِ الْحَارِثِ الْجَدَلِيِّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ: أَنَّهُ خَطَبَ النَّاسَ فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ فَقَالَ: أَلاَ إِنِّي جَالَسْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ وَسَاءَلْتُهُمْ وَأَنَّهُمْ حَدَّثُونِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، وَانْسُكُوا لَهَا، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا ثَلاَثِينَ، فَإِنْ شَهِدَ شَاهِدَانِ فَصُومُوا وَأَفْطِرُوا**».

(9) ـ إِكْمَالُ شَعْبَانَ ثَلاثين إذا كان غَيْمٌ وذِكْرُ اختِلافِ النَّاقلين عن أبي هُرَيْرَةَ

2114 ـ أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ عَنْ إِسْمَاعِيلَ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صُومُوا لِرُؤْيَتِهِ وأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمَّ عَلَيْكُمُ الشَّهْرُ فَعُدُّوا ثَلاَثِينَ**».

2115 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا ثَلاَثِينَ**».

[10] The Different Citation-Forms Transmitted By Az-Zuhri Pertaining To That Narration

2116- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see the new moon (of Ramadan) observe fasting, and when you see the new moon (of Shawwal) break fasting; and if (it is cloudy and) you fail to se it, then, let your fasting be thirty fasts."

2117- It is narrated on the authority of Abdullah Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When you see the new moon (of Ramadan) observe fasting, and when you see the new moon (of Shawwal) break fasting; and if (it is cloudy and) you fail to se it, then, estimate it (as full, i.e. of thirty days)."

2118- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the month of Ramadan, and said: "Do not observe fasting until you see the new moon (of Ramadan), and do not break fasting until you see it (the new moon of Shawwal); and if (it is cloudy and) you fail to se it, then, estimate it (as full, i.e. of thirty days)."

[11] The Different Citation-Forms Transmitted By Ubaidullah Ibn Umar Pertaining To That Narration

2119- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not observe fasting until you see it (the new moon of Ramadan), and do not break fasting until you see it (the new moon of Shawwal); and if (it is cloudy and) you fail to se it, then, estimate it (as full, i.e. of thirty days)."

2120- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the new moon (of Ramadan), and said: "When you see it (the new moon of Ramadan) observe fasting, and when you see it (the new moon of Shawwal) break fasting; and if (it is cloudy and) you fail to se it, then, estimate it (as full, i.e. of thirty days)."

[12] The Different Citation-Forms Attributed To Ibn Abbas, As Transmitted By Amr Ibn Dinar Pertaining To That Narration

2121- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting

(10) ـ ذِكْرُ الاخْتِلافِ على الزُّهْرِيِّ في هذا الحَدِيثِ

2116 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلاَثِينَ يَوْماً»**.

2117 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ»**.

2118 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ: **«لاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ»**.

(11) ـ ذِكْرُ الاخْتِلافِ على عُبَيْدِ الله بْنِ عُمَرَ في هذا الحَدِيثِ

2119 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ تَصُومُوا حَتَّى تَرَوْهُ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ»**.

2120 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ صَاحِبُ حِمْصَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْهِلاَلَ فَقَالَ: **«إِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلاَثِينَ»**.

(12) ـ ذِكْرُ الاخْتِلافِ على عَمْرِو بْنِ دِينَارٍ في حَدِيثِ ابْنِ عَبَّاسٍ فيه

2121 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوْزَاءِ وَهُوَ ثِقَةٌ بَصْرِيٌّ أَخُو أَبِي الْعَالِيَةِ قَالَ: أَنْبَأَنَا حَبَّانُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمَّ عَلَيْكُمْ**

on seeing it (the new moon of Shawwal), and if (it is cloudy and) you fail to se it, then, complete the number (of its days to) thirty."

2122- It is narrated on the authority of Ibn Abbas that he said: I wondered at those who observe fasts (a day or two) ahead of the month, even though The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see it (the new moon of Ramadan) observe fasting, and when you see it (the new moon of Shawwal) break fasting; and if (it is cloudy and) you fail to se it, then, complete the number (of its days to) thirty."

[13] The Different Citation-Forms Transmitted By Mansur Pertaining To That Narration

2123- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not (observe fasts a day or two) ahead of the month until you see the new moon (of Ramadan) before fasting, or complete the number (of its days to thirty in case it is cloudy and you fail to see it), and keep fasting until you see the new moon (of Shawwal), or complete the number (of its days to thirty in case it is cloudy and you fail to see it)."

2124- It is narrated on the authority of Rib'i from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not (observe fasts a day or two) ahead of the month until you complete the number (of its days to thirty in case it is cloudy and you fail to see it), or see the new moon (of Ramadan), and do not break fasting until you see the new moon (of Shawwal), or complete the number (of its days to) thirty (in case it is cloudy and you fail to see it)."

2125- It is narrated on the authority of Rib'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see the new moon (of Ramadan) observe fasting, and when you see the new moon (of Shawwal) break fasting; and if (it is cloudy and) you fail to se it (the new moon of Ramadan), then, complete (the number of the days of the month of) Sha'ban to thirty unless you see the new moon (of Ramadan) before that (i.e. before you observe fast), and complete the fasts of Ramadan to thirty (if it is cloudy and you fail to se the new moon of Shawwal) before that (i.e. before you break fasting)."

2126- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if it is cloudy and you are

فَأَكْمِلُوا الْعِدَّةَ ثَلاَثِينَ».

2122 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ مُحَمَّدِ بْنِ حُنَيْنٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: عَجِبْتُ مِمَّنْ يَتَقَدَّمُ الشَّهْرَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلاَثِينَ».**

(13) ـ ذِكْرُ الاخْتِلافِ على مَنْصُورٍ في حَدِيثِ رِبْعِيٍّ فيه

2123 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رِبْعِيِّ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لاَ تَقَدَّمُوا الشَّهْرَ حَتَّى تَرَوُا الْهِلاَلَ قَبْلَهُ أَوْ تُكْمِلُوا الْعِدَّةَ ثُمَّ صُومُوا حَتَّى تَرَوُا الْهِلاَلَ أَوْ تُكْمِلُوا الْعِدَّةَ قَبْلَهُ».**

2124 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ رِبْعِيٍّ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَقَدَّمُوا الشَّهْرَ حَتَّى تُكْمِلُوا الْعِدَّةَ أَوْ تَرَوُا الْهِلاَلَ ثُمَّ صُومُوا وَلاَ تُفْطِرُوا حَتَّى تَرَوُا الْهِلاَلَ أَوْ تُكْمِلُوا الْعِدَّةَ ثَلاَثِينَ»** أَرْسَلَهُ الْحَجَّاجُ بْنُ أَرْطَاةَ.

2125 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ مَنْصُورٍ عَنْ رِبْعِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَأَتِمُّوا شَعْبَانَ ثَلاَثِينَ إِلاَّ أَنْ تَرَوُا الْهِلاَلَ قَبْلَ ذٰلِكَ ثُمَّ صُومُوا رَمَضَانَ ثَلاَثِينَ إِلاَّ أَنْ تَرَوُا الْهِلاَلَ قَبْلَ ذٰلِكَ».**

2126 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ قَالَ: حَدَّثَنَا ٱبْنُ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ حَالَ بَيْنَكُمْ**

obstructed from seeing it, then, complete the number (of its days to thirty) and do not (observe fast nor break fasting a day or two) ahead of the month."

2127- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not observe fast (a day or two) before (the beginning of the month of) Ramadan, but rather observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if it is cloudy and you are obstructed from seeing it, then, complete the number (of its days to) thirty."

[14] How Many Days Of Which Does The Lunar Month Consist?

2128- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" took oath to keep aloof from his wives for a (lunar) month, and he spent twenty-nine (nights away from them, after which he visited them, and started with me) thereupon I said: "Have you not taken oath to keep aloof from your wives for a (lunar) month? Indeed, I've counted only twenty-nine days (which you spent away from us)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "However, the (lunar) month (sometimes) consists of twenty-nine (days)."

2129- It is narrated on the authority of Abdullah Ibn Abbas that he said: I had been keen on asking Umar about the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" regarding whom Allah said (in The Holy Qur'an): "If you two turn in repentance to Allah your hearts are indeed so inclined (to oppose what The Prophet likes)" (Prohibition "At-Tahrim" 4)...I said: "O Commander of The Believers! Who were the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" to whom Allah said: "If you two return in repentance" (Prohibition "At-Tahrim" 4)?" He said: "I am astonished at your question, O Ibn Abbas. They were A'ishah and Hafsah."... The Prophet "Allah's blessing and peace be upon him" kept aloof from his wives for twenty-nine days, because of the secret which Hafsah had disclosed to A'ishah. A'ishah told that he said that he would not go to his wives for one month as he was angry with them when Allah Almighty revealed to him what they had disclosed (and admonished him for his oath that he would not approach Maria). After twenty-nine days had passed, The Prophet "Allah's blessing and peace be upon him" went to A'ishah first, who said to him: "You took an oath, O Messenger of Allah, that you would not come to us for one month, and today only twenty-nine days have passed, as we have been counting them day by day." The Prophet "Allah's blessing and peace be upon him" said: "The (lunar) month (sometimes) consists of twenty-nine nights."

وَبَيْنَهُ سَحَابٌ فَأَكْمِلُوا الْعِدَّةَ وَلاَ تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالاً».

2127 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَصُومُوا قَبْلَ رَمَضَانَ صُومُوا لِلرُّؤْيَةِ وَأَفْطِرُوا لِلرُّؤْيَةِ فَإِنْ حَالَتْ دُونَهُ غَيَايَةٌ فَأَكْمِلُوا ثَلاَثِينَ».**

(14) ـ كَمِ الشَّهْرُ وذِكْرُ الاخْتِلافِ على الزُّهْرِيِّ في الخَبَرِ عن عَائِشَةَ

2128 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ عَنْ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَقْسَمَ رَسُولُ اللَّهِ ﷺ أَنْ لاَ يَدْخُلَ عَلَى نِسَائِهِ شَهْراً فَلَبِثَ تِسْعاً وَعِشْرِينَ فَقُلْتُ: أَلَيْسَ قَدْ كُنْتَ آلَيْتَ شَهْراً فَعَدَدْتُ الأَيَّامَ تِسْعاً وَعِشْرِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«الشَّهْرُ تِسْعٌ وَعِشْرُونَ».**

2129 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ حَدَّثَهُ ح وَأَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصاً أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ اللَّتَيْنِ قَالَ اللَّهُ لَهُمَا إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ فَاعْتَزَلَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ مِنْ أَجْلِ ذٰلِكَ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ تِسْعاً وَعِشْرِينَ لَيْلَةً قَالَتْ عَائِشَةُ وَكَانَ قَالَ مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْراً مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ حَدَّثَهُ اللَّهُ عَزَّ وَجَلَّ حَدِيثَهُنَّ فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ: إِنَّكَ قَدْ كُنْتَ آلَيْتَ يَا رَسُولَ اللَّهِ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً وَإِنَّا أَصْبَحْنَا مِنْ تِسْعٍ وَعِشْرِينَ لَيْلَةً نَعُدُّهَا عَدَداً فَقَالَ رَسُولُ اللَّهِ ﷺ: **«الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً».**

[15] The Story Of Ibn Abbas In That Respect

2130- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" came to me, and told me that the (lunar) month might consist of twenty-nine days."

2131- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might consist of twenty-nine days."

[16] The Different Citation-Forms Pertaining To That Narration

2132- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" struck with one of his hands over the other and said (while beckoning with his ten fingers): "The (lunar) month might be as such, as such, and as such", withdrawing one finger in the third time.

2133- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said (while beckoning with his ten fingers): "The (lunar) month might be as such, as such, and as such", (withdrawing one of his fingers in the third time) i.e. twenty-nine (days). The same is narrated on the authority of Muhammad Ibn Sa'd (Ibn Abu Waqqas) from his father from The Messenger of Allah "Allah's blessing and peace be upon him".

2134- It is narrated on the authority of Muhammad Ibn Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said (while beckoning with his ten fingers): "The (lunar) month might be as such, as such, and as such", and Muhammad Ibn Ubaid (a sub-narrator) clapped his hands thrice to describe it, and withdrew the thumb of his left hand in the third time. Yahya Ibn Sa'id said: I asked Isma'il: "Has he (Muhammad) related it from his father (Sa'd)?" he answered in the negative.

[17] The Different Citation-Forms Transmitted By Yahya Ibn Abu Kathir Pertaining To That Narration

2135- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month sometimes is of twenty-nine, and it sometimes is of thirty (days): so, if you see it (the new moon of Ramadan) observe fasting, and if you see it (the new moon of Shawwal) break fasting,; and if (it is cloudy and) you fail to see it, complete the number (of its days to thirty)."

(15) ـ ذِكْرُ خَبَرِ ابْنِ عَبَّاسٍ فيه

2130 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ هُوَ أَبُو يَزِيدَ الْجَرْمِيُّ بَصْرِيٌّ عَنْ بَهْزٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ عَنْ أَبِي الْحَكَمِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ يَوْماً»**.

2131 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ قَالَ سَلَمَةُ: سَمِعْتُ أَبَا الْحَكَمِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الشَّهْرُ تِسْعٌ وَعِشْرُونَ يَوْماً»**.

(16) ـ ذِكْرُ الاخْتِلافِ على إِسْمَاعِيلَ في خَبَرِ سَعْدِ بْنِ مَالِكٍ فيه

2132 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ضَرَبَ بِيَدِهِ عَلَى الأُخْرَى وقَالَ: **«الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا»** وَنَقَصَ فِي الثَّالِثَةِ إِصْبَعاً.

2133 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«هٰكَذَا وَهٰكَذَا وَهٰكَذَا»** يَعْنِي تِسْعَةً وَعِشْرِينَ. رَوَاهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ عَنْ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

2134 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا»** وَصَفَّقَ مُحَمَّدُ بْنُ عُبَيْدٍ بِيَدَيْهِ يَنْعَتُهَا ثَلَاثاً ثُمَّ قَبَضَ فِي الثَّالِثَةِ الإِبْهَامَ فِي الْيُسْرَى قَالَ يَحْيَى بْنُ سَعِيدٍ قُلْتُ لإِسْمَاعِيلَ عَنْ أَبِيهِ قَالَ: لاَ.

(17) ـ ذِكْرُ الاخْتِلافِ على يَحْيَى بْنِ أَبِي كَثِيرٍ في خَبَرِ أَبِي سَلَمَةَ فيه

2135 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ قَالَ: حَدَّثَنَا عَلِيٌّ هُوَ ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الشَّهْرُ يَكُونُ تِسْعَةً وَعِشْرِينَ وَيَكُونُ ثَلَاثِينَ فَإِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ»**.

2136- It is narrated on the authority of Abdullah Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (lunar) month might be of twenty-nine."

2137- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are unlettered nation, who neither write nor calculate (depending upon astronomy): the (lunar) month might be as such, as such, and as such" thrice (withdrawing one of his fingers in the third time) until he made it twenty-nine (days).

2138- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "We are unlettered nation, who neither calculate (depending upon astronomy) nor write: the (lunar) month might be as such, as such, and as such" and he withdrew his thumb in the third time "and the (lunar) month might be also as such, as such, and as such", completing the number to thirty.

2139- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: " the (lunar) month might be as such", and Shu'bah described from Jabalah from Ibn Umar that it might consist of twenty-nine (days), as shown from his pointing with all the fingers of both his hands twice, and withdrawing a finger of those of his hands in the third time.

2140- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The (lunar) month (sometimes) consists of twenty-nine (days)."

[18] Exhortation To Take Suhur

(the night meal taken a short time before dawn by such as intends to fast).

2141- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing (for such as has it)."

2142- It is narrated on the authority of Abdullah that he said: "Take Suhur (the night meal taken a short time before dawn by such as intends to fast)."

2143- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing (for such as has it)."

2136 ـ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ ح وَأَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ مُعَاوِيَةَ وَاللَّفْظُ لَهُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ وَهُوَ ٱبْنُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الشَّهْرُ تِسْعٌ وَعِشْرُونَ**».

2137 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ عَنْ سَعِيدِ بْنِ عَمْرٍو عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّا أُمَّةٌ أُمِّيَّةٌ لاَ نَكْتُبُ وَلاَ نَحْسُبُ الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا**» ثَلاَثاً؛ حَتَّى ذَكَرَ تِسْعاً وَعِشْرِينَ.

2138 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ عَنْ شُعْبَةَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرِو بْنِ سَعِيدِ بْنِ أَبِي الْعَاصِ أَنَّهُ سَمِعَ ٱبْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّا أُمَّةٌ أُمِّيَّةٌ لاَ نَحْسُبُ وَلاَ نَكْتُبُ وَالشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا**» وَعَقَدَ الإِبْهَامَ فِي الثَّالِثَةِ «**وَالشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا تَمَامَ الثَّلاَثِينَ**».

2139 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**الشَّهْرُ هٰكَذَا**». وَوَصَفَ شُعْبَةُ عَنْ صِفَةِ جَبَلَةَ عَنْ صِفَةِ ٱبْنِ عُمَرَ أَنَّهُ «**تِسْعٌ وَعِشْرُونَ**» فِيمَا حَكَى مِنْ صَنِيعِهِ مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ وَنَقَصَ فِي الثَّالِثَةِ إِصْبَعاً مِنْ أَصَابِعِ يَدَيْهِ.

2140 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ يَعْنِي ٱبْنَ حُرَيْثٍ قَالَ: سَمِعْتُ ٱبْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الشَّهْرُ تِسْعٌ وَعِشْرُونَ**».

(18) ـ الحَثُّ على السُّحُورِ

2141 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنِ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً**». وَقَفَهُ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ.

2142 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: «**تَسَحَّرُوا**». قَالَ عُبَيْدُ اللَّهِ لاَ أَدْرِي كَيْفَ لَفْظُهُ.

2143 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً**».

[19] The Different Citation-Forms Transmitted By Abd Al-Malik Ibn Sulaiman Pertaining To That Narration

2144- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

2145- It is narrated on the authority of Abu Hurairah that he said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing." Ibn Abu Laila traced it up to him.

2146- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

2147- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

2148- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

[20] Delaying The Time Of Having Suhur

2149-It is narrated on the authority of Zirr that he said: We asked Hudhaifah: "At which time have you taken Suhur with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "(A short while before) morning, but the dawn had not risen yet."

2150- It is narrated on the authority of Zirr Ibn Hubaish that he said: I had Suhur with Hudhaifah, after which we came out to offer prayer, and when we reached the mosque, we offered a two-rak'ah prayer and then the prayer was established, and there was no more than a short while between them.

2151- It is narrated on the authority of Silah Ibn Zufar that he said: I had Suhur with Hudhaifah, after which we came out to the mosque and offered the two-rak'ah prayer (to be performed before) Fajr, and then the prayer was established, and we prayed.

[21] The Time Between Suhur And Morning Prayer

2152-It is narrated on the authority of Zaid Ibn Thabit that he said: We took Suhur (night meal) with The Messenger of Allah "Allah's blessing and peace be upon him", and then we stood to offer the (Fajr) prayer." I asked him: "how long was the interval between the two (the night meal and prayer)?" He said: "As long as enough for one to recite fifty Holy Verses."

(19) ـ ذِكْرُ الاخْتِلافِ على عَبْدِ المَلِكِ بْنِ أبي سُلَيْمَانَ في هذا الحَديثِ

2144 ـ أَخْبَرَنَا عَلِيُّ بنُ سَعِيدِ بْنِ جَرِيرٍ نَسَائِيٌّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الأَسْوَدِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً**».

2145 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عطاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «**تَسَحَّرُوا فَإِنَّ في السَّحُورِ بَرَكَةً**» رَفَعَهُ ابْنُ أَبِي لَيْلَى.

2146 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**تَسَحَّرُوا فَإِنَّ في السَّحُورِ بَرَكَةً**».

2147 ـ أَخْبَرَنَا عَبْدُ الأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ عَنِ ابْنِ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَحَّرُوا فَإِنَّ في السَّحُورِ بَرَكَةً**».

2148 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَسَحَّرُوا فَإِنَّ في السَّحُورِ بَرَكَةً**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى بْنِ سَعِيدٍ هٰذَا إِسْنَادُهُ حَسَنٌ وَهُوَ مُنْكَرٌ وَأَخَافُ أَنْ يَكُونَ الْغَلَطُ مِنْ مُحَمَّدِ بْنِ فُضَيْلٍ.

(20) ـ تَأْخِيرُ السُّحُورِ وذِكْرُ الاخْتِلاف على زِرٍّ فيه

2149 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ زِرٍّ قَالَ: «قُلْنَا لِحُذَيْفَةَ أَيَّ سَاعَةٍ تَسَحَّرْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: هُوَ النَّهَارُ إِلاَّ أَنَّ الشَّمْسَ لَمْ تَطْلُعْ».

2150 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ قَالَ: سَمِعْتُ زِرَّ بْنَ حُبَيْشٍ قَالَ: «تَسَحَّرْتُ مَعَ حُذَيْفَةَ ثُمَّ خَرَجْنَا إِلَى الصَّلاَةِ، فَلَمَّا أَتَيْنَا الْمَسْجِدَ صَلَّيْنَا رَكْعَتَيْنِ وَأُقِيمَتِ الصَّلاَةُ وَلَيْسَ بَيْنَهُمَا إِلاَّ هُنَيْهَةٌ».

2151 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبُو يَعْفُورٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صِلَةَ بْنِ زُفَرَ قَالَ: «تَسَحَّرْتُ مَعَ حُذَيْفَةَ ثُمَّ خَرَجْنَا إِلَى الْمَسْجِدِ فَصَلَّيْنَا رَكْعَتَيِ الْفَجْرِ ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّيْنَا».

(21) ـ قَدْرُ ما بَيْنَ السُّحُورِ وبَيْنَ صَلاةِ الصُّبْحِ

2152 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: «تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلاَةِ قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ قَدْرَ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً».

[22] The Different Citation-Forms Transmitted By Qatadah Pertaining To That Narration

2153- It is narrated on the authority of Zaid Ibn Thabit that he said: We took Suhur (night meal) with The Messenger of Allah "Allah's blessing and peace be upon him", and then we stood to offer the (Fajr) prayer." I said: It was alleged that Anas said: "how long was the interval between the two (the night meal and prayer)?" He said: "As long as enough for one to recite fifty Holy Verses."

2154- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took Suhur (night meal) with Zaid Ibn Thabit, and then they stood and entered the Morning prayer." We asked Anas: "how long was the interval between their finishing (from the night meal) and their entering the prayer?" He said: "As long as enough for one to recite fifty Holy Verses."

[23] The Different Citation-Forms Pertaining To The Narration Of Delaying The Time Of Suhur Transmitted On The Authority Of A'ishah

2155- It is narrated on the authority of Abu Atiyyah that he said: Once, I said to A'ishah: "There are two of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", one of whom always hastens to have the meal of breaking fast, and delays in having Suhur (night meal), and the other always defers breaking the fast and hastens to have Suhur (night meal)." She asked: "Who among them is he, that always hastens to break his fast and delays in having Suhur (night meal)?" I said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do."

2156- It is narrated on the authority of Abu Atiyyah that he said: Once, I said to A'ishah: "There are two men among us, one of whom always hastens to have the meal of breaking fast, and delays in having Suhur (night meal), and the other always defers breaking the fast and hastens to have Suhur (night meal)." She asked: "Who among them is he, that always hastens to break his fast and delays in having Suhur (night meal)?" I said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do."

2157- It is narrated on the authority of Abu Atiyyah that he said: Once, I and Masruq entered upon A'ishah and Masruq said to her: "There are two of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", who never fail to do the good (deeds). But, one of them always defers offering (Maghrib) prayer and breaking the fast, and the other always

(22) ـ ذِكْرُ اخْتِلاف هِشَامٍ وسَعِيدٍ على قَتَادَةَ فيه

2153 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: «تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلاَةِ» قُلْتُ: زُعِمَ أَنَّ أَنَساً الْقَائِلُ مَا كَانَ بَيْنَ ذٰلِكَ؟ قَالَ: قَدْرَ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

2154 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «تَسَحَّرَ رَسُولُ اللَّهِ ﷺ وَزَيْدُ بْنُ ثَابِتٍ ثُمَّ قَامَا فَدَخَلاَ فِي صَلاَةِ الصُّبْحِ فَقُلْنَا لأَنَسٍ: كَمْ كَانَ بَيْنَ فَرَاغِهِمَا وَدُخُولِهِمَا فِي الصَّلاَةِ؟ قَالَ: قَدْرَ مَا يَقْرَأُ الإِنْسَانُ خَمْسِينَ آيَةً».

(23) ـ ذِكْرُ الاخْتِلافِ على سُلَيْمَانَ بْنِ مِهْرَانَ في حَدِيثِ عَائِشَةَ في تَأْخِيرِ السُّحُورِ واخْتِلافِ أَلْفَاظِهِمْ

2155 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ خَيْثَمَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «قُلْتُ لِعَائِشَةَ: فِينَا رَجُلاَنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ وَالآخَرُ يؤَخِّرُ الإِفْطَارَ وَيُعَجِّلُ السُّحُورَ قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ؟ قُلْتُ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ: هٰكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ».

2156 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «قُلْتُ لِعَائِشَةَ: فِينَا رَجُلاَنِ أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ وَالآخِرُ يُؤَخِّرُ الْفِطْرَ وَيُعَجِّلُ السُّحُورَ. قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ؟ قُلْتُ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ: هٰكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ».

2157 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقَالَ لَهَا مَسْرُوقٌ: رَجُلاَنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كِلاَهُمَا لاَ يَأْلُو عَنِ الْخَيْرِ أَحَدُهُمَا يُؤَخِّرُ الصَّلاَةَ وَالْفِطْرَ وَالآخَرُ يُعَجِّلُ الصَّلاَةَ وَالْفِطْرَ قَالَتْ عَائِشَةُ: أَيُّهُمَا الَّذِي يُعَجِّلُ

hastens to offer (the Maghrib) prayer and have the meal of breaking the fast." She asked: "Who is that, who always hastens to break the fast and offer (Maghrib) prayer?" He said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do."

2158- It is narrated on the authority of Abu Atiyyah that he said: Once, I and Masruq entered upon A'ishah and said: "O Mother of the Believers! There are two of the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", one of whom always hastens in having the meal of breaking the fast, as well as in offering the (Maghrib) prayer, and the other always defers breaking the fast and offering the prayer." She asked: "Who is that, who always hastens in breaking the fast and offering the prayer?" we said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do." The other man was Abu Musa.

[24] The Excellence Of Suhur

2159- It is narrated on the authority of Abdullah Ibn Al-Harith that he reported from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: Once, I visited The Messenger of Allah "Allah's blessing and peace be upon him" while he was having his night meal of Suhur, thereupon he said: "This (Suhur) is blessing which Allah Almighty has assigned to you: so, do not leave it."

[25] The Call For Suhur

2160- It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having called for the (meal of) Suhur during the month of Ramadan, saying: "Come to have the blessed early meal!"

[26] Giving Suhur The Name Of Early Meal

2161- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to have the early meal of Suhur, for it is the blessed early meal."

2162- It is narrated on the authority of Khalid Ibn Ma'dan that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Come to have the blessed early meal of Suhur."

الصَّلاَةَ وَالْفِطْرَ؟ قَالَ مَسْرُوقٌ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقَالَتْ عَائِشَةُ: هٰكَذَا كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ».

2158 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا لَهَا: يَا أُمَّ الْمُؤْمِنِينَ رَجُلانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ وَالآخَرُ يُؤَخِّرُ الإِفْطَارَ وَيُؤَخِّرُ الصَّلاَةَ فَقَالَتْ: أَيُّهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ؟ قُلْنَا: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ: هٰكَذَا كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ». وَالآخَرُ أَبُو مُوسَى رَضِيَ اللَّهُ عَنْهُمَا.

(24) ـ فَضْلُ السُّحُورِ

2159 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَتَسَحَّرُ فَقَالَ: **«إِنَّهَا بَرَكَةٌ أَعْطَاكُمُ اللَّهُ إِيَّاهَا فَلاَ تَدَعُوهُ»**.

(25) ـ دَعْوَةُ السُّحُورِ

2160 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ بَصْرِيٌّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ يُونُسَ بْنِ سَيْفٍ عَنْ الْحَارِثِ بْنِ زِيَادٍ عَنْ أَبِي رُهْمٍ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَدْعُو إِلَى السَّحُورِ فِي شَهْرِ رَمَضَانَ وَقَالَ: **«هَلُمُّوا إِلَى الْغَدَاءِ الْمُبَارَكِ»**.

(26) ـ تَسْمِيَةُ السَّحُورِ غَدَاءً

2161 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ قَالَ: أَخْبَرَنِي بَحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنِ النَّبِيِّ ﷺ قَالَ: **«عَلَيْكُمْ بِغَدَاءِ السَّحُورِ فَإِنَّهُ هُوَ الْغَدَاءُ الْمُبَارَكُ»**.

2162 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ثَوْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ: **«هَلُمَّ إِلَى الْغَدَاءِ الْمُبَارَكِ يَعْنِي السَّحُورَ»**.

[27] The Distinction Between Our Fasting And The Fasting Of The People Of Scripture

2163- It is narrated on the authority of Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The distinction between our fasting and the fasting of the people of Scripture is (that we have) the night meal of Suhur."

[28] Having Sawiq And Dates In Suhur

2164- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said at the time of the night meal of Suhur: "O Anas! I intend to observe fasting: serve me with something to eat." I served him with dates and a utensil of water, and this was after Bilal had pronounced the (first) Adhan. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Anas! Look for one to share food with me." I invited Zaid Ibn Thabit, and when he came he said: "I had a drink of Sawiq, and I intend to observe fasting." He shared Suhur with him, and then they offered two rak'ahs, after which they came out to offer (Fajr) prayer.

[29] Allah's Saying: " And Eat And Drink Until The White Thread Of Dawn Appear To You Distinct From Its Black Thread"

2165- It is narrated on the authority of Al-Bara' Ibn Azib that whenever anyone of them slept even before having his supper, it was unlawful for him to eat or drink during his night and the coming day until the sun would set, until the following statement was revealed: " and eat and drink until the white thread of dawn appear to you distinct from its black thread." (Al-Baqarah 187) It was revealed in connection with Abu Qais Ibn Amr: he went to his family after sunset while he was fasting and said to his wife: "Do you have anything to eat?" his wife said: "We have got nothing, but let me come out and seek supper for you." She came out, and he lay his head and fell asleep. When she returned to him she found him sleeping, and she tried to awaken him, but he could not (get up and thus he did not) eat anything. In the morning, he became fasting. When it was midday, he fell unconscious. This was before this holy Verse had been revealed. In connection with him, Allah revealed it.

2166- It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about (Allah's statement): " and eat and drink until the white thread appear to you distinct from its black thread", thereupon he said: "It refers to the blackness (darkness) of the night, and the whiteness of the day."

(27) ـ فَصْلُ ما بين صِيَامِنَا وصِيَامِ أَهْلِ الكِتَابِ

2163 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُوسَى بْنِ عُلَيٍّ عَنْ أَبِيهِ عَنْ أَبِي قَيْسٍ عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السُّحُورِ»**.

(28) ـ السُّحُور بالسَّوِيقِ والتَّمْرِ

2164 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَذَلِكَ عِنْدَ السُّحُورِ: **«يَا أَنَسُ إِنِّي أُرِيدُ الصِّيَامَ أَطْعِمْنِي شَيْئاً»**. فَأَتَيْتُهُ بِتَمْرٍ وَإِنَاءٍ فِيهِ مَاءٌ وَذَلِكَ بَعْدَ مَا أَذَّنَ بِلاَلٌ فَقَالَ: **«يَا أَنَسُ انْظُرْ رَجُلاً يَأْكُلُ مَعِي»** فَدَعَوْتُ زَيْدَ بْنَ ثَابِتٍ فَجَاءَ فَقَالَ: إِنِّي قَدْ شَرِبْتُ شَرْبَةَ سَوِيقٍ وَأَنَا أُرِيدُ الصِّيَامَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«وَأَنَا أُرِيدُ الصِّيَامَ»** فَتَسَحَّرَ مَعَهُ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

(29) ـ تأويل قول الله تعالى:
﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

2165 ـ أَخْبَرَنِي هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ: «أَنَّ أَحَدَهُمْ كَانَ إِذَا نَامَ قَبْلَ أَنْ يَتَعَشَّى لَمْ يَحِلَّ لَهُ أَنْ يَأْكُلَ شَيْئاً وَلاَ يَشْرَبَ لَيْلَتَهُ وَيَوْمَهُ مِنَ الْغَدِ حَتَّى تَغْرُبَ الشَّمْسُ حَتَّى نَزَلَتْ هٰذِهِ الآيَةُ ﴿وَكُلُوا وَاشْرَبُوا﴾ إِلَى: ﴿الْخَيْطِ الْأَسْوَدِ﴾ قَالَ: ونَزَلَتْ فِي أَبِي قَيْسِ بْنِ عَمْرٍو أَتَى أَهْلَهُ وَهُوَ صَائِمٌ بَعْدَ الْمَغْرِبِ فَقَالَ هَلْ مِنْ شَيْءٍ فَقَالَتِ امْرَأَتُهُ مَا عِنْدَنَا شَيْءٌ وَلَكِنْ أَخْرُجُ أَلْتَمِس لَكَ عَشَاءً. فَخَرَجَتْ وَوَضَعَ رَأْسَهُ فَنَامَ فَرَجَعَتْ إِلَيْهِ فَوَجَدَتْهُ نَائِماً وَأَيْقَظَتْهُ فَلَمْ يَطْعَمْ شَيْئاً وَبَاتَ وَأَصْبَحَ صَائِماً حَتَّى انْتَصَفَ النَّهَارُ فَغُشِيَ عَلَيْهِ وَذٰلِكَ قَبْلَ أَنْ تَنْزِلَ هٰذِهِ الآيَةُ فَأَنْزَلَ اللَّهُ فِيهِ».

2166 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُطَرِّفٍ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ تَعَالَى: **﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾** قَالَ: **«هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»**.

[30] The Due Time Of The Right Dawn

2167- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night (or calls at night) in order to turn the standing one from among you (for the night prayers), and awaken the sleeping one from among you." he said: "The dawn is not thus, (he beckoned with his hand), but it is like this." (He beckoned with both index fingers).

2168- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead any one of you (and make him stop from having the night meal before fasting), nor this whiteness in the horizon (whose streaks are vertical like this, indicating the false dawn) until (the streaks of the light of) dawn become horizontal like this." Abu Dawud said: he spread both his hands rightward and leftward, stretching them.

[31] Observing Fast (A Day Or Two) Before The Month Of Ramadan

2169- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let (none of) you observe fast (a day or two or more) before the month (of Ramadan), barring one who fasts regularly, upon whose fast that day (before the month) comes."

[32] The Different Citation-Forms Transmitted By Abu Salamah Pertaining To That Narration

2170- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none observe fast a day or two (or more) before the month (of Ramadan), barring one who is used to fast regularly before it: then, let him continue his fasting."

2171- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none observe fast a day or two (or more) before the month (of Ramadan), unless it agrees with a day one of you is used to fast regularly."

[33] The Narration Of Abu Salamah Pertaining To That

2172- It is narrated on the authority of Umm Salamah that she said: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" having observed fasts for two consecutive months, but he took no break between (the fasts of the most portion of) Sha'ban, and (these of) Ramadan.

(30) ـ كَيْفَ الفَجْرُ

2167 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ لِيُنَبِّهَ نَائِمَكُمْ وَيُرْجِعَ قَائِمَكُمْ وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هٰكَذَا**» وَأَشَارَ بِكَفِّهِ «**وَلٰكِنِ الْفَجْرُ أَنْ يَقُولَ هٰكَذَا وَأَشَارَ بِالسَّبَّابَتَيْنِ**».

2168 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ أَنْبَأَنَا سَوَّادَةُ بْنُ حَنْظَلَةَ قَالَ: سَمِعْتُ سَمُرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَغُرَّنَّكُمْ أَذَانُ بِلاَلٍ وَلاَ هٰذَا الْبَيَاضُ حَتَّى يَنْفَجِرَ الْفَجْرُ هٰكَذَا وَهٰكَذَا**» يَعْنِي مُعْتَرِضاً. قَالَ أَبُو دَاوُدَ: وَبَسَطَ بِيَدَيْهِ يَمِيناً وَشِمَالاً مَادًّا يَدَيْهِ.

(31) ـ التَّقَدُّمُ قَبْلَ شَهْرِ رَمَضَانَ

2169 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْوَلِيدُ عَنِ الأَوْزَاعِيِّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لاَ تَقَدَّمُوا قَبْلَ الشَّهْرِ بِصِيَامٍ إِلاَّ رَجُلٌ كَانَ يَصُومُ صِيَاماً أَتَى ذٰلِكَ الْيَوْمُ عَلَى صِيَامِهِ**».

(32) ـ ذِكْرُ الاخْتِلاف على يَحْيَى بْنِ أبي كَثِيرٍ ومُحَمَّدِ بْنِ عَمْرٍو على أبي سَلَمَةَ فيه

2170 ـ أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ قَالَ: أَنْبَأَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: أَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَتَقَدَّمَنَّ أَحَدٌ الشَّهْرَ بِيَوْمٍ وَلاَ يَوْمَيْنِ إِلاَّ أَحَدٌ كَانَ يَصُومُ صِيَاماً قَبْلَه فَلْيَصُمْهُ**».

2171 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ مُحَمدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَتَقَدَّمُوا الشَّهْرَ بِصِيَامِ يَوْمٍ أَو يَوْمَيْنِ إِلاَّ أَنْ يُوَافِقَ ذٰلِكَ يَوْماً كَانَ يَصُومُهُ أَحَدُكُمْ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ.

(33) ـ ذِكْرُ حَدِيثِ أبي سَلَمَةَ في ذلك

2172 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلاَّ أَنَّهُ كَانَ يَصِلُ شَعْبَانَ بِرَمَضَانَ».

[34] The Different Citation-Forms Transmitted By Muhammad Ibn Ibrahim Pertaining To That Narration

2173- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" took no break between (the fasts of the most portion of) Sha'ban, and (these of) Ramadan.

2174- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A'ishah about the fasts of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would not leave fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would not observe fasting"; and The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fasts during (the month of) Sha'ban or during the most portion of Sha'ban.

2175- It is narrated on the authority of A'ishah that she said: Whenever anyone of us (the wives of the Prophet) broke fasting during the month of Ramadan (because of menses), she could not fulfill the missed fasts until the coming of Sha'ban (in order to get ready at any time whenever the Prophet had a desire from her); and The Messenger of Allah "Allah's blessing and peace be upon him" never observed more (voluntary) fasts than those he offered during (the month of) Sha'ban which he used to fast entirely but a little even though (a very few days, that he seemed to have) fasted it entirely.

[35] The Difference Of Wording Of The Narration Of A'ishah

2176- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he said: I asked A'ishah: Tell me about the fasts of The Messenger of Allah "Allah's blessing and peace be upon him". She said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would keep fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would keep leaving fasting"; and The Messenger of Allah "Allah's blessing and peace be upon him" never observed more (voluntary) fasts than those he offered during (the month of) Sha'ban which he used to fast entirely but a little even though (a very few days, that he seemed to have) fasted Sha'ban entirely.

2177- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never observed more (voluntary) fasts in any month of the year than those he offered during (the month of) Sha'ban: he used to fast almost the whole of Sha'ban.

(34) ـ الاخْتلاف على مُحَمَّدِ بْنِ إبْرَاهِيمَ فيه

2173 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصِلُ شَعْبَانَ بِرَمَضَانَ».

2174 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ وَكَانَ يَصُومُ شَعْبَانَ أَوْ عَامَّةَ شَعْبَانَ».

2175 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ أَنَّ ٱبْنَ الْهَادِ حَدَّثَه أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ يَعْنِي ٱبْنَ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ كَانَتْ إِحْدَانَا تُفْطِرُ فِي رَمَضَانَ فَمَا تَقْدِرُ عَلَى أَنْ تَقْضِيَ حَتَّى يَدْخُلَ شَعْبَانُ وَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ فِي شَهْرٍ مَا يَصُومُ فِي شَعْبَانَ كَانَ يَصُومُهُ كُلَّهُ إِلاَّ قَلِيلاً بَلْ كَانَ يَصُومُهُ كُلَّهُ».

(35) ـ ذِكْرُ اخْتِلافِ ألْفاظِ النَّاقلين لخَبَرِ عَائِشَةَ فيه

2176 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: أَخْبِرِينِي عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كَانَ يَصُومُ حَتى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ وَلَمْ يَكُنْ يَصُومُ شَهْراً أَكْثَرَ مِنْ شَعْبَانَ كَانَ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً كَانَ يَصُومُ شَعْبَانَ كُلَّهُ».

2177 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ قَالَتْ: «لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فِي شَهْرٍ مِنَ السَّنَةِ أَكْثَرَ صِيَاماً مِنْهُ فِي شَعْبَانَ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ».

2178- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fasts for (the most portion of the month of) Sha'ban.

2179- It is narrated on the authority of A'ishah that she said: I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept standing (for night supererogatory prayer) through the night till morning, or observed fasts for a complete month except (the month of) Ramadan."

2180- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah about the fasts of The Messenger of Allah "Allah's blessing and peace be upon him". She said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would keep fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would keep leaving fasting"; and The Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month barring (the month of) Ramadan since he came to Medina.

2181- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer the Duha prayer?" she said: "No, unless he returned from journey." I further asked her: "Did The Messenger of Allah "Allah's blessing and peace be upon him" observe fasts for a complete month?" she said: "No, I've not learnt that he had fasted for a complete month barring the month of Ramadan, and he never broke fast in it to observe it once again until he (died and) went away.

2182- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer the Duha prayer?" she said: "No, unless he returned from journey." I further asked her: "Did The Messenger of Allah "Allah's blessing and peace be upon him" observe definite fasts (in a specific month) other than Ramadan?" she said: "By Allah, he never observed definite fasts in a specific month other than Ramadan until he (died and) went away, nor did he break fast in it to observe it once again.

[36] The Different Citation-Forms Transmitted By Khalid Ibn Ma'dan Pertaining To That Narration

2183- It is narrated on the authority of Jubair Ibn Nufair that a man asked A'ishah about fasting, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fasts for (almost) the whole

2178 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ عَائِشَةَ. قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَصُومُ شَعْبَانَ».

2179 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدَةَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «لاَ أَعْلَمُ رَسُولَ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلاَ قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلاَ صَامَ شَهْراً كَامِلاً قَطُّ غَيْرَ رَمَضَانَ».

2180 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي يُوسُفَ الصَّيْدَلاَنِيُّ حَرَّانِيٌّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ هِشَامٍ عَنِ ابْنِ سِيرِينَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَ: سَأَلْتُهَا عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ وَلَمْ يَصُمْ شَهْراً تَامّاً مُنْذُ أَتَى الْمَدِينَةَ إِلاَّ أَنْ يَكُونَ رَمَضَانُ».

2181 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: أَنْبَأَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ عَنْ كَهْمَسٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «قُلْتُ لِعَائِشَةَ أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلاَةَ الضُّحَى؟ قَالَتْ: لاَ. إِلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ قُلْتُ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَهْراً كُلَّهُ؟ قَالَتْ لاَ مَا عَلِمْتُ صَامَ شَهْراً كُلَّهُ إِلاَّ رَمَضَانَ وَلاَ أَفْطَرَ حَتَّى يَصُومَ مِنْهُ حَتَّى مَضَى لِسَبِيلِهِ».

2182 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلاَةَ الضُّحَى؟ قَالَتْ: لاَ. إِلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ قُلْتُ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ لَهُ صَوْمٌ مَعْلُومٌ سِوَى رَمَضَانَ؟ قَالَتْ: وَاللَّهِ إِنْ صَامَ شَهْراً مَعْلُوماً سِوَى رَمَضَانَ حَتَّى مَضَى لِوَجْهِهِ وَلاَ أَفْطَرَ حَتَّى يَصُومَ مِنْهُ».

(36) ـ ذِكْرُ الاخْتِلافِ على خَالِدِ بْنِ مَعْدَانَ في هذا الحَدِيثِ

2183 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: أَنَّ رَجُلاً سَأَلَ عَائِشَةَ عَنِ الصِّيَامِ فَقَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ

(month of) Sha'ban, and he further used to be eager to fast every Monday and Thursday.

2184- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fasts for (almost the whole month of) Sha'ban, and (exactly the whole month of) Ramadan; and he used to be eager to fast every Monday and Thursday.

[37] Observing Fast On The Day Of Suspicion

2185- It is narrated on the authority of Silah that he said: We were sitting with Ammar when he was served with a roasted sheep, thereupon he invited us to share food with him. One of the (present) people moved aside and said: "I'm fasting." On that Ammar said: "He, who fasts the day in which there is suspicion (whether it is the conclusion of Sha'ban or the beginning of Ramadan) has, indeed, disobeyed Abu Al-Qasim The Messenger of Allah "Allah's blessing and peace be upon him"."

2186- It is narrated on the authority of Simak that he said: I visited Ikrimah on a day in which there was suspicion, whether it was (the beginning of) Ramadan or (the conclusion of) Sha'ban, and found him eating bread, food grain and (drinking) milk. He invited me to share food with him, and I said: "I'm fasting." He took an oath by Allah that I should break fasting, and I said twice: "Glory to Allah!" when I saw him swearing, with no exception, I came forward and said to him: "Bring me what (proof for that) which you have." He said: "I heard Ibn Abbas relating that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal); and if it is cloudy and dark and you are obstructed from seeing it, complete the number (of the days) of Sha'ban (to thirty); and do not observe fast (a day or two) before the month (of Ramadan), nor join the fasts of (the month of) Ramadan with a fast from (the month of) Sha'ban.""

[38] The Concession To Observe Fast On The Day Of Suspicion

2187- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none observe fast a day or two (or more) before the month (of Ramadan), barring one who is used to fast regularly before it: then, let him continue his fasting."

[39] The Reward Of Such As Stands (For Night Prayer) During Ramadan Out Of Faith And Expecting The Reward (From Allah)

2188- It is narrated on the authority of Sa'id Ibn Al-Musayyab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

يَصُومُ شَعْبَانَ كُلَّهُ وَيَتَحَرَّى صِيَامَ الاِثْنَيْنِ وَالْخَمِيسِ».

2184 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ثَوْرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَبِيعَةَ الْجُرَشِيِّ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَعْبَانَ وَرَمَضَانَ وَيَتَحَرَّى الاِثْنَيْنِ وَالْخَمِيسَ».

(37) ـ صِيَامُ يَوْمِ الشَّكِّ

2185 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ عَنْ أَبِي خَالِدٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ أَبِي إِسْحَاقَ عَنْ صِلَةَ قَالَ: «كُنَّا عِنْدَ عَمَّارٍ فَأُتِيَ بِشَاةٍ مَصْلِيَّةٍ فَقَالَ: كُلُوا. فَتَنَحَّى بَعْضُ الْقَوْمِ قَالَ: إِنِّي صَائِمٌ فَقَالَ عَمَّارٌ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ».

2186 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَبِي يُونُسَ عَنْ سِمَاكٍ قَالَ: دَخَلْتُ عَلَى عِكْرِمَةَ فِي يَوْمٍ قَدْ أُشْكِلَ مِنْ رَمَضَانَ هُوَ أَمْ مِنْ شَعْبَانَ وَهُوَ يَأْكُلُ خُبْزاً وَبَقْلاً وَلَبَناً فَقَالَ لِي: هَلُمَّ. فَقُلْتُ: إِنِّي صَائِمٌ. قَالَ وَحَلَفَ بِاللَّهِ: لَتُفْطِرَنَّ قُلْتُ: سُبْحَانَ اللَّهِ مَرَّتَيْنِ فَلَمَّا رَأَيْتُهُ يَحْلِفُ لاَ يَسْتَثْنِي تَقَدَّمْتُ قُلْتُ هَاتِ الآنَ مَا عِنْدَكَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ حَالَ بَيْنَكُمْ وَبَيْنَهُ سَحَابَةٌ أَوْ ظُلْمَةٌ فَأَكْمِلُوا الْعِدَّةَ عِدَّةَ شَعْبَانَ وَلاَ تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالاً وَلاَ تَصِلُوا رَمَضَانَ بِيَوْمٍ مِنْ شَعْبَانَ»**.

(38) ـ التَّسْهِيلُ فِي صِيَامِ يَوْمِ الشَّكِّ

2187 ـ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ جَدِّي قَالَ: أَخْبَرَنِي شُعَيْبُ بْنُ إِسْحَاقَ عَنِ الأَوْزَاعِيِّ وَابْنُ أَبِي عَرُوبَةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ: **«أَلاَ لاَ تَقَدَّمُوا الشَّهْرَ بِيَوْمٍ أَوِ اثْنَيْنِ إِلاَّ رَجُلٌ كَانَ يَصُومُ صِيَاماً فَلْيَصُمْهُ»**.

(39) ـ ثَوَابُ مَنْ قَامَ رَمَضَانَ وَصَامَهُ إِيماناً وَاحْتِساباً والاخْتِلافُ على الزُّهْرِيِّ في الخبر في ذلك

2188 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلاَلٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:

who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2189- It is narrated on the authority of A'ishah, the wife of Allah's Apostle "Allah's blessing and peace be upon him", that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2190- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came out at the middle of the night and led the people in prayer...and she said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him." However, Allah's Apostle "Allah's blessing and peace be upon him" died and the matter was in that very state.

2191- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said pertaining to (the month of) Ramadan: "He, who stands (for the night supererogatory prayers) during it, out of sincere faith, and expecting the reward from Allah Almighty, his previous sins will be forgiven for him."

2192- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came out at the middle of the night and offered prayer in the mosque...and she said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2193- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said pertaining to (the month of) Ramadan: "He, who stands (for the night

«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2189 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا الْمُعَافَى قَالَ: حَدَّثَنَا مُوسَى عَنْ إِسْحَاقَ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُرَغِّبُ النَّاسَ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةِ أَمْرٍ فِيهِ فَيَقُولُ: **«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

2190 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: أَنْبَأَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ يُونُسَ الأَيْلِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي جَوْفِ اللَّيْلِ يُصَلِّي فِي الْمَسْجِدِ فَصَلَّى بِالنَّاسِ وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَتْ فَكَانَ يُرَغِّبُهُمْ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ وَيَقُولُ: **«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَاناً وَاحْتِساباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»** قَالَ: فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَالأَمْرُ عَلَى ذَلِكَ.

2191 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي رَمَضَانَ: **«مَنْ قَامَهُ إِيمَاناً وَاحْتِساباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

2192 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ وَكَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُهُمْ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةِ أَمْرٍ فِيهِ فَيَقُولُ: **«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِساباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

2193 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ

supererogatory prayers) during it, out of sincere faith, and expecting the reward from Allah Almighty, his previous sins will be forgiven for him."

2194- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2195- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2196- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2197- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2198- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2199- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan (and in the narration of Qutaibah, Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who stands (for the night supererogatory prayers) during the month of Ramadan"), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him; and he, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith,

رَسُولَ اللَّهِ ﷺ يَقُولُ لِرَمَضَانَ: «مَنْ قَامَهُ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2194 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

2195 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2196 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2197 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي ٱبْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2198 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2199 ـ أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ» وَفِي حَدِيثِ قُتَيْبَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ

and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2200- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2201- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2202- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

[40] The Different Citation-Forms Pertaining To That Narration

2203- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him; and he, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2204- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him; and he, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2205- It is narrated on the authority of An-Nadr Ibn Shaiban that he met Abu Salamah Ibn Abd Ar-Rahman and said to him: "Relate to me the best thing you heard pertaining to the month of Ramadan (from Allah's Apostle "Allah's blessing and peace be upon him")." Abu Salamah said: Abd Ar-Rahman Ibn Awf related to me from Allah's Apostle "Allah's blessing and peace be upon him" that he made a mention of the month of Ramadan, which he gave superiority to all the months (of the year), and said: "He, who stands (for the

مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2200 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2201 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنِ ٱبْنِ سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2202 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا ٱبْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(40) ـ ذِكْرُ اخْتِلافِ يَحْيَى بن أبي كَثِيرٍ والنَّضْرِ بن شَيْبَانَ فيه

2203 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى وَمُحَمَّدُ بْنُ هِشَامٍ وَأَبُو الأَشْعَثِ وَاللَّفْظُ لَهُ قَالُوا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2204 ـ أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ عَنْ مَرْوَانَ أَنْبَأَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2205 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي النَّضْرُ بْنُ شَيْبَانَ: أَنَّهُ لَقِيَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ فَقَالَ لَهُ: حَدِّثْنِي بِأَفْضَلِ شَيْءٍ سَمِعْتَهُ يُذْكَرُ فِي شَهْرِ رَمَضَانَ فَقَالَ أَبُو سَلَمَةَ حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ شَهْرَ رَمَضَانَ فَفَضَّلَهُ عَلَى الشُّهُورِ وَقَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً خَرَجَ مِنْ ذُنُوبِهِ

night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, becomes pure from his sins as he was on the very day his mother gave birth to him."

2206- It is narrated on the authority of An-Nadr Ibn Shaiban from Abu Salamah that he mentioned a Hadith like this, in which he said: "He, who observes (all) fasts of Ramadan, and stands (for the night supererogatory prayers) during it, out of sincere faith, and expecting the reward of that from Allah Almighty, becomes pure from his sins as he was on the very day his mother gave birth to him."

2207- It is narrated on the authority of An-Nadr Ibn Shaiban that he said: I said to Abu Salamah Ibn Abd Ar-Rahman "Relate to me something you heard from your father who heard it from Allah's Apostle "Allah's blessing and peace be upon him", directly with no mediator between your father and Allah's Apostle "Allah's blessing and peace be upon him"." Abu Salamah said: "Yes. My father (Abd Ar-Rahman Ibn Awf) related to me: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty enjoined upon you to observe the fasts of the month of Ramadan, and I made it out of the sunnah upon you to stand (for night supererogatory prayers) in it: He then, who observes all of its fasts and stands (for the night supererogatory prayers) in it, out of sincere faith, and expecting the reward of that from Allah Almighty, becomes pure from his sins as he was on the very day his mother gave birth to him."

[41] The Excellence Of Fasting

2208- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "All the deeds of the son of Adam are for him except fasting, which is for Me, for which I give rewards." No doubt, the fasting person has two pleasures: one when he breaks his fasting (at sunset), and the other when he meets his Lord. By Him, in Whose Hand is my soul! The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

2209- It is narrated on the authority of Abdullah that he said: Allah "Exalted and Hallowed be He" said: "(The deed of) fasting is for Me, for which I give rewards." No doubt, the fasting person has two pleasures: one when he meets his Lord, and the other when he breaks his fasting (at sunset). The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

كَيَوْمِ وَلَدَتْهُ أُمُّهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

2206 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا الْقَاسِمُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ عَنْ أَبِي سَلَمَةَ فَذَكَرَ مِثْلَهُ وَقَالَ: **«مَن صَامَهُ وَقَامَهُ إِيمَاناً وَٱحْتِسَاباً».**

2207 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ قَالَ: قُلْتُ لأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ حَدِّثْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ أَبِيكَ سَمِعَهُ أَبُوكَ مِنْ رَسُولِ اللَّهِ ﷺ لَيْسَ بَيْنَ أَبِيكَ وَبَيْنَ رَسُولِ اللَّهِ ﷺ أَحَدٌ فِي شَهْرِ رَمَضَانَ قَالَ: نَعَمْ. حَدَّثَنِي أَبِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ صِيَامَ رَمَضَانَ عَلَيْكُمْ وَسَنَنْتُ لَكُمْ قِيَامَهُ فَمَن صَامَهُ وَقَامَهُ إِيمَاناً وَٱحْتِسَاباً خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ».**

(41) ـ فَضْلُ الصِّيَامِ والاخْتِلافُ على أبي إسْحَاقَ في حَدِيثِ عليِّ بْنِ أبي طَالِبٍ في ذلك

2208 ـ أَخْبَرَنِي هِلَالُ بْنُ الْعَلاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلِلصَّائِمِ فَرْحَتَانِ حِينَ يُفْطِرُ وَحِينَ يَلْقَى رَبَّهُ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».**

2209 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ قَالَ عَبْدُ اللَّهِ: **«قَالَ اللَّهُ عَزَّ وَجَلَّ الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ حِينَ يَلْقَى رَبَّهُ وَفَرْحَةٌ عِنْدَ إِفْطَارِهِ وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».**

[42] The Different Citation-Forms Of That Narration By Abu Salih

2210- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "(The deeds of) fasting is for Me, for which I give rewards." No doubt, the fasting person has two pleasures: when he breaks his fasting (at sunset) he is pleased, and when he meets Allah and He gives him reward, he is pleased. By Him, in Whose Hand is the soul of Muhammad! The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

2211- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "(The deed of) fasting is for Me, for which I give rewards." No doubt, the fasting person becomes pleased twice: when he breaks his fasting (at sunset), and on the day he will meet his Lord. The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

2212- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no deed done by the son of Adam but that it would be multiplied and recorded, as much as from ten to seven hundred good deeds. Allah "Exalted and Hallowed be He," said: "Except fasting, which is done for My sake, for which I give rewards. He abandons his (sexual) desire and diet for My sake." Indeed, fast acts as a protecting shield for the fasting person (to save him from the evil deeds). No doubt, the fasting person has two pleasures: One at the time of breaking his fast, and the other at the time of meeting his Lord (on the Day of Judgement). Verily, the unpleasant smell of his (the fasting person's) mouth is sweeter, in the sight of Allah, than the odor of musk."

2213- It is narrated on the authority of Abu Hurairah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Allah said) "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." Fasting is a shield (or protection from the fire and from committing sins). If there comes a day on which anyone of you is fasting, he should avoid using obscene language and raising his voice. If somebody insults or quarrels with him, he should say: "I am fasting." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah on the Day of Judgement, than the odor of musk. There are two pleasures for the fasting person:

(42) ـ بابُ ذِكْرِ الاخْتِلافِ على أبي صَالِحٍ في هذا الحَدِيثِ

2210 ـ أَخْبَرَنَا عَلِيُّ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبُو سِنَانٍ ضِرَارُ بْنُ مُرَّةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: **«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلِلصَّائِمِ فَرْحَتَانِ إِذَا أَفْطَرَ فَرِحَ وَإِذَا لَقِيَ اللَّهَ فَجَزَاهُ فَرِحَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»**.

2211 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو أَنَّ الْمُنْذِرَ بْنَ عُبَيْدٍ حَدَّثَهُ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«[قَالَ اللَّهُ عَزَّ وجَلَّ:] الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ وَالصَّائِمُ يَفْرَحُ مَرَّتَيْنِ عِنْدَ فِطْرِهِ وَيَوْمَ يَلْقَى اللَّهَ وَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»**.

2212 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَا مِنْ حَسَنَةٍ عَمِلَهَا ابْنُ آدَمَ إِلاَّ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ إِلَى سَبْعِمَائَةِ ضِعْفٍ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلاَّ الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي الصِّيَامُ جُنَّةٌ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»**.

2213 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزَّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ وَالصِّيَامُ جُنَّةٌ إِذَا كَانَ يَوْمُ صِيَامِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ**

When he breaks his fast, he is pleased because of breaking his fast, and when he meets his Lord, then he will be pleased because of his fasting."

2214- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty says: "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." Fasting is a shield (or protection from the fire and from committing sins). If there comes a day on which anyone of you is fasting, he should avoid using obscene language and raising his voice. If somebody insults or quarrels with him, he should say: "I am fasting." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah, than the odor of musk. "

2215- It is narrated on the authority of Abu Hurairah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Allah said) "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah, than the odor of musk. "

2216- It is narrated on the authority of Abu Hurairah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Allah said) "Every good deed done by the son of Adam will be rewarded by ten times the like of it, except for fasting, which is for Me, for which I give rewards (unbounded)."

[43] The Different Citation-Forms Pertaining To The Superiority Of The Fasting Person As Narrated By Abu Umamah

2217- It is narrated on the authority of Abu Umamah that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Tell me of a thing to learn from you." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)."

2218- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a thing perchance Allah would make it a source of benefit for me." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)."

رَبُّهُ عَزَّ وَجَلَّ فَرِحَ بِصَوْمِهِ».

2214 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً عَلَيْهِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: أَخْبَرَنِي عَطَاءٌ الزَّيَّاتُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ الصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»** وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ.

2215 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».**

2216 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرٍو عَنْ بُكَيْرٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«كُلُّ حَسَنَةٍ يَعْمَلُهَا ابْنُ آدَمَ فَلَهُ عَشْرُ أَمْثَالِهَا إِلاَّ الصِّيَامَ لِي وَأَنَا أَجْزِي بِهِ».**

(43) ـ ذِكْرُ الاخْتِلافِ على مُحَمَّدِ بْنِ أبي يَعْقُوبَ في حَدِيثِ أبي أُمَامَةَ في فَضْلِ الصَّائِمِ

2217 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ قَالَ: أَخْبَرَنِي رَجَاءُ بْنُ حَيْوَةَ عَنْ أَبِي أُمَامَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: مُرْنِي بِأَمْرٍ آخُذُهُ عَنْكَ قَالَ: **«عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لاَ مِثْلَ لَهُ».**

2218 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيَّ حَدَّثَهُ عَنْ رَجَاءِ بْنِ حَيْوَةَ قَالَ: حَدَّثَنَا أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مُرْنِي بِأَمْرٍ يَنْفَعُنِي اللَّهُ بِهِ قَالَ: **«عَلَيْكَ بِالصِّيَامِ فَإِنَّهُ لاَ مِثْلَ لَهُ».**

2219- It is narrated on the authority of Abu Umamah that he asked Allah's Apostle "Allah's blessing and peace be upon him": "Which deed is the best (in the Sight of Allah)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no equal (in reward and significance)."

2220- It is narrated on the authority of Abu Umamah that he said: I said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a good deed to do." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)." I said once again: "O Messenger of Allah! Tell me of a good deed to do." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)."

2221- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2222- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2223- It is narrated on the authority of Mu'adh that Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2224- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2225- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2226- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2227- It is narrated on the authority of Mutarrif, a man belonging to Banu Amir Ibn Sa'sa'ah, that Uthman Ibn Abu Al-As called for milk to give him to drink, thereupon Mutarrif said: "I'm fasting." On that Uthman said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Fasting acts as a protecting shield (from the fire of Hell, and from

2219 ـ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الضَّعِيفُ شَيْخٌ صَالِحٌ وَالضَّعِيفُ لَقَبٌ لِكَثْرَةِ عِبَادَتِهِ قَالَ: أَخْبَرَنَا يَعْقُوبُ الْحَضْرَمِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنْ أَبِي نَصْرٍ عَنْ رَجَاءِ بْنِ حَيْوَةَ عَنْ أَبِي أُمَامَةَ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «**عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لاَ عِدْلَ لَهُ**».

2220 ـ أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ هُوَ ابْنُ السَّكَنِ أَبُو عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيِّ عَنْ أَبِي نَصْرٍ الْهِلاَلِيِّ عَنْ رَجَاءِ بْنِ حَيْوَةَ عَنْ أَبِي أُمَامَةَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مُرْنِي بِعَمَلٍ قَالَ: «**عَلَيْكَ بِالصَّوم فَإِنَّهُ لاَ عِدْلَ لَهُ**». قُلْتُ: يَا رَسُولَ اللَّهِ مُرْنِي بِعَمَلٍ قَالَ: «**عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لاَ عِدْلَ لَهُ**».

2221 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ فِطْرٍ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الصَّوْمُ جُنَّةٌ**».

2222 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ وَالْحَكَمُ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الصَّوْمُ جُنَّةٌ**».

2223 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ النَّزَّالِ يُحَدِّثُ عَنْ مُعَاذٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الصَّوْمُ جُنَّةٌ**».

2224 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ عَنْ شُعْبَةَ قَالَ لِي الْحَكَمُ سَمِعْتُهُ مِنْهُ مُنْذُ أَرْبَعِينَ سَنَةً ثُمَّ قَالَ الْحَكَمُ وَحَدَّثَنِي بِهِ مَيْمُونُ بْنُ أَبِي شَبِيبٍ بْنِ مُعَاذِ بْنِ جَبَلٍ.

2225 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزَّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الصِّيَامُ جُنَّةٌ**».

2226 ـ وَأَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ أَنْبَأَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً عَنْ عَطَاءٍ قَالَ: أَنْبَأَنَا عَطَاءٌ الزَّيَّاتُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الصِّيَامُ جُنَّةٌ**».

2227 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ: أَنَّ مُطَرِّفاً رَجُلاً مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ حَدَّثَهُ: أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ دَعَا لَهُ بِلَبَنٍ لِيَسْقِيَهُ فَقَالَ مُطَرِّفٌ إِنِّي صَائِمٌ فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

committing sins) like the shield of anyone of you that protects him in fighting (from being killed)."

2228- It is narrated on the authority of Mutarrif that he said: I visited Uthman Ibn Abu Al-As who called for milk (to give me to drink), thereupon I said: "I'm fasting." On that Uthman said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Fasting acts as a protecting shield from the fire of Hell like the shield of anyone of you that protects him in fighting (from being killed)."

2229- It is narrated on the authority of Sa'id Ibn Abu Hind that he said: Mutarrif visited Uthman…and the rest is the same.

2230- It is narrated on the authority of Abu Ubaidah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Fasting acts as a protecting shield (from the fire of Hell) as long as one does not break it."

2231- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: " Fasting is a shield that protects one from the fire. So, when anyone becomes fasting, let not him behave ignorantly, and even if somebody behaves ignorantly towards him, let not him abuse nor insult him, and rather let him say: "I am fasting." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah than the odor of musk."

2232- It is narrated on the authority of Abu Ubaidah that he said: "Fasting acts as a protecting shield (from the fire of Hell) as long as one does not break it."

2233- It is narrated on the authority of Sahl Ibn Sa'd from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "For the fasting persons, there is a gate in the Garden known as (the gate of) Rayyan, through which none other than them will enter (the Garden); and when the last of them enters, it will be closed: whoever enters through it will drink, and whoever drinks (by then) will never become thirsty."

2234- It is narrated on the authority of Sahl Ibn Sa'd that for the fasting persons, there is a gate in the Garden known as (the gate of) Rayyan: on the Day of Judgement, it will be said: "Where are the fasting persons? Should you come to (enter through the gate of) Rayyan?" whoever enters through it will (drink, and whoever drinks will) never become thirsty. When all of them enter, it will be closed on them; and none other than them will enter through it.

«الصِّيَامُ جُنَّةٌ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ».

2228 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُطَرِّفٍ قَالَ: دَخَلْتُ عَلَى عُثْمَانَ بْنِ أَبِي الْعَاصِ فَدَعَا بِلَبَنٍ فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الصَّوْمُ جُنَّةٌ مِنَ النَّارِ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ».**

2229 ـ أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو مِصْعَبٍ عَنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ سَعِيدِ بنِ أَبِي هِنْدٍ قَالَ: «دَخَلَ مُطَرِّفٌ عَلَى عُثْمَانَ» نَحْوَهُ مُرْسَلٌ.

2230 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا وَاصِلٌ عَنْ بَشَّارِ بْنِ أَبِي سَيْفٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ أَبُو عُبَيْدَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا».**

2231 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ الآدَمِيُّ قَالَ: حَدَّثَنَا مَعْنٌ عَنْ خَارِجَةَ بْنِ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الصِّيَامُ جُنَّةٌ مِنَ النَّارِ فَمَنْ أَصْبَحَ صَائِماً فَلاَ يَجْهَلْ يَوْمَئِذٍ وَإِنْ امْرُؤٌ جَهِلَ عَلَيْهِ فَلاَ يَشْتِمْهُ وَلاَ يَسُبَّهُ وَلْيَقُلْ إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».**

2232 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مِسْعَرٍ عَنِ الْوَلِيدِ بْنِ أَبِي مَالِكٍ قَالَ: حَدَّثَنَا أَصْحَابُنَا عَنْ أَبِي عُبَيْدَةَ قَالَ: «الصِّيَامُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا».

2233 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«لِلصَّائِمِينَ بَابٌ فِي الْجَنَّةِ يُقَالُ لَهُ الرَّيَّانُ لاَ يَدْخُلُ فِيهِ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ مَنْ دَخَلَ فِيهِ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَداً».**

2234 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي سَهْلٌ: «أَنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ الرَّيَّانُ يُقَالُ يَوْمَ الْقِيَامَةِ أَيْنَ الصَّائِمُونَ هَلْ لَكُمْ إِلَى الرَّيَّانِ مَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَداً فَإِذَا دَخَلُوا أُغْلِقَ عَلَيْهِمْ فَلَمْ يَدْخُلْ فِيهِ أَحَدٌ غَيْرُهُمْ».

2235- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives a pair (of things or property) in charity for Allah's Cause, will be called from (the gates of) Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to give in charity, will be called from the gate of charity; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Rayyan." Abu Bakr As-Siddiq said: "O Messenger of Allah! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

2236- It is narrated on the authority of Abdullah that he said: We set out with Allah's Apostle "Allah's blessing and peace be upon him", and we were young men too poor to afford for marriage, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "O assembly of young men! I advise you to fulfill your sexual desire through marriage, for it is more convenient to help you hold back your sights from looking at such of women as unlawful for you, and guard your privates from committing adultery; and he, who could not afford for that, let him observe fasts, for fasting diminishes one's sexual power."

2237- It is narrated on the authority of Alqamah that Uthman sat alone with Abdullah Ibn Mas'ud at Arafat and said to him: "Shall I marry you to a virgin?" Abdullah invited Alqamah and told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O young men! Whoever among you can afford to marry, let him marry, because it helps him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

2238- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you can afford to marry, let him marry, because it helps him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

2235 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَيُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ عَز وَجَلَّ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هٰذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ يُدْعَى مِنْ بَابِ الصَّلاَةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ يُدْعَى مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ**» قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: يَا رَسُولَ اللَّه مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ**».

2236 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ شَبَابٌ لاَ نَقْدِرُ عَلَى شَيْءٍ قَالَ: «**يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ**».

2237 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ: أَنَّ ٱبْنَ مَسْعُودٍ لَقِيَ عُثْمَانَ بِعَرَفَاتٍ فَخَلاَ بِهِ فَحَدَّثَهُ وَأَنَّ عُثْمَانَ قَالَ لاِبْنِ مَسْعُودٍ: هَلْ لَكَ فِي فَتَاةٍ أُزَوِّجُكَهَا؟ فَدَعَا عَبْدُ اللَّهِ عَلْقَمَةَ فَحَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنِ ٱسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ**».

2238 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ ٱسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ**».

2239- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: I along with Alqamah, Al-Aswad and others visited Abdullah Ibn Mas'ud. He narrated to us a Hadith, and I think he mentioned it only for my sake, since I was the youngest of them. He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of young men! Whoever among you can afford to marry, let him marry, because it helps him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

2240- It is narrated on the authority of Alqamah that he said: I was in the company of Abdullah while he was sitting with Uthman, who said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to a group of young men and said: "Whoever among you has got the wherewithal, let him marry, because it is more convenient to make him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

[44] The Reward Of Such As Observes A Fast In Allah's Cause

2241- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in Allah's Cause, Allah Almighty will move his face for that day away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

2242- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in Allah's Cause, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

2243- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

2244- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will drive his face away from the (fire of) Hell (as far as a distance covered in) seventy years."

2239 ـ أَخْبَرَنِي هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ وَمَعَنَا عَلْقَمَةُ وَالأَسْوَدُ وَجَمَاعَةٌ فَحَدَّثَنَا بِحَدِيثٍ مَا رَأَيْتُهُ حَدَّثَ بِهِ الْقَوْمَ إِلاَّ مِنْ أَجْلِي لأَنِّي كُنْتُ أَحْدَثَهُمْ سِنّاً قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ»**. قَالَ عَلِيٌّ وَسُئِلَ الأَعْمَشُ عَنْ حَدِيثِ إِبْرَاهِيمَ فَقَالَ: عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ مِثْلَهُ قَالَ: نَعَمْ.

2240 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ وَهُوَ عِنْدَ عُثْمَانَ فَقَالَ عُثْمَانُ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى فِتْيَةٍ فَقَالَ: **«مَنْ كَانَ مِنْكُمْ ذَا طَوْلٍ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لاَ فَالصَّوْمُ لَهُ وِجَاءٌ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو مَعْشَرٍ هٰذَا اسْمُهُ زِيَادُ بْنُ كُلَيْبٍ وَهُوَ ثِقَةٌ وَهُوَ صَاحِبُ إِبْرَاهِيمَ رَوَى عَنْهُ مَنْصُورٌ وَمُغِيرَةُ وَشُعْبَةُ وَأَبُو مَعْشَرٍ الْمَدَنِيُّ اسْمُهُ نُجَيْحٌ وَهُوَ ضَعِيفٌ وَمَعَ ضَعْفِهِ أَيْضاً كَانَ قَدِ اخْتَلَطَ عِنْدَهُ أَحَادِيثُ مَنَاكِيرُ مِنْهَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»** وَمِنْهَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: **«لاَ تَقْطَعُوا اللَّحْمَ بِالسِّكِّينِ وَلٰكِنْ انْهَسُوا نَهْساً»**.

(44) ـ بابُ ثَوَابِ مَنْ صَامَ يَوْماً في سَبِيلِ الله عزَّ وجلَّ وذِكْرِ الاخْتِلافِ على سُهَيْلِ بن أبي صَالِحٍ في الخبر في ذلك

2241 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَخْبَرَنِي أَنَسٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ زَحْزَحَ اللَّهُ وَجْهَهُ عَنِ النَّارِ بِذٰلِكَ الْيَوْمِ سَبْعِينَ خَرِيفاً»**.

2242 ـ أَخْبَرَنَا دَاوُدُ بْنُ سُلَيْمَانَ بْنِ حَفْصٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنْ سُهَيْلٍ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ بِذٰلِكَ الْيَوْمِ سَبْعِينَ خَرِيفاً»**.

2243 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنِي سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ عَزَّ وَجَلَّ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً»**.

2244 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُهَيْلٍ عَنْ صَفْوَانَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بَاعَدَ اللَّهُ وَجْهَهُ مِنْ جَهَنَّمَ سَبْعِينَ عَاماً»**.

2245- It is narrated on the authority of Abu Sa'id Al-Khudri that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no servant (of Allah) who fasts even only a day in the Cause of Allah Almighty, but that Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

2246- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

2247- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who fasts even only a day in the Cause of Allah, Blessed and Exalted be He, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns."

[45] The Different Citation-Forms Attributed To Sufyan Ath-Thawri Pertaining To That Narration

2248- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no servant (of Allah) who fasts even only a day in the Cause of Allah Almighty, but that Allah Almighty will drive the fire (of Hell) away from his face, for that day, (as far as a distance covered in) seventy autumns."

2249- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will avert the heat of the fire of Hell from his face, for that day, (as far as a distance covered in) seventy autumns (i.e. years)."

2250- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will keep the fire (of Hell) away from his face, for that day, (as far as a distance covered in) seventy autumns (i.e. years)."

2251- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will keep (the fire of) Hell away from him (as far as a distance covered in) one hundred years."

2245 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ عَنْ سُهَيْلٍ عَنِ ابْنِ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَا مِنْ عَبْدٍ يَصُومُ يَوْماً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ إِلاَّ بَعَّدَ اللَّهُ عَزَّ وَجَلَّ بِذٰلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً»**.

2246 ـ أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ حُمَيْدِ بْنِ الأَسْوَدِ قَالَ: حَدَّثَنَا سُهَيْلٌ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بَاعَدَهُ اللَّهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً»**.

2247 ـ أَخْبَرَنَا مُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ وَسُهَيْلُ بْنُ أَبِي صَالِحٍ سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ تَبَارَكَ وَتَعَالَى بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً»**.

(45) ـ ذِكْرُ الاخْتِلافِ على سُفْيَانَ الثَّوْرِيِّ فيه

2248 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ نَيْسَابُورِي قَالَ: حَدَّثَنَا يَزِيدُ الْعَدَّانِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَصُومُ عَبْدٌ يَوْماً فِي سَبِيلِ اللَّهِ إِلاَّ بَاعَدَ اللَّهُ تَعَالَى بِذٰلِكَ الْيَوْمَ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفاً»**.

2249 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بِذٰلِكَ الْيَوْمَ حَرَّ جَهَنَّمَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفاً»**.

2250 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: قَرَأْتُ عَلَى أَبِي حَدَّثَكُمُ ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُمَيٍّ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بِذٰلِكَ الْيَوْمِ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفاً»**.

2251 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ الْحَارِثِ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ: أَنَّهُ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بَاعَدَ اللَّهُ مِنْهُ جَهَنَّمَ مَسِيرَةَ مِائَةِ عَامٍ»**.

[46] It Is Undesirable To Observe Fast On Journey

2252- It is narrated on the authority of Ka'b Ibn Asim that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is not out of righteousness to observe fast on journey."

2253- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey."

[47] The Reason Why This Is Undesirable

2254- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" saw some people gathering around a man, and when he asked about that they said: "This is a man who has been troubled by fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey."

2255- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man sitting in the shade of a tree, and water was being sprinkled over his body. He asked: "What is wrong with this companion of yours?" they said: "O Messenger of Allah! He is fasting (and thus he is put to trouble)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey; and I advise you to accept Allah's Concession which He has given you in that matter."

2256- The same is narrated on the authority of Jabir, through another chain of transmission.

[48] The Different Citation-Forms Transmitted By Ali Ibn Al-Mubarak Pertaining To That Narration

2257- It is narrated on the authority of Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is not out of righteousness to observe fast on journey; and I advise you to accept Allah's Concession in that matter."

2258- It is narrated on the authority of Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is not out of righteousness to observe fast on journey."

[49] Mentioning The Name Of The Man

2259- It is narrated on the authority of Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him" that he saw a

(46) ـ بابُ ما يُكْرَهُ مِنَ الصِّيَامِ في السَّفَرِ

2252 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ عَنْ أُمِّ الدَّرْدَاءِ عَنْ كَعْبِ بْنِ عَاصِمٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»**.

2253 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هَذَا خَطَأٌ وَالصَّوابُ الَّذِي قَبْلَهُ لاَ نَعْلَمُ أَحَداً تَابَعَ ابْنَ كَثِيرٍ عَلَيْهِ.

(47) ـ العِلَّةُ الَّتِي من أَجْلها قيل ذلك وذِكْرُ الاخْتِلافِ على مُحَمَّدِ بن عَبْدِ الرَّحْمٰنِ في حديث جَابِرِ بْنِ عَبْدِ الله في ذلك

2254 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نَاساً مُجْتَمِعِينَ عَلَى رَجُلٍ فَسَأَلَ فَقَالُوا: رَجُلٌ أَجْهَدَهُ الصَّوْمُ قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»**.

2255 ـ أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ فِي ظِلِّ شَجَرَةٍ يُرَشُّ عَلَيْهِ الْمَاءُ قَالَ: **«مَا بَالُ صَاحِبِكُمْ هٰذَا؟»** قَالُوا: يَا رَسُولَ اللَّهِ صَائِمٌ قَالَ: **«إِنَّهُ لَيْسَ مِنَ الْبِرِّ أَنْ تَصُومُوا فِي السَّفَرِ وَعَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّتِي رَخَّصَ لَكُمْ فَاقْبَلُوهَا»**.

2256 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: «حَدَّثَنِي مَنْ سَمِعَ جَابِراً، نَحْوَهُ».

(48) ـ ذِكْرُ الاخْتِلافِ على عَلِيِّ بْنِ الْمُبَارَكِ

2257 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ عَلَيْكُمْ بِرُخْصَةِ اللَّهِ عَزَّ وَجَلَّ فَاقْبَلُوهَا»**.

2258 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عُثْمَانَ بْنِ عُمَرَ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ رَجُلٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»**.

(49) ـ ذِكْرُ اسْمِ الرَّجُلِ

2259 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَخَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَسَنٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ:

man having been shaded (from the heat) while being on journey (and he was fasting). He said: "It is not out of righteousness to observe fast on journey."

2260- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" set out to Mecca during (the month of) Ramadan in the year of (Mecca) Conquest. He observed fasts till he reached Kura'ah Al-Ghamim. The people also observed fasts with him. Then, he was reported that the people were put to difficulty because of fasting (on journey), thereupon he ordered that a cup of water should be brought to him after Asr (prayer) and he drank, while the people were looking at him. Accordingly, some people left fasting, and others kept fasting. It was said to him that some people had kept fasting, about whom he said: "Those are the disobedient people."

2261- It is narrated on the authority of Abu Hurairah that he said: Once, food was brought to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at Marr Az-Zahran, and he said to both Abu Bakr and Umar: "Come close to share food (with me)!" they said: "We're fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Prepare the saddles for those two companions of yours! Help those two companions of yours!"

2262- It is narrated on the authority of Abu Salamah that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was having his lunch at Marr Az-Zahran, and both Abu Bakr and Umar were with him, The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Come to share the meal with me!"...and the rest is the same.

2263- It is narrated on the authority of Abu Salamah that he said: While The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar were at Marr Az-Zahran...and the rest is the same.

[50] No Fast Is Binding Upon A Traveler

2264- It is narrated on the authority of Amr Ibn Umayyah Ad-Damari that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey, and he said to me: "Wait until lunch is served O Abu Umayyah!" I said: "I'm fasting." On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2265- It is narrated on the authority of Ja'far Ibn Amr Ibn Umayyah Ad-Damari from his father that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey, and The Messenger of Allah

«أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً قَدْ ظُلِّلَ عَلَيْهِ فِي السَّفَرِ فَقَالَ: «**لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ**».

2260 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مَكَّةَ عَامَ الْفَتْحِ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ فَصَامَ النَّاسُ فَبَلَغَهُ أَنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ فَدَعَا بِقَدَحٍ مِنَ الْمَاءِ بَعْدَ الْعَصْرِ فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ فَأَفْطَرَ بَعْضُ النَّاسِ وَصَامَ بَعْضٌ فَبَلَغَهُ أَنَّ نَاساً صَامُوا فَقَالَ: «**أُولَئِكَ الْعُصَاةُ**».

2261 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنِ الأَوْزَاعِيِّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِطَعَامٍ بِمَرِّ الظَّهْرَانِ فَقَالَ لأَبِي بَكْرٍ وَعُمَرَ: «**أَدْنِيَا فَكُلاَ**». فَقَالاَ: إِنَّا صَائِمَانِ فَقَالَ: «**ارْحَلُوا لِصَاحِبَيْكُمْ اعْمَلُوا لِصَاحِبَيْكُمْ**».

2262 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنِي الأَوْزَاعِيُّ عَنْ يَحْيَى أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ: قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَتَغَدَّى بِمَرِّ الظَّهْرَانِ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ: «**الْغَدَاءَ**» مُرْسَلٌ.

2263 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَلِيٌّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا بِمَرِّ الظَّهْرَانِ» مُرْسَلٌ.

(50) ـ ذِكْرُ وَضْعِ الصِّيَامِ عن الْمُسَافِرِ والاخْتِلافِ على الأَوْزَاعِيِّ في خَبر عَمْرِو بْنِ أُمَيَّةَ فيه

2264 ـ أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَفَرٍ فَقَالَ: «**انْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ**». فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «**تَعَالَ ادْنُ مِنِّي حَتَّى أُخْبِرَكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلاَةِ**».

2265 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلاَبَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيُّ عَنْ أَبِيهِ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ:

"Allah's blessing and peace be upon him" said to me: "Should you not wait until lunch is served O Abu Umayyah?" I said: "I'm fasting." On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2266- It is narrated on the authority of Abu Umayyah Ad-Damari that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey, and when I paid him salutation and intended to come out, he said to me: "Wait until lunch is served O Abu Umayyah!" I said: "I'm fasting O Prophet of Allah!" On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2267- It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey…and the rest is the same.

2268- It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey, and he said to him: "Wait until lunch is served O Abu Umayyah!" I said: "I'm fasting." On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

[51] The Different Citation-Forms Of That Narration

2269- It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey, and he was fasting. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Should you not wait until lunch is served?" He said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2270- It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey…and the rest is the same.

«أَلاَ تَنْتَظِرُ الْغَدَاءَ يَا أَبَا أُمَيَّةَ؟». قُلْتُ: إِنِّي صَائِمٌ فَقَالَ: **«تَعَالَ أُخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلاَةِ»**.

2266 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الْمُهَاجِرِ عَنْ أَبِي أُمَيَّةَ الضَّمْرِيِّ قَالَ: «قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَفَرٍ فَسَلَّمْتُ عَلَيْهِ فَلَمَّا ذَهَبْتُ لأَخْرُجَ قَالَ: **«أَنْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ»**. قُلْتُ: إِنِّي صَائِمٌ يَا نَبِيَّ اللَّهِ قَالَ: **«تَعَالَ أُخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلاَةِ»**.

2267 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو قِلاَبَةَ قَالَ: حَدَّثَنِي أَبُو الْمُهَاجِرِ قَالَ: حَدَّثَنِي أَبُو أُمَيَّةَ يَعْنِي الضَّمْرِيَّ: «أَنَّهُ قَدِمَ عَلَى النَّبِيِّ ﷺ» فَذَكَرَ نَحْوَهُ.

2268 ـ أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو قِلاَبَةَ الْجَرْمِيُّ أَنَّ أَبَا أُمَيَّةَ الضَّمْرِيَّ حَدَّثَهُمْ: أَنَّهُ قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَفَرٍ فَقَالَ: **«أَنْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ»**. قُلْتُ: إِنِّي صَائِمٌ قَالَ: **«أَدْنُ أُخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلاَةِ»**.

(51) ـ ذِكْرُ اخْتِلاف مُعَاوِيَةَ بْنِ سَلَّامٍ وعليّ بن المُبَارَكِ في هذا الحديث

2269 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلاَبَةَ أَنَّ أَبَا أُمَيَّةَ الضَّمْرِيَّ أَخْبَرَهُ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ مِنْ سَفَرٍ وَهُوَ صَائِمٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«أَلاَ تَنْتَظِرِ الْغَدَاءَ؟»** قَالَ: إِنِّي صَائِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«تَعَالَ أُخْبِرْكَ عَنِ الصِّيَامِ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ الصِّيَامَ وَنِصْفَ الصَّلاَةِ»**.

2270 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَنْبَأَنَا عَلِيٌّ عَنْ يَحْيَى عَنْ أَبِي قِلاَبَةَ عَنْ رَجُلٍ: أَنَّ أَبَا أُمَيَّةَ أَخْبَرَهُ «أَنَّهُ أَتَى النَّبِيَّ ﷺ مِنْ سَفَرٍ» نَحْوَهُ.

2271- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from half the prayer (and He further exempted him along with) both the pregnant and suckling woman from fasting (provided that they should fulfill the obligatory missed fasts)."

2272- It is narrated on the authority of Abu Qilabah from an old man that he told: My paternal uncle told me that he went in search for some of his lost camels until he reached The Messenger of Allah "Allah's blessing and peace be upon him", and he was taking his meal. He said to him: "Come close to share food with me!" I said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from half the prayer (and He further exempted him along with) both the pregnant and suckling woman from fasting (provided that they should fulfill the obligatory missed fasts)."

2273- It is narrated on the authority of Ayyub that he said: Abu Qilabah related this (previous) narration to me, and said: Do you like to meet the narrator of that Hadith? He guided me to him, and when I met him he said: One of my relatives called Anas Ibn Malik told me: I went to The Messenger of Allah "Allah's blessing and peace be upon him" in pursuit of some of my camels which had been taken (by force) from me, and he was taking his meal. He invited me to share food with him, and I said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Come close so that I would tell you about that: Allah Almighty has exempted the traveler from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2274- It is narrated on the authority of Abu Qilabah from a man that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" for a certain need, and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that he said: "Come close, so that I would tell you: Allah Almighty has exempted the traveler from half the prayer and fasting and He gave concession to both the pregnant and suckling woman (to leave fasting if they fear for themselves or their babes, provided that they should fulfill the obligatory missed fasts)."

2275- The same is narrated on the authority of Abu Al-Ala' Ibn Ash-Shakhir from a man, through another chain of transmission.

2276- It is narrated on the authority of Hani' Ibn Ash-Shakhir from a man belonging to Balharish from his father that he said: I was on journey when I came to The Messenger of Allah "Allah's blessing and peace be upon him"

2271 ـ أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ التَّلِّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِي عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلاَةِ وَالصَّوْمَ وَعَنِ الْحُبْلَى وَالْمُرْضِعِ»**.

2272 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ابْنِ عُيَيْنَةَ عَنْ أَيُّوبَ عَنْ شَيْخٍ مِنْ قُشَيْرٍ عَنْ عَمِّهِ حَدَّثَنَا ثُمَّ أَلْفَيْنَاهُ فِي إِبِلٍ لَهُ فَقَالَ لَهُ أَبُو قِلاَبَةَ: حَدِّثْهُ فَقَالَ الشَّيْخُ: حَدَّثَنِي عَمِّي أَنَّهُ ذَهَبَ فِي إِبِلٍ لَهُ فَانْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ يَأْكُلُ أَوْ قَالَ: يَطْعَمُ فَقَالَ: **«ادْنُ فَكُلْ»** أَوْ قَالَ: **«ادْنُ فَاطْعَمْ»** فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلاَةِ وَالصِّيَامَ وَعَنِ الْحَامِلِ وَالْمُرْضِعِ»**.

2273 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو قِلاَبَةَ هٰذَا الْحَدِيثَ ثُمَّ قَالَ: هَلْ لَكَ فِي صَاحِبِ الْحَدِيثِ؟ فَدَلَّنِي عَلَيْهِ فَلَقِيتُهُ فَقَالَ: حَدَّثَنِي قَرِيبٌ لِي يُقَالُ لَهُ أَنَسُ بْنُ مَالِكٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي إِبِلٍ كَانَتْ لِي أُخِذَتْ فَوَافَقْتُهُ وَهُوَ يَأْكُلُ فَدَعَانِي إِلَى طَعَامِهِ فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: **«ادْنُ أُخْبِرْكَ عَنْ ذٰلِكَ إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلاَةِ»**.

2274 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ عَنْ رَجُلٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ لِحَاجَةٍ فَإِذَا هُوَ يَتَغَدَّى قَالَ: **«هَلُمَّ إِلَى الْغَدَاءِ»** فَقُلْتُ: إِنِّي صَائِمٌ قَالَ: **«هَلُمَّ أُخْبِرْكَ عَنِ الصَّوْمِ إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلاَةِ وَالصَّوْمَ وَرَخَّصَ لِلْحُبْلَى وَالْمُرْضِعِ»**.

2275 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي الْعَلاَءِ بْنِ الشِّخِّيرِ عَنْ رَجُلٍ نَحْوَهُ.

2276 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ هَانِىءِ بْنِ الشِّخِّيرِ عَنْ رَجُلٍ مِنْ بَلْحَرِيشٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مُسَافِراً فَأَتَيْتُ النَّبِيَّ ﷺ وَأَنَا

and I was fasting, and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that he said: "Come close: do you not know what Allah Almighty has exempted the traveler from?" I asked: "What has He Almighty exempted the traveler from?" he said: "Both fasting (provided that he should fulfill the obligatory missed fasts) and half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2277- It is narrated on the authority of Hani' Ibn Abdullah Ibn Ash-Shakhir from a man belonging to Balharish from his father that he said: We were on journey as Allah willed us to be when we came to The Messenger of Allah "Allah's blessing and peace be upon him", and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let me tell you about fasting: Allah Almighty has exempted the traveler from both fasting (provided that he should fulfill the obligatory missed fasts) and half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2278- It is narrated on the authority of Hani' Ibn Abdullah Ibn Ash-Shakhir from his father that he said: I was on journey when I came to The Messenger of Allah "Allah's blessing and peace be upon him" and I was fasting, and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that he said: "Come close: do you not know what Allah Almighty has exempted the traveler from?" I asked: "What has He Almighty exempted the traveler from?" he said: "Both fasting (provided that he should fulfill the obligatory missed fasts) and half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

2279- It is narrated on the authority of Ghailan that he said: I set out on journey in the company of Abu Qilabah, and he brought food near me to eat and I said: "I'm fasting." On that he said: "Once, The Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, and he brought food near a man and said: "Come close to share the meal with me!" he said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from both half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer), and fasting while being on journey (provided that he should fulfill the obligatory missed fasts)." So, come close and have food!" I came close and had food.

صَائِمٌ وَهُوَ يَأْكُلُ قَالَ: «**هَلُمَّ**» قُلْتُ: إِنِّي صَائِمٌ قَالَ: «**تَعَالَ أَلَمْ تَعْلَمْ مَا وَضَعَ اللَّهُ عَنِ الْمُسَافِرِ؟**» قُلْتُ: وَمَا وَضَعَ عَنِ الْمُسَافِرِ؟ قَالَ: «**الصَّوْمَ وَنِصْفَ الصَّلاَةِ**».

2277 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ هَانِىءِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ رَجُلٍ مِنْ بَلْحَرِيشٍ عَنْ أَبِيهِ قَالَ: كُنَّا نُسَافِرُ مَا شَاءَ اللَّهُ فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ يَطْعَمُ فَقَالَ: «**هَلُمَّ فَاطْعَمْ**» فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أُحَدِّثُكُمْ عَنِ الصِّيَامِ إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلاَةِ**».

2278 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ قَالَ: حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ هَانِىءِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ أَبِيهِ قَالَ: كُنْتُ مُسَافِراً فَأَتَيْتُ النَّبِيَّ ﷺ وهُوَ يَأْكُلُ وَأَنَا صَائِمٌ فَقَالَ: «**هَلُمَّ**». قُلْتُ: إِنِّي صَائِمٌ قَالَ: «**أَتَدْرِي مَا وَضَعَ اللَّهُ عَنِ الْمُسَافِرِ؟**» قُلْتُ: وَمَا وَضَعَ اللَّهُ عَنِ الْمُسَافِرِ؟ قَالَ: «**الصَّوْمَ وَشَطْرَ الصَّلاَةِ**».

2279 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ مُوسَى هُوَ ٱبْنُ أَبِي عَائِشَةَ عَنْ غَيْلاَنَ قَالَ: خَرَجْتُ مَعَ أَبِي قِلاَبَةَ فِي سَفَرٍ فَقَرَّبَ طَعَاماً فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي سَفَرٍ فَقَرَّبَ طَعَاماً فَقَالَ لِرَجُلٍ: «**ٱدْنُ فَٱطْعَمْ**». قَالَ: إِنِّي صَائِمٌ قَالَ: «**إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلاَةِ وَالصِّيَامَ فِي السَّفَرِ فَٱدْنُ فَٱطْعَمْ**». فَدَنَوْتُ فَطَعِمْتُ.

[52] The Superiority Of Leaving Fast To Observing Fast On Journey

2280- It is narrated on the authority of Anas Ibn Malik that he said: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on journey, and some of us observed Fast and others left it. Then, we dismounted at a place on a very hot day. We had the cloth for shelter (against the rays of the sun). Those who observed Fast fell down (because of their weakness resulting from their fast on journey), and Those who did not observe fast got up, and watered the mounts. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Today those who did not observe fast have gone with the reward."

[53] Such As Observes Fast On Journey (Has No Reward) Like Such As Leaves Fast On Residence

2281- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: It is said: "Observing fast on journey is (undesirable and of no reward if it leads to trouble and difficulty) like leaving (voluntary) fast on residence."

2282- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: "Such as observes fast on journey (receives no reward if it leads to trouble and difficulty) like such as leaves (voluntary) fast on residence."

2283- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Ibn Awf from his father that he said: "Such as observes fast on journey (receives no reward if it leads to trouble and difficulty) like such as leaves (voluntary) fast on residence."

[54] Fasting On Journey

2284- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" set out during the month of Ramadan and kept fasting until he reached Qudaid, when a cup of milk was brought to him, and he drank and left fasting, and so did his companions.

2285- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" kept fasting (on his journey) from Medina until he reached Qudaid, where he broke fasting, and kept as such until he arrived in Mecca.

2286- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" kept fasting on journey (from Medina to Mecca) until he reached Qudaid, where he asked for a cup of milk, and he drank and left fasting, and so did his companions.

(52) ـ فَضْلُ الإِفْطَارِ فِي السَّفَرِ على الصِّيَامِ

2280 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ عَنْ مُوَرِّقٍ الْعَجَلِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَنَزَلْنَا فِي يَوْمٍ حَارٍّ وَاتَّخَذْنَا ظِلاَلاً فَسَقَطَ الصُّوَّامُ وَقَامَ الْمُفْطِرُونَ فَسَقُوا الرِّكَابَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ**».

(53) ـ ذِكْرُ قَوْلِهِ الصَّائِمُ فِي السَّفَرِ كالمُفْطِرِ فِي الحَضَرِ

2281 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا مَعْنٌ عَنِ ابْنِ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: «يُقَالُ الصِّيَامُ فِي السَّفَرِ كَالإِفْطَارِ فِي الْحَضَرِ».

2282 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ الْخَيَّاطِ وَأَبُو عَامِرٍ قَالاَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: «الصَّائِمُ فِي السَّفَرِ كَالمُفْطِرِ فِي الْحَضَرِ».

2283 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ أَبِيهِ قَالَ: «الصَّائِمُ فِي السَّفَرِ كَالمُفْطِرِ فِي الْحَضَرِ».

(54) ـ الصِّيَامُ فِي السَّفَرِ وذِكْرُ اخْتِلافِ خَبَرِ ابْنِ عَبَّاسٍ فيه

2284 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ فَصَامَ حَتَّى أَتَى قُدَيْداً ثُمَّ أُتِيَ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَ وَأَفْطَرَ هُوَ وَأَصْحَابُهُ».

2285 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «صَامَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ حَتَّى أَتَى قُدَيْداً ثُمَّ أَفْطَرَ حَتَّى أَتَى مَكَّةَ».

2286 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: أَنْبَأَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ فِي السَّفَرِ حَتَّى أَتَى قُدَيْداً ثُمَّ دَعَا بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَ فَأَفْطَرَ هُوَ وَأَصْحَابُهُ».

[55] The Citation-Forms Of That Narration Attributed To Mansur

2287- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out (on journey from Medina) to Mecca and he kept fasting until he reached Usfan, where he asked for a cup (of milk), and drank (and thus he left fasting until he arrived in Mecca); and this was during the month of Ramadan. Ibn Abbas said for that reason: One could keep observing the fasts (of Ramadan on journey) if he so likes, and he could leave fasting if he so likes.

2288- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" traveled (on journey from Medina to Mecca) during the month of Ramadan, and he kept fasting until he reached Usfan, where he asked for a cup (of milk), and drank during the day and the people saw him clearly, and thus he left fasting.

2289- It is narrated on the authority of Al-Awwam Ibn Hawshab that he said: I said to Mujahid: "(Tell me about) fasting on journey. He said: The Messenger of Allah "Allah's blessing and peace be upon him" fasted (for some time on journey) and left fasting (for some time).

2290- It is narrated on the authority of Mujahid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" observed fast (for some time) on journey and left fasting (for some time).

[56] The Different Citation-Forms Attributed To Sulaiman Ibn Yasar Pertaining To That Narration

2291- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."

2292- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: O Messenger of Allah!...and the rest is the same.

2293- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."

2294- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."

(55) ـ ذِكْرُ الاخْتِلافِ على مَنْصُورٍ

2287 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مَكَّةَ فَصَامَ حَتَّى أَتَى عُسْفَانَ فَدَعَا بِقَدَحٍ فَشَرِبَ. قَالَ شُعْبَةُ فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: «مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ».

2288 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَشَرِبَ نَهَاراً يَرَاهُ النَّاسُ ثُمَّ أَفْطَرَ».

2289 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ قَالَ: قُلْتُ لِمُجَاهِدٍ الصَّوْمُ فِي السَّفَرِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ وَيُفْطِرُ».

2290 ـ أَخْبَرَنِي هِلاَلُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: أَخْبَرَنِي مُجَاهِدٌ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ فِي شَهْرِ رَمَضَانَ وَأَفْطَرَ فِي السَّفَرِ».

(56) ـ ذِكْرُ الاخْتِلاف على سُلَيْمَانَ بْنِ يَسَارٍ في حديث حَمْزَةَ بْنِ عَمْرٍو فيه

2291 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ، قَالَ: «إِنْ» ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا: **«إِنْ شِئْتَ صُمْتَ وَإِنْ شِئْتَ أَفْطَرْتَ»**.

2292 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ حَمْزَةَ بْنَ عَمْرٍو قَالَ: «يَا رَسُولَ اللَّهِ» مِثْلَهُ. مُرْسَلٌ.

2293 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ قَالَ: **«إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ»**.

2294 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ بْنِ عَمْرٍو قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ فَقَالَ: **«إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ»**.

2295- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I feel I have power enough to observe fast on journey!" He said: "Fast if you so like, and leave fasting if you so like."

2296- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."

2297- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I used to observe fasts almost consecutively during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon I said to him: "O Messenger of Allah! I'm accustomed to observe fasts almost consecutively on journey." On that he said: "Fast if you so like, and leave fasting if you so like."

2298- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who is accustomed to observe fasts almost consecutively: should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

2299- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he was accustomed to observe more fasts on journey, and he asked The Messenger of Allah "Allah's blessing and peace be upon him" (about fasting on journey). He said: "Fast if you so like, and leave fasting if you so like."

[57] The Different Citation-Forms Attributed To Urwah

2300- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I feel I have power enough to observe fast on journey: is there blame on me (to observe fasting on journey)?" He said: "This (leaving fast on journey) is a concession given by Allah Almighty: he, who acts upon it, that's good for him; and he, who likes to fast (on journey), there is no blame on him."

[58] The Different Citation-Forms Attributed To Hisham Ibn Urwah

2301- It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could I observe fast on journey?" He said: "Fast if you so like, and leave fasting if you so like."

2295 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ فَذَكَرَ آخَرَ عَنْ بُكَيْرٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ قَالَ: **«إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ»**.

2296 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَنْبَأَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ قَالَ: **«إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ»**.

2297 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَحَنْظَلَةَ بْنِ عَلِيٍّ قَالَ: حَدَّثَانِي جَمِيعاً عَنْ حَمْزَةَ بْنِ عَمْرٍو قَالَ: كُنْتُ أَسْرُدُ الصِّيَامَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَسْرُدُ الصِّيَامَ فِي السَّفَرِ. فَقَالَ: **«إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ»**.

2298 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ عَنْ حَمْزَةَ قَالَ: قُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي رَجُلٌ أَسْرُدُ الصِّيَامَ أَفَأَصُومُ فِي السَّفَرِ قَالَ: **«إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ»**.

2299 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ أَبِي أَنَسٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ حَدَّثَهُ أَنَّ أَبَا مُرَاوِحٍ حَدَّثَهُ أَنَّ حَمْزَةَ بْنَ عَمْرٍو حَدَّثَهُ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ وَكَانَ رَجُلاً يَصُومُ فِي السَّفَرِ فَقَالَ: **«إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ»**.

(57) ـ ذِكْرُ الاخْتِلافِ على عُرْوَةَ في حديث حَمْزَةَ فيه

2300 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرٌو وَذَكَرَ آخَرَ عَنْ أَبِي الأَسْوَدِ عَنْ عُرْوَةَ عَنْ أَبِي مُرَاوِحٍ عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ أَجِدُ فِيَّ قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ فَهَلْ عَلَيَّ جُنَاحٌ؟ قَالَ: **«هِيَ رُخْصَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ فَمَنْ أَخَذَ بِهَا فَحَسَنٌ وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلاَ جُنَاحَ عَلَيْهِ»**.

(58) ـ ذِكْرُ الاخْتِلافِ على هِشَامِ بْنِ عُرْوَةَ فيه

2301 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ بِشْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ أَصُومُ فِي السَّفَرِ؟ قَالَ: **«إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ»**.

2302- It is narrated on the authority of A'ishah from Hamzah Ibn Amr Al-Aslami that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who is accustomed to observe fasts almost consecutively: should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

2303- It is narrated on the authority of A'ishah that she said: Hamzah Ibn Amr Al-Aslami said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! should I observe fasts on journey?" He was accustomed to observe more fasts. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fast if you so like, and leave fasting if you so like."

2304- It is narrated on the authority of A'ishah from Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

2305- It is narrated on the authority of A'ishah that Hamzah Ibn Amr Al-Aslami asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, and he was accustomed to observe more fasts almost consecutively, thereupon he said: "Fast if you so like, and leave fasting if you so like."

[59] The Different Citation-Forms Attributed To Abu Nadrah

2306- It is narrated on the authority of Abu Sa'id that he said: We used to set out on journeys in (the month of) Ramadan, during which some of us observed fast and others left it, and neither those who observed fast criticized those who left it, nor did those who left fasting criticize those who observed fast.

2307- It is narrated on the authority of Abu Sa'id that he said: We used to set out on journeys (in (the month of) Ramadan with The Messenger of Allah "Allah's blessing and peace be upon him", during which some of us observed fast and others left it, and neither those who observed fast criticized those who left it, nor did those who left fasting criticize those who observed fast.

2308- It is narrated on the authority of Jabir that he said: We set out on journey with The Messenger of Allah "Allah's blessing and peace be upon him" (during the month of Ramadan), and some of us kept fasting, and others left fasting.

2309- It is narrated on the authority of both Abu Sa'id and Jabir that they set out on journey in (the month of) Ramadan with The Messenger of Allah "Allah's blessing and peace be upon him", during which those who liked to

2302 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ اللاَّئِيُّ بِالْكُوفَةِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنْ هِشَامٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «**إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ**».

2303 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: إِنَّ حَمْزَةَ قَالَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ أَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصِّيَامِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ**».

2304 ـ أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ عَجْلاَنَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: إِنَّ حَمْزَةَ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَصُومُ فِي السَّفَرِ؟ فَقَالَ: «**إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ**».

2305 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ الأَسْلَمِيَّ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ وَكَانَ رَجُلاً يَسْرُدُ الصِّيَامَ فَقَالَ: «**إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ**».

(59) ـ ذِكْرُ الاخْتِلافِ على أبي نَضْرَةَ المُنْذِرِ بْنِ مَالِكِ بْنِ قَطَعَةَ فيه

2306 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ سَعِيدٍ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ قَالَ: «كُنَّا نُسَافِرُ فِي رَمَضَانَ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ لاَ يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ يَعِيبُ الْمُفْطِرُ عَلَى الصَّائِمِ».

2307 ـ أَخْبَرَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: «كُنَّا نُسَافِرُ مَعَ النَّبِيِّ ﷺ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ وَلاَ يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ يَعِيبُ الْمُفْطِرُ عَلَى الصَّائِمِ».

2308 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ أَبِي نَضْرَةَ عَنْ جَابِرٍ قَالَ: «سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَصَامَ بَعْضُنَا وَأَفْطَرَ بَعْضُنَا».

2309 ـ أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي نَضْرَةَ الْمُنْذِرِ عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّهُمَا سَافَرَا مَعَ رَسُولِ اللَّهِ ﷺ فَيَصُومُ

fast kept fasting and those who liked to leave fasting left it, and neither those who observed fast criticized those who left it, nor did those who left fasting criticize those who observed fast.

[60] The Concession Given To A Traveler To Fast For Some Time, And Leave Fasting For Some Time

2310- It is narrated on the authority of Ibn Abbas that he said: Messenger of Allah "Allah's blessing and peace be upon him" set out in the year of the conquest (of Mecca) and he was fasting during (the month of) Ramadan, until when he arrived in Kadid, he left fasting.

[61] The Concession Of Leaving Fast Given To Such As Is Present When The New Moon Of Ramadan Appears And He Fasts And Then He Travels

2311- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" traveled (on journey from Medina to Mecca) during the month of Ramadan, and he kept fasting until he reached Usfan, where he asked for a cup (of milk), and drank during the day and the people saw him clearly, and thus he left fasting until he entered Mecca. He then conquered Mecca during (the month of) Ramadan. Ibn Abbas further said: "In this way, The Messenger of Allah "Allah's blessing and peace be upon him" kept fasting on journey (for some time), and left fasting (for some time). Thus, one could observe fast (on journey) if he so likes, and he could leave fasting if he so likes."

[62] No Fast Is Binding Upon A Pregnant And A Suckling Woman

2312- It is narrated on the authority of Anas Ibn Malik, a man from amongst them, that he went to The Messenger of Allah "Allah's blessing and peace be upon him" in Medina, and he was having his meal. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to share the meal with me!" He said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from half the prayer and fasting and (He exempted) both the pregnant and suckling woman (from fasting if they fear for themselves or their babes, provided that they should fulfill the obligatory missed fasts)."

[63] The Interpretation Of Allah's Saying: " For Those Who Can Do It (With Hardship), Is A Ransom, The Feeding Of One That Is Indigent"

2313- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: When the following statement was revealed: " For those who can do it (with hardship), is a ransom, the feeding of one that is indigent", whoever among

الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ وَلاَ يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ».

(60) ـ الرُّخْصَةُ لِلْمُسَافِرِ أَنْ يَصُومَ بَعْضاً وَيُفْطِرَ بَعْضاً

2310 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ صَائِماً فِي رَمَضَانَ حَتَّى إِذَا كَانَ بِالْكَدِيدِ أَفْطَرَ».

(61) ـ الرُّخْصَةُ فِي الإِفْطَارِ لِمَنْ حَضَرَ شَهْرَ رَمَضَانَ فَصَامَ ثُمَّ سَافَرَ

2311 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «سَافَرَ رَسُولُ اللَّهِ ﷺ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَشَرِبَ نَهَاراً لِيَرَاهُ النَّاسُ ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ فَافْتَتَحَ مَكَّةَ فِي رَمَضَانَ. قَالَ ابْنُ عَبَّاسٍ: فَصَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ».

(62) ـ وَضْعُ الصِّيَامِ عَنِ الْحُبْلَى وَالْمُرْضِعِ

2312 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ عَنْ وُهَيْبِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ رَجُلٌ مِنْهُمْ: أَنَّهُ أَتَى النَّبِيَّ ﷺ بِالْمَدِينَةِ وَهُوَ يَتَغَدَّى فَقَالَ لَهُ النَّبِيُّ ﷺ: «**هَلُمَّ إِلَى الْغَدَاءِ**». فَقَالَ: إِنِّي صَائِمٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ لِلْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلاَةِ وَعَنِ الْحُبْلَى وَالْمُرْضِعِ**».

(63) ـ تأويل قول الله عز وجل: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

2313 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَنْبَأَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بُكَيْرٍ عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قَالَ: «لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ كَانَ مَنْ أَرَادَ مِنَّا أَنْ يُفْطِرَ وَيَفْتَدِيَ

us liked to leave fasting, and offer a ransom, he could do until the Holy Verse next to it was revealed, which abrogated it.

2314- It is narrated on the authority of Ibn Abbas that he said concerning Allah's saying: " For those who can do it (with hardship), is a ransom, the feeding of one that is indigent" (Al-Baqarah: 184) It points out such of people as could hardly endure fasting: in case they leave fasting, they should feed a single indigent per a fast, and if one does more, i.e. feed more than one indigent, it is much better for him. However, this statement is not abrogated, even though to observe fast is better for you. But this concession is not applicable except to him for whom fasting is beyond his capacity, or to him, who is severely ill, and no cure is expected for his disease.

[64] The Menstruating Woman Should Leave Fasting

2315- It is narrated on the authority of Mu'adhah Al-Adawiyyah that once a woman asked A'ishah: "Is it obligatory for the woman to offer the prayers she missed during her menses once she gets clean?" A'ishah asked her: "Are you from (the village of) Harura? We would get our menses during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" and when we became clean, he would order us to observe the missed fasts, even though he would not order us to offer the missed prayers."

2316- It is narrated on the authority of A'ishah that she said: It happened that missed fasts (because of menses) from Ramadan became binding upon me, even though I could not be able to fulfill them before the coming of Sha'ban. (The reason is that all the wives of the Messenger of Allah were eager to get ready at all the time for the Prophet to visit anyone of them, whenever he had a desire for her; and since the Messenger of Allah observed no fasts in any month more than those he used to offer in the month of Sha'ban, it was more fitting for them to fulfill their missed fasts during that month).

[65] When A Menstruating Woman Becomes Clean, Or A Traveler Returns From His Journey: Should He (Or She) Fast On That Day?

2317- It is narrated on the authority of Muhammad Ibn Saifi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of Ashura' (tenth of Muharram): "Has anyone of you got food (or drink) today?" they said: "Some of us have observed fast, and others have not." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, complete the rest of your day (with no more food until sunset and let such as has not got food or drink become fasting), and send to the inhabitants of the precincts (of Medina) to complete the remaining portion of their day

حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا».

2314 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنِ ٱبْنِ عَبَّاسٍ: «فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ يُطِيقُونَهُ يُكَلِّفُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ وَاحِدٍ فَمَنْ تَطَوَّعَ خَيْراً طَعَامُ مِسْكِينٍ آخَرَ لَيْسَتْ بِمَنْسُوخَةٍ فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ لاَ يُرَخَّصُ فِي هٰذَا إِلاَّ لِلَّذِي لاَ يُطِيقُ الصِّيَامَ أَوْ مَرِيضٌ لاَ يُشْفَى».

(64) ـ وَضْعُ الصِّيَامِ عن الحَائِضِ

2315 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيٌّ يَعْنِي ٱبْنَ مُسْهِرٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ مُعَاذَةَ الْعَدَوِيَّةِ: «أَنَّ ٱمْرَأَةً سَأَلَتْ عَائِشَةَ أَتَقْضِي الْحَائِضُ الصَّلاَةَ إِذَا طَهُرَتْ قَالَتْ: أَحَرُورِيَّةٌ أَنْتِ كُنَّا نَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ نَطْهُرُ فَيَأْمُرُنَا بِقَضَاءِ الصَّوْمِ وَلاَ يَأْمُرُنَا بِقَضَاءِ الصَّلاَةِ».

2316 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَ لَيَكُونُ عَلَيَّ الصِّيَامُ مِنْ رَمَضَانَ فَمَا أَقْضِيهِ حَتَّى يَجِيءَ شَعْبَانُ».

(65) ـ إذا طَهُرَتِ الحَائِضُ أو قَدِمَ المسافرُ في رَمَضَانَ هل يَصُومُ بَقِيَّةَ يَوْمِهِ؟

2317 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ أَبُو حَصِينٍ قَالَ: حَدَّثَنَا عَبْثَرٌ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ عَاشُورَاءَ: «**أَمِنْكُمْ أَحَدٌ أَكَلَ الْيَوْمَ؟**» فَقَالُوا: مِنَّا مَنْ صَامَ وَمِنَّا مَنْ لَمْ يَصُمْ قَالَ: «**فَأَتِمُّوا بَقِيَّةَ يَوْمِكُمْ وَٱبْعَثُوا إِلَى**

(with no more food until sunset and let those who have not got food or drink become fasting)."

[66] When One Has No Intention At Night To Fast: Should He Then Fast (The Next Day) In Case Fasting Is Voluntary?

2318- It is narrated on the authority of Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man on the day of Ashura': "Make an announcement to the people, that such as has got food, should complete his day (and stop from food until sunset), and such as has got no food (or drink) should fast (even though he had no intention to observe fast on the previous night)."

[67] The Intent Of Fasting

2319- It is narrated on the authority of A'ishah that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited me and said: "Do you have anything to eat?" I answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" visited me once again, and a meal made from dates and ghee was presented to us, and I kept some of it for him, for he used to like it. I said: "O Messenger of Allah! Food made of dates and ghee was presented to us, and I kept some of it for you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring it to me: however, I've intended to fast, (and now I've broken my fast)." He then ate of it and said: "Indeed, the example of such as observes a voluntary fast is like the example of a man who (intends to) assign something of his property as charity: he could carry on it if he so likes, or withhold it if he so likes."

2320- It is narrated on the authority of A'ishah that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited me and said: "Do you have anything to eat?" I answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" visited me once again, and a meal made from dates and ghee was presented to us, which I brought to him, and he ate of it. I wander at that and said: "O Messenger of Allah! You visited me (in the first time) and you were fasting, and now you have eaten this meal of dates and ghee!" on that he said: "Well O A'ishah! Indeed, the example of such as observes a voluntary fast, i.e. a fast other than those of Ramadan, or not one of those fulfilled in lieu of the missed fasts of Ramadan, is like the example of a man who brings charity out of his

أَهْلِ الْعَرُوضِ فَلْيُتِمُّوا بَقِيَّةَ يَوْمِهِمْ».

(66) ـ إذا لم يَجْمَعْ مِنَ اللَّيْلِ هل يَصُومُ ذلك اليَوْمَ مِنَ التَّطَوُّعِ؟

2318 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سَلَمَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ: «أَذِّنْ يَوْمَ عَاشُورَاءَ مَنْ كانَ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ».

(67) ـ النِّيَّةُ في الصِّيَامِ والاخْتِلافُ على طَلْحَةَ ابْنِ يَحْيَى بْنِ طَلْحَةَ في خبر عَائِشَةَ فيه

2319 ـ أَخْبَرَنَا عَمْرو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ طَلْحَةَ بْنَ يَحْيَى بْنِ طَلْحَةَ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَوْماً فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقُلْتُ: لاَ قَالَ: «فَإِنِّي صَائِمٌ» ثُمَّ مَرَّ بِي بَعْدَ ذٰلِكَ الْيَوْمَ وَقَدْ أُهْدِيَ إِلَيَّ حَيْسٌ فَخَبَّأْتُ لَهُ مِنْهُ وَكَانَ يُحِبُّ الحَيْسَ قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهُ أُهْدِيَ لَنَا حَيْسٌ فَخَبَّأْتُ لَكَ مِنْهُ قَالَ: «أَدْنِيهِ أَمَا إِنِّي قَدْ أَصْبَحْتُ وَأَنَا صَائِمٌ» فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «إِنَّمَا مَثَلُ صَوْمِ الْمُتَطَوِّعِ مَثَلُ الرَّجُلِ يَخْرِجُ مِنْ مَالِهِ الصَّدَقَةَ فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ حَبَسَهَا».

2320 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَزِيدُ أَنْبَأَنَا شَرِيكٌ عَنْ طَلْحَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: دَارَ عَلَيَّ رَسُولُ اللَّهِ ﷺ دَوْرَةً قَالَ: «أَعِنْدَكِ شَيْءٌ؟» قَالَتْ: لَيْسَ عِنْدِي شَيْءٌ قَالَ: «فَأَنَا صَائِمٌ». قَالَتْ: ثُمَّ دَارَ عَلَيَّ الثَّانِيَةَ وَقَدْ أُهْدِيَ لَنَا حَيْسٌ فَجِئْتُ بِهِ فَأَكَلَ فَعَجِبْتُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ دَخَلْتَ عَلَيَّ وَأَنْتَ صَائِمٌ ثُمَّ أَكَلْتَ حَيْساً قَالَ: «نَعَمْ يَا عَائِشَةُ إِنَّمَا مَنْزِلَةُ مَنْ صَامَ فِي غَيْرِ رَمَضَانَ أَوْ غَيْرِ قَضَاءِ رَمَضَانَ أَوْ فِي التَّطَوُّعِ بِمَنْزِلَةِ رَجُلٍ أَخْرَجَ صَدَقَةً

property: he gave in charity what he liked to give of it, and kept what remained of it which he withheld."

2321- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" visited us and said: "Do you have anything to eat as the early meal?" We answered in the negative, thereupon he said: "Then, I'm going to fast." He came to us one of those days and a meal of dates with ghee had been presented to us, and said: "Do you have anything to eat?" we said: "Yes, a meal of dates with ghee was presented to us." On that he said: "When morning has come upon me, I intended to fast (but now I'm going to break my fast)." Then, he ate.

2322- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited us and we said to him: "A meal of dates and ghee was presented to us, and we've kept a portion thereof for you." He said: "I've (intended to become) fasting." But he broke his fast.

2323- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" visited her and he was fasting and said: "Do you have anything to feed me therewith?" We answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, he came to her and she said: "A gift (of food) was presented to us." He asked: "What is it?" she said: "A dish prepared from dates and ghee." He said: "When morning has come upon me, I intended to fast." But he ate.

2324- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" visited me one day and asked: "Do you have anything (to eat)?" We answered in the negative, thereupon he said: "Then, I'm going to become fasting."

2325- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" visited her and said: "Do you have anything (to feed me therewith)?" We answered in the negative, thereupon he said: "Then, I'm going to fast." On another day he came to her and she said: "O Messenger of Allah! A dish prepared from dates and ghee was presented to us." He then asked for it and said: "When morning has come upon me, I intended to fast." But he ate. It is narrated on the authority of both Mujahid and Umm Kulthum that once The Messenger of Allah "Allah's blessing and peace be upon him" visited Umm Kulthum and asked: "Have you got food?"...and the rest is the same.

2326- It is narrated on the authority of both A'ishah and Hafsah that none should fast unless he intends to do so before dawn (comes upon him).

مَالِهِ فَجَادَ مِنْهَا بِمَا شَاءَ فَأَمْضَاهُ وَبَخِلَ مِنْهَا بِمَا بَقِيَ فَأَمْسَكَهُ».

2321 ـ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَجِيءُ وَيَقُولُ: **«هَلْ عِنْدَكُمْ غَدَاءٌ؟»** فَنَقُولُ: لاَ فَيَقُولُ: **«إِنِّي صَائِمٌ»**. فَأَتَانَا يَوْماً وَقَدْ أُهْدِيَ لَنَا حَيْسٌ فَقَالَ: **«هَلْ عِنْدَكُمْ شَيْءٌ؟»** قُلْنَا: نَعَمْ أُهْدِيَ لَنَا حَيْسٌ قَالَ: **«أَمَا إِنِّي قَدْ أَصْبَحْتُ أُرِيدُ الصَّوْمَ»** فَأَكَلَ. خَالَفَهُ قَاسِمُ بْنُ يَزِيدَ.

2322 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ يَوْماً فَقُلْنَا أُهْدِيَ لَنَا حَيْسٌ قَدْ جَعَلْنَا لَكَ مِنْهُ نَصِيباً فَقَالَ: **«إِنِّي صَائِمٌ فَأَفْطَرَ»**.

2323 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى قَالَ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا وَهُوَ صَائِمٌ فَقَالَ: **«أَصْبَحَ عِنْدَكُمْ شَيْءٌ تُطْعِمِينِيهِ؟»** فَتَقُولُ: لاَ فَيَقُولُ: **«إِنِّي صَائِمٌ»**. ثُمَّ جَاءَهَا بَعْدَ ذٰلِكَ فَقَالَتْ: أُهْدِيَتْ لَنَا هَدِيَّةٌ فَقَالَ: **«مَا هِيَ؟»** قَالَتْ: حَيْسٌ. قَالَ: **«قَدْ أَصْبَحْتُ صَائِماً»** فَأَكَلَ.

2324 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَقَالَ: **«هَلْ عِنْدَكُمْ شَيْءٌ؟»** قُلْنَا: لاَ قَالَ: **«فَإِنِّي صَائِمٌ»**.

2325 ـ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي عَنِ الْقَاسِمِ بْنِ مَعْنٍ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ وَمُجَاهِدٌ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهَا فَقَالَ: **«هَلْ عِنْدَكُمْ طَعَامٌ؟»** فَقُلْتُ: لاَ قَالَ: **«إِنِّي صَائِمٌ»** ثُمَّ جَاءَ يَوْماً آخَرَ فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ إِنَّا قَدْ أُهْدِيَ لَنَا حَيْسٌ فَدَعَا بِهِ فَقَالَ: **«أَمَا إِنِّي قَدْ أَصْبَحْتُ صائماً»** فَأَكَلَ. أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا الْمُعَافَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُجَاهِدٍ وَأُمِّ كُلْثُومٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى عَائِشَةَ فَقَالَ: **«عِنْدَكُمْ طَعَامٌ؟»** نَحْوَهُ.

2326 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: لاَ يَصُومُ إِلاَّ مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَاهُ سِمَاكُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ.

2327- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited me and said: "Do you have anything to eat?" I answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" visited me once again, and I said to him: "O Messenger of Allah! a meal made from dates and ghee was presented to us." On that he said: "Then, let me break my fast, even though I've intended to do it (in the morning)."

[68] The Different Citation-Forms Attributed To Hafsah About That

2328- It is narrated on the authority of Abdullah Ibn Umar from Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not intend to observe fast before dawn (comes upon him), no fast is binding upon him."

2329- It is narrated on the authority of Abdullah Ibn Umar from Hafsah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not intend to observe fast before dawn (comes upon him), no fast is binding upon him."

2330- It is narrated on the authority of Salim from his father Abdullah Ibn Umar from Hafsah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not decide to observe fast before the rise of dawn, let not him fast (that day)."

2331- It is narrated on the authority of Abdullah Ibn Umar from Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not intend to observe fast as of the night, no fast is binding upon him."

2332- It is narrated on the authority of Salim from his father Abdullah Ibn Umar from Hafsah that she said: "He, who does not decide to observe fast as of the night, let not him fast (that day)."

2333- It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from his father from Hafsah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

2334- It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from his father from Hafsah that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

2327 ـ أَخْبَرَنِي صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: جَاءَ رَسُولُ اللَّهِ ﷺ يَوْماً فَقَالَ: «**هَلْ عِنْدَكُمْ مِنْ طَعَامٍ؟**» قُلْتُ: لاَ. قَالَ: «**إِذاً أَصُومُ**» قَالَتْ: وَدَخَلَ عَلَيَّ مَرَّةً أُخْرَى فَقُلْتُ: يَا رَسُولَ اللَّهِ قَدْ أُهْدِيَ لَنَا حَيْسٌ فَقَالَ: «**إِذاً أُفْطِرُ الْيَوْمَ وَقَدْ فَرَضْتُ الصَّوْمَ**».

(68) ـ ذِكْرُ اخْتِلافِ النَّاقِلِينَ لِخَبَرِ حَفْصَةَ فِي ذلك

2328 ـ أَخْبَرَنِي الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ شُرَحْبِيلَ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلاَ صِيَامَ لَهُ**».

2329 ـ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلاَ صِيَامَ لَهُ**».

2330 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ أَشْهَبَ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَذَكَرَ آخَرَ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ حَدَّثَهُمَا عَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ طُلُوعِ الْفَجْرِ فَلاَ يَصُومُ**».

2331 ـ أَخْبَرَنَا أَحْمَدُ بْنُ الأَزْهَرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ لَمْ يُبَيِّتِ الصِّيَامَ مِنَ اللَّيْلِ فَلاَ صِيَامَ لَهُ**».

2332 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ عَنْ حَفْصَةَ: أَنَّهَا كَانَتْ تَقُولُ: «مَنْ لَمْ يُجْمِعِ الصِّيَامَ مِنَ اللَّيْلِ فَلاَ يَصُومُ».

2333 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: «لاَ صِيَامَ لِمَنْ لَمْ يُجْمِعْ قَبْلَ الْفَجْرِ».

2334 ـ أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ قَالَتْ: «لاَ صِيَامَ لِمَنْ لَمْ يُجْمِعْ قَبْلَ الْفَجْرِ».

2335- It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from his father from Hafsah that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

2336- It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from Hafsah that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

2337- It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from Hafsah that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

2338- It is narrated on the authority of both A'ishah and Hafsah that they said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

2339- It is narrated on the authority of Ibn Umar that he said: "If one does not decide to observe fast as of the night, let not him fast."

2340- It is narrated on the authority of Ibn Umar that he said: "None fasts barring him, who decides to observe fast before (the rise of) dawn."

[69] The Fasting Of David, Allah's Prophet

2341- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Allah's Apostle" Allah's blessing and peace be upon him" said to me: "The most beloved fasts to Allah Almighty are those of (the Prophet) David "Peace be upon him": He used to fast on alternate days (by fasting a day and leaving fast on another). Furthermore, the most beloved prayer to Allah Almighty is that of David: He used to sleep for half of the night and then stand (for the Night Prayer) for one third of it. Then he would sleep for (the remaining) one-sixth of it. "

[70] The Fasting Of The Messenger Of Allah "Peace Be Upon Him"

2342- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle" Allah's blessing and peace be upon him" never left fasting on the white days (every month, on which the moon becomes almost full, i.e. from thirteenth to fifteenth).

2343- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle" Allah's blessing and peace be upon him" used to fast (so many days consecutively) that we said: "He would not leave fasting"; and he used to leave fasting (for so many days consecutively) that we said: "He would not intend to fast"; and he never fasted a whole month consecutively barring the month of Ramadan since he came to Medina.

2335 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ وَمَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ حَفْصَةَ قَالَتْ: «لاَ صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ».

2336 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ قَالَتْ: «لاَ صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ».

2337 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنْ حَفْصَةَ قَالَتْ: «لاَ صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ». أَرْسَلَهُ مَالِكُ بْنُ أَنَسٍ.

2338 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عَائِشَةَ وَحَفْصَةَ مِثْلَهُ: «لاَ يَصُومُ إِلاَّ مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ».

2339 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «إِذَا لَمْ يُجْمِعِ الرَّجُلُ الصَّوْمَ مِنَ اللَّيْلِ فَلاَ يَصُمْ».

2340 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَقُولُ «لاَ يَصُومُ إِلاَّ مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ».

(69) ـ صَوْمُ نَبِيِّ اللهِ دَاوُدَ عليه السلام

2341 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنِ عَمْرِو بْنَ الْعَاصِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ صَلاَةُ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».**

(70) ـ صَوْمُ النَّبِيِّ ﷺ بأبي هو وأمي وذِكْرُ اخْتِلافِ النَّاقلين للخَبَرِ في ذلك

2342 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ جَعْفَرٍ عَنْ سَعِيدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لاَ يُفْطِرُ أَيَّامَ الْبِيضِ فِي حَضَرٍ وَلاَ سَفَرٍ».

2343 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ وَمَا صَامَ شَهْراً مُتَتَابِعاً غَيْرَ رَمَضَانَ مُنْذُ قَدِمَ الْمَدِينَةَ».

2344- It is narrated on the authority of A'ishah that she said: Allah's Apostle" Allah's blessing and peace be upon him" used to fast (so many days consecutively) that we said: "He would not leave fasting"; and he used to leave fasting (for so many days consecutively) that we said: "He would not intend to fast".

2345-It is narrated on the authority of Sa'd Ibn Hisham that A'ishah said: " I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan."

2346- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah about the fasts of The Messenger of Allah "Allah's blessing and peace be upon him". She said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would keep fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would keep leaving fasting"; and The Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month barring (the month of) Ramadan since he came to Medina.

2347-It is narrated on the authority of A'ishah that she said: Sha'ban was The dearest month to The Messenger of Allah "Allah's blessing and peace be upon him" to fast, (whose fasts) he joined with those of Ramadan.

2348-It is narrated on the authority of A'ishah that she said: She said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would not leave fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would not fast"; and I do not know that the Messenger of Allah "Allah's blessing and peace be upon him" ever observed more (voluntary) fasts in any month than those he offered during (the month of) Sha'ban.

2349-It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for two consecutive months barring Sha'ban and Ramadan.

2350-It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month barring the month of Sha'ban, whose fasts he most frequently joined with those of Ramadan.

2351-It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never observed more

2344 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ مَرْوَانَ أَبِي لُبَابَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: مَا يُرِيدُ أَنْ يُفْطِرَ وَيُفْطِرُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ».

2345 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «لاَ أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلاَ قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلاَ صَامَ شَهْراً قَطُّ كَامِلاً غَيْرَ رَمَضَانَ».

2346 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «سَأَلْتُ عَائِشَةَ عَنْ صِيَامِ النَّبِيِّ ﷺ قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ وَمَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْراً كَامِلاً مُنْذُ قَدِمَ الْمَدِينَةَ إِلاَّ رَمَضَانَ».

2347 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَيْسٍ حَدَّثَهُ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: «كَانَ أَحَبَّ الشُّهُورِ إِلَى رَسُولِ اللَّهِ ﷺ أَنْ يَصُومَهُ شَعْبَانُ بَلْ كَانَ يَصِلُهُ بِرَمَضَانَ».

2348 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَعَمْرُو بْنُ الْحَارِثِ وَذَكَرَ آخَرَ قَبْلَهُمَا أَنَّ أَبَا النَّضْرِ حَدَّثَهُمْ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ مَا يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ مَا يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي شَهْرٍ أَكْثَرَ صِيَاماً مِنْهُ فِي شَعْبَانَ».

2349 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلاَّ شَعْبَانَ وَرَمَضَانَ».

2350 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنَ السَّنَةِ شَهْراً تَامّاً إِلاَّ شَعْبَانَ وَيَصِلُ بِهِ رَمَضَانَ».

2351 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «لَمْ يَكُنْ

(voluntary) fasts in any month of the year than those he offered during (the month of) Sha'ban: he used to fast almost the whole of Sha'ban.

2352- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast (almost the whole month of) Sha'ban, barring a very few days.

2353- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast (almost) the whole month of Sha'ban (i.e. from all its portions).

2354- It is narrated on the authority of Usamah Ibn Zaid that he said: I said: "O Messenger of Allah! I've never seen you observing much more fasts in any month as those you observe in the month of Sha'ban!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a month of which the people are heedless, since it lies between both Rajab and Ramadan; even though, it is a month, in which the deeds are raised to (Allah Almighty the) Lord of the worlds, and I like that my deed should be raised while I'm fasting."

2355- It is narrated on the authority of Usamah Ibn Zaid that he said: I said: "O Messenger of Allah! You sometimes fast (for so many days consecutively) that you seem as if you would not leave fasting, and sometimes leave fasting (for many days consecutively) that you seem as if you would not fast, even though this does not apply to both Monday and Thursday: if they are within the period of your fasting, that's ok, otherwise, you always fast them (even if you are within the period of your leaving fast)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those are two days, on which the deeds are shown to (Allah Almighty the) Lord of the worlds, and I like that my deed should be shown while I'm fasting."

2356- It is narrated on the authority of Abu Hurairah from Usamah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) observed much more fasts (consecutively) that it was said: "He would not leave fasting"; and (sometimes) he left fasting (for many days consecutively) that it was said: "He would not fast".

2357- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to observe fast every Monday and Thursday.

2358- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to (observe fast every) Monday and Thursday.

رَسُولُ اللَّهِ ﷺ لِشَهْرٍ أَكْثَرَ صِيَاماً مِنْهُ لِشَعْبَانَ كَانَ يَصُومُهُ أَوْ عَامَّتَهُ»

2352 ـ أَخْبَرَنِي عُمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً».

2353 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: «أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ».

2354 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ قَيْسٍ أَبُو الْغُصْنِ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ لَمْ أَرَكَ تَصُومُ شَهْراً مِنَ الشُّهُورِ مَا تَصُومُ مِنْ شَعْبَانَ قَالَ: **«ذٰلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبَ وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ»**.

2355 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ قَيْسٍ أَبُو الْغُصْنِ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ تَصُومُ حَتَّى لاَ تَكَادُ تُفْطِرُ وَتُفْطِرُ حَتَّى لاَ تَكَادَ أَنْ تَصُومَ إِلاَّ يَوْمَيْنِ إِنْ دَخَلاَ فِي صِيَامِكَ وَإِلاَّ صُمْتَهُمَا قَالَ: **«أَيُّ يَوْمَيْنِ؟»** قُلْتُ: يَوْمَ الاثْنَيْنِ وَيَوْمَ الْخَمِيسِ قَالَ: **«ذٰلِكَ يَوْمَانِ تُعْرَضُ فِيهِمَا الأَعْمَالُ عَلَى رَبِّ الْعَالَمِينَ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ»**.

2356 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي ثَابِتُ بْنُ قَيْسٍ الْغِفَارِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ عَنْ أُسَامَةَ بْنِ زَيْدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْرُدُ الصَّوْمَ فَيُقَالُ لاَ يُفْطِرُ وَيُفْطِرُ فَيُقَالُ لاَ يَصُومُ».

2357 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: «أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى صِيَامَ الاثْنَيْنِ وَالْخَمِيسِ».

2358 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ قَالَ: أَخْبَرَنِي ثَوْرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَبِيعَةَ الْجُرَشِيِّ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى يَوْمَ الاثْنَيْنِ وَالْخَمِيسِ».

2359- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to (observe fast every) Monday and Thursday.

2360- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to (observe fast every) Monday and Thursday.

2361- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast every Monday and Thursday.

2362- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly: both Monday and Thursday in a week, and Monday of the coming week.

2363- It is narrated on the authority of Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe (three fasts) monthly: both Thursday and Monday, and Monday of the coming week.

2364- It is narrated on the authority of Hafsah that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" went to bed, he would place his right hand underneath his right cheek; and he used to fast every Monday and Thursday.

2365- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts from the first portion of every (lunar) month, and he hardly left fasting on Friday (which he joined with Thursday).

2366- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to offer the two-rak'ah prayer of Duha, not to sleep but after offering Witr prayer, and to observe three fasts monthly.

2367- It is narrated on the authority of Ibn Abbas that he said, in reply to a question about the fasting of Ashura' (tenth of Muharram): I do not learn that the Messenger of Allah "Allah's blessing and peace be upon him" fasted a day, seeing it is superior to the other days barring this (month and that) day, i.e. the month of Ramadan and the day of Ashura'.

2368- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Ibn Awf that he said: I heard Mu'awiyah having said on the day of Ashura' while being on the pulpit: O people of Medina! Where are your learnt men (to

2359 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ الأُمَوِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ثَوْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى الاثْنَيْنِ وَالْخَمِيسَ».

2360 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى يَوْمَ الاثْنَيْنِ وَالْخَمِيسِ».

2361 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ عَنْ عَاصِمٍ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ سَوَاءٍ الْخُزَاعِيِّ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَصُومُ الاثْنَيْنِ وَالْخَمِيسَ».

2362 ـ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو نَصْرٍ التَّمَّارُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ عَنْ سَوَاءٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ الاثْنَيْنِ وَالْخَمِيسَ مِنْ هٰذِهِ الْجُمُعَةِ وَالاثْنَيْنِ مِنَ الْمُقْبِلَةِ».

2363 ـ أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ سَوَاءٍ عَنْ حَفْصَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ يَوْمَ الْخَمِيسِ وَيَوْمَ الاثْنَيْنِ وَمِنَ الْجُمُعَةِ الثَّانِيَةِ يَوْمَ الاثْنَيْنِ».

2364 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ عَاصِمٍ عَنِ الْمُسَيَّبِ عَنْ حَفْصَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَخَذَ مَضْجَعَهُ جَعَلَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الأَيْمَنِ وَكَانَ يَصُومُ الاثْنَيْنِ وَالْخَمِيسَ».

2365 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ أَبِي: أَنْبَأَنَا أَبُو حَمْزَةَ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ ثَلاثَةَ أَيَّامٍ مِنْ غُرَّةِ كُلِّ شَهْرٍ وَقَلَّمَا يُفْطِرُ يَوْمَ الْجُمُعَةِ».

2366 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ رَجُلٍ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِرَكْعَتَيِ الضُّحَى، وَأَنْ لاَ أَنَامَ إِلاَّ عَلَى وِتْرٍ، وَصِيَامِ ثَلاثَةِ أَيَّامٍ مِنَ الشَّهْرِ».

2367 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ أَنَّهُ: سَمِعَ ابْنَ عَبَّاسٍ وَسُئِلَ عَنْ صِيَامِ عَاشُورَاءَ قَالَ: «مَا عَلِمْتُ النَّبِيَّ ﷺ صَامَ يَوْماً يَتَحَرَّى فَضْلَهُ عَلَى الأَيَّامِ إِلاَّ هٰذَا الْيَوْمَ يَعْنِي شَهْرَ رَمَضَانَ وَيَوْمَ عَاشُورَاءَ».

2368 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَوْمَ عَاشُورَاءَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ؟

confirm my statement)?" I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said on that day (of Ashura'): "I'm fasting: whoever among you likes to fast, let him fast.""

2369- It is narrated on the authority of Hunaidah Ibn Khalid from his wife that she said: One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" told me that the Messenger of Allah "Allah's blessing and peace be upon him" used to fast the day of Ashura', (the first) nine days of Dhul-Hijjah, and three days monthly: the first Monday of the month, and the two coming Thursdays.

[71] The Different Citation-Forms Attributed To Ata' About That

2370- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast!"

2371- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast, nor does he leave fasting (because of the trouble of hunger and thirst which he forces himself to endure)."

2372- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast!"

2373- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast!"

2374- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

2375- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The news reached The Messenger of Allah "Allah's blessing and peace be upon him" that I used to observe fasts uninterruptedly, thereupon he forbade me…and mentioned the narration in which he said: "Let him have no (reward for his) fast, who observes fasts uninterruptedly!"

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فِي هٰذَا الْيَوْمِ: «**إِنِّي صَائِمٌ فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ**».

2369 ـ أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا شَيْبَانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ بْنِ صَيَّاحٍ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنِ امْرَأَتِهِ قَالَتْ: حَدَّثَتْنِي بَعْضُ نِسَاءِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ وَتِسْعاً مِنْ ذِي الْحِجَّةِ وَثَلاَثَةَ أَيَّامٍ مِنَ الشَّهْرِ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمِيسَيْنِ».

(71) ـ ذِكْرُ الاخْتِلافِ على عَطَاءٍ في الخَبَرِ فيه

2370 ـ أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الحَارِثُ بْنُ عَطِيَّةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ الأَبَدَ فَلاَ صَامَ**».

2371 ـ حَدَّثَنَا عِيسَى بْنُ مُسَاوِرٍ عَنِ الْوَلِيدِ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ عَبْدِ اللَّهِ ح وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي الْوَلِيدُ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ الأَبَدَ فَلاَ صَامَ وَلاَ أَفْطَرَ**».

2372 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا أَبِي وَعُقْبَةُ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي عَطَاءٌ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**مَنْ صَامَ الأَبَدَ فَلاَ صَامَ**».

2373 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبِي عَنِ الأَوْزَاعِيِّ عَنْ عَطَاءٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ صَامَ الأَبَدَ فَلاَ صَامَ**».

2374 ـ أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا ابْنُ عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الأَوْزَاعِيِّ عَنْ عَطَاءٍ أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ الأَبَدَ فَلاَ صَامَ وَلا أَفْطَرَ**».

2375 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ عَطَاءً أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: «أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ الصَّوْمَ وَسَاقَ الْحَدِيثَ قَالَ قَالَ عَطَاءٌ لاَ أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ لاَ صَامَ مَنْ صَامَ الأَبَدَ».

[72] It Is Forbidden To Observe Fasts Uninterruptedly

2376- It is narrated on the authority of Imran that he said: It was said: "O Messenger of Allah! So and so never breaks his fast during the day (i.e. he observes fasts) uninterruptedly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

2377- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir that he said: My father told me that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said, and a mention was made in his presence of a man who used to observe fasts uninterruptedly: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

2378- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir from his father that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said about observing fasts uninterruptedly: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

[73] The Citation-Forms Attributed To Ghailan Ibn Jarir About That

2379- It is narrated on the authority of Umar that he said: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when we came upon a man, thereupon it was said to him: "O Messenger of Allah! This man has not broken his fast since such and such a day." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

2380- It is narrated on the authority of Abu Qatadah that once, The Messenger of Allah "Allah's blessing and peace be upon him" was asked about his fasts, thereupon he grew angry. On that Umar said: "We've accepted Allah as our Lord, Islam as our religion, and Muhammad as our Messenger." He was further asked about observing fasts uninterruptedly, thereupon he said: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

(72) ـ النَّهْيُ عن صِيَامِ الدَّهْرِ وذِكْرُ الاخْتِلافِ على مُطَرِّفِ بْنِ عَبْدِ الله في الخبر فيه

2376 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنِ الْجُرَيْرِيِّ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ أَخِيهِ مُطَرِّفٍ عَنْ عِمْرَانَ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ إِنَّ فُلاَناً لاَ يُفْطِرُ نَهَاراً الدَّهْرَ قَالَ: **«لاَ صَامَ وَلاَ أَفْطَرَ»**.

2377 ـ أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنِ الأَوْزَاعِيِّ عَنْ قَتَادَةَ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ أَخْبَرَنِي أَبِي: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَذُكِرَ عِنْدَهُ رَجُلٌ يَصُومُ الدَّهْرَ قَالَ: **«لاَ صَامَ وَلاَ أَفْطَرَ»**.

2378 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي صَوْمِ الدَّهْرِ: **«لاَ صَامَ وَلاَ أَفْطَرَ»**.

(73) ـ ذِكْرُ الاخْتِلاف على غَيْلانَ بْنِ جَرِيرٍ فيه

2379 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا أَبُو هِلاَلٍ قَالَ: حَدَّثَنَا غَيْلاَنُ وَهوَ ٱبْنُ جَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ وَهُوَ ٱبْنُ مَعْبَدٍ الزِّمَّانِيُّ عَنْ أَبِي قَتَادَةَ عَنْ عُمَرَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَمَرَرْنَا بِرَجُلٍ فَقَالُوا: يَا نَبِيَّ اللَّهِ هٰذَا لاَ يُفْطِرُ مُنْذُ كَذَا وَكَذَا فَقَالَ: **«لاَ صَامَ وَلاَ أَفْطَرَ»**.

2380 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ غَيْلاَنَ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَعْبَدٍ الزِّمَّانِيَّ عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِهِ فَغَضِبَ فَقَالَ عُمَرُ: رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِيناً وَبِمُحَمَّدٍ رَسُولاً وَسُئِلَ عَمَّنْ صَامَ الدَّهْرَ فَقَالَ: **«لاَ صَامَ وَلاَ أَفْطَرَ أَوْ مَا صَامَ وَمَا أَفْطَرَ»**.

[74] Observing Fasts For Many Consecutive Days

2381- It is narrated on the authority of A'ishah that Hamzah Ibn Amr Al-Aslami said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who is accustomed to observe fasts almost consecutively: should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

[75] Fasting Two-Thirds The Time

2382- It is narrated on the authority of Amr Ibn Shurahbil from a man from amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him", that a mention was made to The Messenger of Allah "Allah's blessing and peace be upon him" of a man who used to observe fasts uninterruptedly, thereupon he said: "Would that he has no food day and night (until he dies out of hunger)!" they said: "Then, (what about such as fasts) two-thirds the time (i.e. fasts four days and leaves fasting for two)?" he said: "He has exceeded the due limits." It was said: "Then, (what about such as fasts) half the time (i.e. fasts on alternate days)?" he said: "He has exceeded the due bounds." Then he said: "Should I not tell you about what removes the evil suggestions (or suspicion) of the heart? It is to observe three fasts monthly."

2383- It is narrated on the authority of Amr Ibn Shurahbil that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Tell me of a man who observes fasts uninterruptedly." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that he has no food all the time (until he dies out of hunger)!" they said: "Then, (what about such as fasts) two-thirds the time (i.e. fasts four days and leaves fasting for two)?" he said: "He has exceeded the due limits." It was said: "Then, (what about such as fasts) half the time (i.e. fasts on alternate days)?" he said: "He has exceeded the due bounds." Then he said: "Should I not tell you about what removes the evil suggestions (or suspicion) of the heart?" they said: "Yes." He said: "It is to observe three fasts monthly."

2384- It is narrated on the authority of Abu Qatadah that he said: Umar said: "O Messenger of Allah! What about him, who observes perpetual fasts?" He said: "He (is like the one who) neither fasted nor did he break fast (or said he did not fast and he did not break fast)." He (Umar) asked: "What about him, who fasts for two days and then breaks fast for one day?" He (The Prophet) said: "Could anyone endure that?" He asked: "What about the one who fasts a day and breaks fast on another?" He said: "This is the fast of (The Prophet) David "Peace be upon him"." He asked: "What about him,

(74) ـ سَرْدُ الصِّيَامِ

2381 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: **«صُمْ إِنْ شِئْتَ أَوْ أَفْطِرْ إِنْ شِئْتَ»**.

(75) ـ صَوْمُ ثُلُثَيِ الدَّهْرِ وذِكْرُ اخْتلاف النَّاقلين للخبر في ذلك

2382 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ رَجُلٌ يَصُومُ الدَّهْرَ قَالَ: **«وَدِدْتُ أَنَّهُ لَمْ يَطْعَمِ الدَّهْرَ»**. قَالُوا: فَثُلُثَيْهِ؟ قَالَ: **«أَكْثَرَ»**. قَالُوا: فَنِصْفَهُ؟ قَالَ: **«أَكْثَرَ»**. ثُمَّ قَالَ: **«أَلاَ أُخْبِرُكُمْ بِمَا يُذْهِبُ وَحَرَ الصَّدْرِ؟ صَوْمُ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ»**.

2383 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي رَجُلٍ صَامَ الدَّهْرَ كُلَّهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«وَدِدْتُ أَنَّهُ لَمْ يَطْعَمِ الدَّهْرَ شَيْئاً»**. قَالَ: فَثُلُثَيْهِ؟ قَالَ: **«أَكْثَرَ»**. قَالَ: فَنِصْفَهُ؟ قَالَ: **«أَكْثَرَ»**. قَالَ: **«أَفَلاَ أُخْبِرُكُمْ بِمَا يُذْهِبُ وَحَرَ الصَّدْرِ؟»** قَالُوا: بَلَى قَالَ: **«صِيَامُ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ»**.

2384 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ غَيْلاَنَ بْنِ جَرِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: **«لاَ صَامَ وَلاَ أَفْطَرَ أَوْ لَمْ يَصُمْ وَلَمْ يُفْطِرْ»**. قَالَ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْماً؟ قَالَ: **«أَوَ يُطِيقُ ذٰلِكَ أَحَدٌ؟»** قَالَ: فَكَيْفَ بِمَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً؟ قَالَ: **«ذٰلِكَ صَوْمُ دَاوُدَ عَلَيْهِ السَّلاَمُ»**

who fasts one day and breaks fast for two days?" He said: "I wish I would be given the power to do so." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fasting three days monthly, and (the month of) Ramadan every year will be equal to the perpetual fasts."

[76] Observing Fasts On Alternate Days

2385- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Allah's Apostle" Allah's blessing and peace be upon him" said: "The most beloved fasts to Allah are those of (the Prophet) David: He used to fast on alternate days (by fasting a day and breaking fast on another)."

2386- It is narrated on the authority of Abdullah Ibn Amr that he said: My father married me to a woman of a high family status, and he used to visit her and ask about the state of her husband, and she said: "How good this man is, who has neither come to sleep with me, nor has he approached me since I came to his house (as his wife)." My father made a mention of that to Allah's Apostle" Allah's blessing and peace be upon him" who said: "Bring him to me." I went to him in the company of my father and he asked me: "How do you fast?" I said: "I fast everyday." He said: "Observe three fasts weekly." I said: "But I have more power to do more than that." He said: "Then, fast two days and leave fasting for a day." I said: "I have more power to do more than that." He said: "Then, observe the best fasting, i.e. the fasting of (the Prophet) David "Peace be upon him": to fast on alternate days (i.e. to fast a day, and leave fast on the other day)."

2387- It is narrated on the authority of Abdullah Ibn Amr that he said: My father married me to a woman, and he visited her and ask her: ""How do you see the state of your husband?" she said: "How good this man is, who never sleeps at night, nor leave fasting during the day." He spoke with me harshly and said: "I've married you to a woman from amongst the Muslims, even though you've put her to critical situation." I proved heedless of her statement, in view of the power and activity of service I had in myself. The news of that reached Allah's Apostle" Allah's blessing and peace be upon him", who said: "But as for me, I stand (to offer the night supererogatory prayer for a portion of the night) and sleep (for a portion of the night), and observe fasts (for some days), and leave fasting (for some days). So, you too should stand (to offer the night supererogatory prayer for a portion of the night) and sleep (for a portion of the night), and observe fasts (for some days), and leave fasting (for some days). Observe three fasts monthly." I said: "But, I have power to do more than that." He said: "Then, observe the fasting of (the Prophet) David "Peace be upon him": fast a day, and leave fasting on the other day." I said: "But, I have power to do more than that."

قَالَ: فَكَيْفَ بِمَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي أُطِيقُ ذٰلِكَ» قَالَ: ثُمَّ قَالَ: «ثَلاَثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ إِلَى رَمَضَانَ هٰذَا صِيَامُ الدَّهْرِ كُلِّهِ».

(76) ـ صَوْمُ يَوْمٍ وإِفْطَارُ يَوْمٍ وذِكْرُ اخْتِلافِ أَلْفَاظِ النَّاقلين في ذلك لخبر عبد الله بن عَمْرٍو فيه

2385 ـ قَالَ: وَفِيمَا قَرَأَ عَلَيْنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا حُصَيْنٌ وَمُغِيرَةُ عَنْ مُجَاهِدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصِّيَامِ صِيَامُ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً».

2386 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ عَنْ مُجَاهِدٍ قَالَ: قَالَ لِي عَبْدُ ٱللَّهِ بْنُ عَمْرٍو وَأَنْكَحَنِي أَبِي ٱمْرَأَةً ذَاتَ حَسَبٍ فَكَانَ يَأْتِيهَا فَيَسْأَلُهَا عَنْ بَعْلِهَا فَقَالَتْ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشاً وَلَمْ يُفَتِّشْ لَنَا كَنَفاً مُنْذُ أَتَيْنَاهُ فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «ٱئْتِنِي بِهِ». فَأَتَيْتُهُ مَعَهُ فَقَالَ: «كَيْفَ تَصُومُ؟» قُلْتُ: كُلَّ يَوْمٍ قَالَ: «صُمْ مِنْ كُلِّ جُمُعَةٍ ثَلاَثَةَ أَيَّامٍ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «صُمْ يَوْمَيْنِ وَأَفْطِرْ يَوْماً». قَالَ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ صِيَامَ دَاوُدَ عَلَيْهِ السَّلاَمُ صَوْمُ يَوْمٍ وَفِطْرُ يَوْمٍ».

2387 ـ أَخْبَرَنَا أَبُو حَصِينٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَبْدِ ٱللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا عَبْثَرٌ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنْ مُجَاهِدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: زَوَّجَنِي أَبِي ٱمْرَأَةً فَجَاءَ يَزُورُهَا فَقَالَ: كَيْفَ تَرِينَ بَعْلَكِ؟ فَقَالَتْ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لاَ يَنَامُ اللَّيْلَ وَلاَ يُفْطِرُ النَّهَارَ فَوَقَعَ بِي وَقَالَ: زَوَّجْتُكَ ٱمْرَأَةً مِنَ الْمُسْلِمِينَ فَعَضَلْتَهَا قَالَ: فَجَعَلْتُ لاَ أَلْتَفِتُ إِلَى قَوْلِهِ مِمَّا أَرَى عِنْدِي مِنَ الْقُوَّةِ وَالاجْتِهَادِ فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «لٰكِنِّي أَنَا أَقُومُ وأَنَامُ وَأَصُومُ وَأُفْطِرُ فَقُمْ وَنَمْ وَصُمْ وَأَفْطِرْ» قَالَ: «صُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ» فَقُلْتُ: أَنَا أَقْوَى مِنْ ذٰلِكَ قَالَ: «صُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ صُمْ يَوْماً وَأَفْطِرْ يَوْماً» قُلْتُ: أَنَا أَقْوَى مِنْ ذٰلِكَ

He further said: "Recite the Qur'an (to its conclusion) once per month." (When I asked him to permit me to do more) he told me to recite it once per fifteen days, and I was saying: "I have power to do more."

2388- It is narrated on the authority of Abdullah Ibn Amr that he said: Allah's Apostle "Allah's blessing and peace be upon him" entered upon me in my chamber and said to me: "Have I not been informed that you fast during the day and offer prayers all the night?" Abdullah replied: "Yes, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your eyes have a right on you, your body has a right on you, your wife has a right on you, your guest has a right on you, and your friend has a right on you; and perchance, you will have a long life (during you will become too old and weak to endure that). It is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be equal to fasting throughout the year." I said: "I have more power." I insisted (on fasting) and so I was given a hard instruction. He said to me: "Then, observe three fasts weekly." I said: "I have power to endure more than that." I insisted (on fasting) and so I was given a hard instruction. The Prophet "Allah's blessing and peace be upon him" said: "Fast like the fasting of The Prophet David "Peace be upon him"." I said: "How was the fasting of The Prophet of Allah, David?" He said: "Half of the year." (He used to fast alternately: to fast a day and leave fasting for another).

2389- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was informed that I said: "I would stand up for (supererogatory Prayers) throughout the night and observe Fast every day so long as I live." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it you who said this?" I said to him: "O Messenger of Allah! It is I who said that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have no enough power to do so. Observe Fast (for some days) and break it (for some days); sleep (for some time) and stand for the Prayer (for some time), and observe Fast for three days monthly. No doubt, every good deed would be multiplied ten times; and this is like fasting for the whole year." I said: "O Messenger of Allah! I have strength to do more than this." He said: "Then, fast one day and leave fasting for two days." I said: "O Messenger of Allah! I have strength to do more than this." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, fast one day and leave fasting on the other day (i.e. observe fasts on alternate days). That

قَالَ: «**اقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ**». ثُمَّ انْتَهَى إِلَى خَمْسِ عَشْرَةَ وَأَنَا أَقُول أَنَا أَقْوَى مِنْ ذٰلِكَ.

2388 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ حُجْرَتِي فَقَالَ: «**أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟**» قَالَ: بَلَى قَالَ: «**فَلاَ تَفْعَلَنَّ نَمْ وَقُمْ وَصُمْ وَأَفْطِرْ فَإِنَّ لِعَيْنَيكَ عَلَيْكَ حَقّاً وَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقّاً وَإِنَّ لِزَوْجَتِكَ عَلَيْكَ حَقّاً وَإِنَّ لِضَيْفِكَ عَلَيْكَ حَقّاً وَإِنَّ لِصَدِيقِكَ عَلَيْكَ حَقّاً وَأَنَّهُ عَسَى أَنْ يَطُولَ بِكَ عُمُرٌ وَإِنَّهُ حَسْبُكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاَثاً فَذٰلِكَ صِيَامُ الدَّهْرِ كُلِّهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا**». قُلْتُ: إِنِّي أَجِدُ قُوَّةً فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ قَالَ: «**صُمْ مِنْ كُلِّ جُمُعَةٍ ثَلاَثَةَ أَيَّامٍ**» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ قَالَ: «**صُمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلاَمُ**». قُلْتُ: وَمَا كَانَ صَوْمُ دَاوُدَ؟ قَالَ: «**نِصْفُ الدَّهْرِ**».

2389 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يَقُولُ: لأَقُومَنَّ اللَّيْلَ وَلأَصُومَنَّ النَّهَارَ مَا عِشْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَنْتَ الَّذِي تَقُولُ ذٰلِكَ؟**» فَقُلْتُ لَهُ: قَدْ قُلْتُهُ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَإِنَّكَ لاَ تَسْتَطِيعُ ذٰلِكَ فَصُمْ وَأَفْطِرْ وَنَمْ وَقُمْ وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا وَذٰلِكَ مِثْلُ صِيَامِ الدَّهْرِ**» قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «**صُمْ يَوْماً وَأَفْطِرْ يَوْمَيْنِ**». فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ يَا رَسُولَ اللَّهِ قَالَ: «**فَصُمْ يَوْماً وَأَفْطِرْ يَوْماً وَذٰلِكَ**

is the Fasting of (The Prophet) David "peace be upon him" and it is the best Fasting." I said: "But, I have power to do more than that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is nothing better than that." Abdullah Ibn Amr said (when he became old and too weak to fulfill what he decided to abide by in the presence of The Prophet): "Had I accepted the three fasts (monthly) as the Messenger of Allah "Allah's blessing and peace be upon him" had said, it would have been dearer to me than my family and property."

2390- It is narrated on the authority of Abu Salamah that he said: I visited Abdullah Ibn Amr and said to him: "O uncle! Tell me about what The Messenger of Allah "Allah's blessing and peace be upon him" had said to you." I said: "O son of my brother! I decided to strive to the utmost of my power (in service): I said: "I'm going to observe fasts uninterruptedly, and recite the Qur'an once per a day and a night." The Messenger of Allah "Allah's blessing and peace be upon him" heard of that thereupon he visited me in my house and said: "I was informed that you said: "I'm going to observe fasts uninterruptedly, and recite the Qur'an once per a day and a night." I said: "Yes, I said so O Messenger of Allah." He said: "Do not do so; and rather observe three fasts monthly." I said: "But, I have power to do more than that." He said: "Then, observe two days weekly, i.e. every Monday and Thursday." I said: "But, I have power to do more than that." He said: "Then, observe the fasting of (the Prophet) David "Peace be upon him": it is the best fasting in the Sight of Allah. He used to fast a day, and leave fasting on the other day. Furthermore, whenever he made a promise, he would never break his promise, and whenever he faced (the enemy), he would never flee away (from the battlefield)."

[77] Increasing And Decreasing Fasts

2391- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said to him : "Fast only a day (per ten) and you will have the reward of the remaining (nine days)." He said: "I have power to bear more." He said: "Fast two days (per ten) and you will have the reward of the remaining (eight days)." He said: "I have power to bear more." He said: "Fast three days (per ten) and you will have the reward of the remaining (seven days)." He said: "I have power to bear more." He said: "Fast four days (per ten) and you will have the reward of the remaining (six days)." He said: "I have power to bear more." He (The Prophet) said: "Then, observe the best fast in the sight of Allah, i.e. the fast of (The Prophet) David "Peace be upon him". he used to fast a day and break fast on another."

صِيَامُ دَاوُدَ وَهُوَ أَعْدَلُ الصِّيَامِ». قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ أَفْضَلَ مِنْ ذٰلِكَ». قَالَ عَبْدُ اللَّهِ بْن عَمْرو: لأَنْ أَكُونَ قَبِلْتُ الثَّلاَثَةَ الأَيَّامِ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ أَحَبَّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

2390 ـ أَخْبَرَنِي أَحْمَدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ٱبْنُ سَلَمَةَ عَنِ ٱبْنِ إِسْحاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: دَخَلْتُ عَلَى عَبْدِ ٱللَّهِ بْنِ عَمْرو قُلْتُ: أَيْ عَمِّ حَدِّثْنِي عَمَّا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ قَالَ: يَا ٱبْنَ أَخِي إِنِّي قَدْ كُنْتُ أَجْمَعْتُ عَلَى أَنْ أَجْتَهِدَ اجْتِهَاداً شَدِيداً حَتَّى قُلْتُ: لأَصُومَنَّ الدَّهْرَ وَلأَقْرَأَنَّ الْقُرْآنَ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَسَمِعَ بِذٰلِكَ رَسُولُ اللَّهِ ﷺ فَأَتَانِي حَتَّى دَخَلَ عَلَيَّ فِي دَارِي فَقَالَ: «بَلَغَنِي أَنَّكَ قُلْتَ لأَصُومَنَّ الدَّهْرَ وَلأَقْرَأَنَّ الْقُرْآنَ». فَقُلْتُ: قَدْ قُلْتُ ذٰلِكَ يَا رَسُولَ ٱللَّهِ قَالَ: «فَلاَ تَفْعَلْ صُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ». قُلْتُ: إِنِّي أَقْوَى عَلَى أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «فَصُمْ مِنَ الْجُمُعَةِ يَوْمَيْنِ الاثْنَيْنِ وَالْخَمِيسَ». قُلْتُ: فَإِنِّي أَقْوَى عَلَى أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلاَمُ فَإِنَّهُ أَعْدَلُ الصِّيَامِ عِنْدَ اللَّهِ يَوْماً صَائِماً وَيَوْماً مُفْطِراً وَإِنَّهُ كَانَ إِذَا وَعَدَ لَمْ يُخْلِفْ وَإِذَا لاَقَى لَمْ يَفِرَّ».

(77) ـ ذِكْرُ الزِّيَادَةِ فِي الصِّيَامِ والنُّقْصَانِ وذِكْرُ اخْتلاف النَّاقلين لخَبَرِ عبد الله بن عَمْرٍو فيه

2391 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ فَيَّاضٍ سَمِعْتُ أَبَا عِيَاضٍ يُحَدِّثُ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «صُمْ يَوْماً وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ ثَلاَثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللَّهِ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً».

2392- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: I made a mention of fasting to The Messenger of Allah "Allah's blessing and peace be upon him" and he said: "Fast a day per ten, and you will have the reward of the remaining nine days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast a day per nine, and you will have the reward of the remaining eight days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast a day per eight, and you will have the reward of the remaining seven days (on which you leave fasting)." I said: "But, I have power to do more than that."...and so on until he said: "Then, fast on alternate days, i.e. fast a day and leave fasting on another."

2393- It is narrated on the authority of Shu'aib Ibn Abdullah Ibn Amr Ibn Al-As from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Fast a day (per ten), and you will have the reward of ten days." I said: "Give me permission to fast more." he said: "Fast two days (per nine), and you will have the reward of nine days." I said: "Give me permission to fast more." he said: "Fast three days (per eight), and you will have the reward of eight days." Thabit said: I made a mention of that to Mutarrif who said: I do not think but that he does more deed, and rather have less reward.

[78] Observing Ten Fasts Monthly

2394- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I was informed that you stand (for supererogatory prayer) for the whole night, and observe perpetual fasts during the day." I said: "Yes, (I do so) O Prophet of Allah, and I intended nothing but good." He said: "(Let him have no (reward of) fast, who observes fasts uninterruptedly; but let me guide you to the fast (for which one receives the reward of fasting) all the time: fast three days monthly." I said: "O Prophet of Allah! I have power to bear more than that." he said: "Fast five days monthly." I replied: "O Allah's Apostle! I can fast more." He said: "Then, let it be ten days monthly." I replied: "O Allah's Apostle! I can fast more." He said: "Then, fast like the fasting of (the Prophet) David "Peace be upon him": he used to fast a day, and break fasting on another."

2395- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said to me...and the rest is the same.

2392 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمَعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو الْعَلاَءِ عَنْ مُطَرِّفٍ عَنِ ٱبْنِ أَبِي رَبِيعَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: ذَكَرْتُ لِلنَّبِيِّ ﷺ الصَّوْمَ فَقَالَ: «**صُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْماً وَلَكَ أَجْرُ تِلْكَ التِّسْعَةِ**». فَقُلْتُ: إِنِّي أَقْوَى مِنْ ذٰلِكَ قَالَ: «**صُمْ مِنْ كُلِّ تِسْعَةِ أَيَّامٍ يَوْماً وَلَكَ أَجْرُ تِلْكَ الثَّمَانِيَةِ**». قُلْتُ: إِنِّي أَقْوَى مِنْ ذٰلِكَ قَالَ: «**فَصُمْ مِنْ كُلِّ ثَمَانِيَةِ أَيَّامٍ يَوْماً وَلَكَ أَجْرُ تِلْكَ السَّبْعَةِ**» قُلْتُ: إِنِّي أَقْوَى مِنْ ذٰلِكَ قَالَ: فَلَمْ يَزَلْ حَتَّى قَالَ: «**صُمْ يَوْماً وَأَفْطِرْ يَوْماً**».

2393 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حَمَّادٌ ح وَأَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ شُعَيْبِ بْنِ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو عَنْ أَبِيهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**صُمْ يَوْماً وَلَكَ أَجْرُ عَشْرَةٍ**» فَقُلْتُ: زِدْنِي فَقَالَ: «**صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ تِسْعَةٍ**» قُلْتُ: زِدْنِي قَالَ: «**صُمْ ثَلاَثَةَ أَيَّامٍ وَلَكَ أَجْرُ ثَمَانِيَةٍ**». قَالَ ثَابِتٌ: فَذَكَرْتُ ذٰلِكَ لِمُطَرِّفٍ فَقَالَ: مَا أُرَاهُ إِلاَّ يَزْدَادُ فِي الْعَمَلِ وَيَنْقُصُ مِنَ الأَجْرِ وَاللَّفْظُ لِمُحَمَّدٍ.

(78) ـ صَوْمُ عَشَرَةِ أَيَّامٍ من الشَّهْرِ واخْتِلافُ ألفاظ النَّاقلين لخبر عَبْدِ الله بن عَمْرٍو فيه

2394 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ أَسْبَاطٍ عَنْ مُطَرِّفٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّهُ بَلَغَنِي أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ**». قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَرَدْتُ بِذٰلِكَ إِلاَّ الْخَيْرَ قَالَ: «**لاَ صَامَ مَنْ صَامَ الأَبَدَ وَلٰكِنْ أَدُلُّكَ عَلَى صَوْمِ الدَّهْرِ ثَلاَثَةَ أَيَّامٍ مِنَ الشَّهْرِ**». قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «**صُمْ خَمْسَةَ أَيَّامٍ**». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «**فَصُمْ عَشْراً**». فَقُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «**صُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً**».

2395 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ عَنْ حَبِيبٍ قَالَ: حَدَّثَنِي أَبُو الْعَبَّاسِ وَكَانَ رَجُلاً مِنْ أَهْلِ الشَّامِ وَكَانَ شَاعِراً وَكَانَ صَدُوقاً عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ وَسَاقَ الْحَدِيثَ.

2396- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Prophet "Allah's blessing and peace be upon him" said to me: "O Abdullah Ibn Amr! You observe fasts daily all the year and stand (for supererogatory prayers) throughout the night; and if you keep doing this, your eyes will sink and become weak, and you will get tired. He who fasts all the year (is like the one who) did not fast at all. The fasting of three days every month is equal to the fasting of the whole year." I replied: "I have the power for more than this." The Prophet said: "Then fast like the fasting of (The Prophet) David. He used to fast on alternate days, and he never fled away from the battle field on meeting the enemy."

2397- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Prophet "Allah's blessing and peace be upon him" said to me: "Recite the Qur'an (to its conclusion) in a month." I said: "But, I have power to do more than that." I kept asking him for more until he said: "Recite it (in full) once per five days." Furthermore, he said to me: "Observe three fasts monthly." I said: "I have power to do more." I kept asking him for more until he said: "Then, observe the dearest fasting to Allah Almighty, i.e. the fasting of (the Prophet) David: He used to fast on alternate days."

2398- It is narrated on the authority of Abdullah Ibn Amr that he said: The news of my daily fasting and nightly praying reached The Prophet "Allah's blessing and peace be upon him". So he sent for me or I met him, and he said: "I have been informed that you fast everyday and pray every night (all the night). Do not do so, for your eyes have a share on you, your body has a share on you, and your family (Wife) has a share on you. Fast (for some days) and give up fasting (for others); pray and sleep, and fast one day per ten, and you will receive the reward of (the remaining) nine (on which you leave fasting)." I replied: "I have more power than that." The Prophet "Allah's blessing and peace be upon him" said: "Then fast like the fasts of (The Prophet) David." He (Abdullah) said: "How were the fasts of (the Prophet) David O Messenger of Allah?" He replied: "He used to fast on alternate days, and he used not to flee on meeting the enemy." He said: "From where can I get that opportunity?"

[79] Observing Five Fasts Monthly

2399- It is narrated on the authority of Abu Qilabah from Abu Al-Malih that he told me: I and Zaid, your father, entered upon Abdullah Ibn Amr who said: A mention of my fasts was made to Allah's Apostle "Allah's blessing and peace be upon him", and he came to me. I spread for him a

2396 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ هُوَ الشَّاعِرُ يُحَدِّثُ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«يَا عَبْدَ ٱللَّهِ بْنَ عَمْرٍو إِنَّكَ تَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ وَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ هَجَمَتِ الْعَيْنُ وَنَفِهَتْ لَهُ النَّفْسُ لاَ صَامَ مَنْ صَامَ الأَبَدَ. صَوْمُ الدَّهْرِ ثَلاَثَةُ أَيَّامٍ مِنَ الشَّهْرِ صَوْمُ الدَّهْرِ كُلِّهِ»**. قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: **«صُمْ صَوْمَ دَاوُدَ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً وَلاَ يَفِرُّ إِذَا لاَقَى»**.

2397 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«ٱقْرَإِ الْقُرْآنَ فِي شَهْرٍ»**. قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ فَلَمْ أَزَلْ أَطْلُبُ إِلَيْهِ حَتَّى قَالَ: **«فِي خَمْسَةٍ»** أَيَّامٍ وَقَالَ: **«صُمْ ثَلاَثَةَ أَيَّامٍ مِنَ الشَّهْرِ»**. قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ فَلَمْ أَزَلْ أَطْلُبُ إِلَيْهِ حَتَّى قَالَ: **«صُمْ أَحَبَّ الصِّيَامِ إِلَى ٱللَّهِ عَزَّ وَجَلَّ صَوْمَ دَاوُدَ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً»**.

2398 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: سَمِعْتُ عَطَاءً يَقُولُ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ الصَّوْمَ وَأُصَلِّي اللَّيْلَ فَأَرْسَلَ إِلَيْهِ وَلَمَّا لَقِيَهُ قَالَ: **«أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلاَ تُفْطِرُ وَتُصَلِّي اللَّيْلَ؟ فَلاَ تَفْعَلْ فَإِنَّ لِعَيْنَكَ حَظّاً وَلِنَفْسِكَ حَظّاً وَلأَهْلِكَ حَظّاً وَصُمْ وَأَفْطِرْ وَصَلِّ وَنَمْ وَصُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْماً وَلَكَ أَجْرُ تِسْعَةٍ»** قَالَ: إِنِّي أَقْوَى لِذٰلِكَ يَا رَسُولَ اللَّهِ قَالَ: **«صُمْ صِيَامَ دَاوُدَ إِذاً»**. قَالَ: وَكَيْفَ كَانَ صِيَامُ دَاوُدَ يَا نَبِيَّ ٱللَّهِ؟ قَالَ: **«كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً وَلاَ يَفِرُّ إِذَا لاَقَى»**. قَالَ: وَمَنْ لِي بِهٰذَا يَا نَبِيَّ ٱللَّهِ.

(79) ـ صِيَامُ خَمْسَةِ أَيَّامٍ من الشَّهْرِ

2399 ـ أَخْبَرَنَا زَكَرِيَّاءُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ قَالَ: أَنْبَأَنَا خَالِدٌ عَنْ خَالِدٍ وَهُوَ الْحَذَّاءُ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ زَيْدٍ عَلَى عَبْدِ ٱللَّهِ بْنِ عَمْرٍو فَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ لَهُ صَوْمِي فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ

leather cushion stuffed with palm fibers, but he sat on the ground and the cushion remained between me and him, and then he said: "Isn't it sufficient for you to fast three days a month?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Five (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Seven (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Nine (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Eleven (days per month)?" I replied: "O Allah's Apostle! (I can fast more)." Then, he said: "There is no fast superior to that of (the Prophet) David. It is for half of the year: to fast a day and break fast on the next day (i.e. on alternate days)."

[80] Observing Four Fasts Monthly

2400- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Fast a day per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast two days per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast three days per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast four days per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the best fasting is that of (the Prophet) David: he used to fast on alternate days, i.e. fast a day and leave fasting on another."

[81] Observing Three Fasts Monthly

2401- It is narrated on the authority of Abu Dharr that he said: My bosom friend The Messenger of Allah "Allah's blessing and peace be upon him" advised me to do three things, which I never leave Allah Willing: He advised me to offer the Duha two-rak'ah prayer, Not to sleep unless I offer Witr prayer, and to observe three fasts monthly.

2402- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to do three things: Not to sleep unless I offer Witr prayer, to take bath on Friday, and to observe three fasts monthly.

2403- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to

وِسَادَةَ أَدَمٍ رَبْعَةً حَشْوُهَا لِيفٌ فَجَلَسَ عَلَى الأَرْضِ وَصَارَتِ الْوِسَادَةُ فِيمَا بَيْنِي وَبَيْنَهُ قَالَ: «**أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «**خَمْساً**» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «**سَبْعاً**» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «**تِسْعاً**» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «**إِحْدَى عَشْرَةَ**» قُلْتُ: يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ﷺ: «**لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطْرَ الدَّهْرِ صِيَامُ يَوْمٍ وَفِطْرُ يَوْمٍ**».

(80) ـ صِيَامُ أَرْبَعَةِ أَيَّامٍ من الشَّهْرِ

2400 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ زِيَادِ بْنِ فَيَّاضٍ قَالَ: سَمِعْتُ أَبَا عِيَاضٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**صُمْ مِنَ الشَّهْرِ يَوْماً وَلَكَ أَجْرُ مَا بَقِيَ**». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «**فَصُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ**». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «**فَصُمْ ثَلاَثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ**». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «**صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ**». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَفْضَلُ الصَّوْمِ صَوْمُ دَاوُدَ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً**».

(81) ـ صَوْمُ ثَلاَثَةِ أَيَّامٍ من الشَّهْرِ

2401 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمٰعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي ذَرٍّ قَالَ: «أَوْصَانِي حَبِيبِي ﷺ بِثَلاَثَةٍ لاَ أَدَعُهُنَّ إِنْ شَاءَ اللَّهُ تَعَالَى أَبَداً أَوْصَانِي بِصَلاَةِ الضُّحَى وَبِالْوِتْرِ قَبْلَ النَّوْمِ وَبِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2402 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ أَبِي قَالَ: أَنْبَأَنَا أَبُو حَمْزَةَ عَنْ عَاصِمٍ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِثَلاَثٍ: بِنَوْمٍ عَلَى وِتْرٍ، وَالْغُسْلُ يَوْمَ الْجُمُعَةِ، وَصَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2403 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ رَجُلٍ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي

offer the Duha two-rak'ah prayer, Not to sleep unless I offer Witr prayer, and to observe three fasts monthly.

2404- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me Not to sleep unless I offer Witr prayer, to take bath on Friday, and to observe three fasts monthly.

[82] The Different Citation-Forms Attributed To Abu Hurairah

2405- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "(To observe fasts on) the month of (Ramadan, known as the month of) patience, in addition to three fasts monthly is (to receive the reward of) fasting all the time."

2406- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes three fasts monthly (receive the reward of such as) fasts all the time." He further said: "Allah has told the truth in His Book (when He says): "He, who brings a good deed will receive (as much reward as) ten times the like of it.""

2407- It is narrated on the authority of Abu Dharr that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who observes three fasts monthly (receive the reward of such as) fasts the whole month in full."

2408- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "How good fasting is to observe three fasts monthly!"

2409- The same is narrated on the authority of Uthman Ibn Abu Al-As, through another chain of transmission.

2410- It is narrated on he authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly.

[83] The Way Of Observing Three Fasts Monthly

2411- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly: on Monday from the first portion of the month, on the coming Thursday, and on the next Thursday.

2412- It is narrated on the authority of Hunaidah Al-Khuza'i that he said: I visited the Mother of the Believers, and heard her having said: The Messenger of Allah "Allah's blessing and peace be upon him" used to

رَسُولُ اللَّهِ ﷺ بِرَكْعَتَيِ الضُّحَى وَأَنْ لاَ أَنَامَ إِلاَّ عَلَى وِتْرٍ وَصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2404 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِنَوْمٍ عَلَى وِتْرٍ وَالْغُسْلُ يَوْمَ الْجُمُعَةِ وَصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

(82) ـ ذِكْرُ الاخْتِلافِ على أبي عُثْمَانَ في حديث أبي هُرَيْرَةَ في صِيَامِ ثَلاثَةِ أيَّامٍ من كُلِّ شَهْرٍ

2405 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَبِي عُثْمَانَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«شَهْرُ الصَّبْرِ وَثَلاَثَةُ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ»**.

2406 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ اللاَّبِيُّ بِالْكُوفَةِ عَنْ عَبْدِ الرَّحِيمِ وَهُوَ ٱبْنُ سُلَيْمَانَ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَامَ ثَلاَثَةَ أَيَّامٍ مِنَ الشَّهْرِ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ»** ثُمَّ قَالَ: صَدَقَ ٱللَّهُ فِي كِتَابِهِ ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾».

2407 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَاصِمٍ عَنْ أَبِي عُثْمَانَ عَنْ رَجُلٍ قَالَ أَبُو ذَرٍّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ صَامَ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ تَمَّ صَوْمُ الشَّهْرِ أَوْ فَلَهُ صَوْمُ الشَّهْرِ»** شَكَّ عَاصِمٌ.

2408 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ أَنَّ مُطَرِّفاً حَدَّثَهُ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«صِيَامٌ حَسَنٌ ثَلاَثَةُ أَيَّامٍ مِنَ الشَّهْرِ»**.

2409 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: أَنْبَأَنَا أَبُو مِصْعَبٍ عَنْ مُغِيرَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ ٱللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحاقَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ: قَالَ عُثْمَانُ بْنُ أَبِي الْعَاصِ نَحْوَهُ مُرْسَلٌ.

2410 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شَرِيكٍ عَنِ الْحُرِّ بْنِ صَيَّاحٍ قَالَ: سَمِعْتُ ٱبْنَ عُمَرَ يَقُولُ: **«كَانَ النَّبِيُّ ﷺ يَصُومُ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ»**.

(83) ـ كَيْفَ يَصُومُ ثَلاثَةَ أيَّامٍ من كل شَهْرٍ وذِكْرُ الخِتلافِ النَّاقلين للخَبَرِ في ذلك

2411 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ شَرِيكٍ عَنِ الْحُرِّ بْنِ صَيَّاحٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ يَوْمَ الاِثْنَيْنِ مِنْ أَوَّلِ الشَّهْرِ وَالْخَمِيسَ الَّذِي يَلِيهِ ثُمَّ الْخَمِيسَ الَّذِي يَلِيهِ».

2412 ـ أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ عَنْ زُهَيْرٍ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ قَالَ: سَمِعْتُ هُنَيْدَةَ الْخُزَاعِيَّ قَالَ: دَخَلْتُ عَلَى أُمِّ الْمُؤْمِنِينَ سَمِعْتُهَا

observe three fasts monthly: on the first Monday of the month, on the coming Thursday, and on the next Thursday.

2413- It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from Hafsah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never left four things: the fasting of Ashura', (the fasting of) the (first) ten (days of Dhul-Hijjah barring the tenth which agrees with Id Al-Adha), (to observe) three fasts monthly, and a two-rak'ah prayer before Morning (prayer).

2414- It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from his wife from one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" used to fast the (first) nine of Dhul-Hijjah, the day of Ashura' (tenth of Muharram), an d he further used to observe three fasts monthly: the first Monday of the month, and the coming two Thursdays.

2415- It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from his wife from one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast the (first) ten days of Dhul-Hijjah, and he further used to observe three fasts monthly including Monday and Thursday.

2416- It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from his wife from Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to observe three fasts monthly: the first Thursday (of the month), the coming Monday, and the next Monday.

2417- It is narrated on the authority of Jarir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To observe three fasts monthly is (to receive the reward of) fasting all the time; and the best of those are the (three) white days (on which the moon is full): the morning of the thirteenth day, then the fourteenth day, and the fifteenth day."

[84] The Different Citation-Forms Attributed To Musa Ibn Talhah

2418- It is narrated on the authority of Abu Hurairah that he said: A desert Arab brought a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted and placed before him. The Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating, even though he ordered the people to eat. The desert Arab also refrained from eating, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him:

تَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ ثُمَّ الْخَمِيسَ ثُمَّ الْخَمِيسَ الَّذِي يَلِيهِ».

2413 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الأَشْجَعِيُّ كُوفِيٌّ عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلاَئِيِّ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ الْخُزَاعِيِّ عَنْ حَفْصَةَ قَالَتْ: «أَرْبَعٌ لَمْ يَكُنْ يَدَعُهُنَّ النَّبِيُّ ﷺ صِيَامَ عَاشُورَاءَ وَالْعَشْرَ وَثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ».

2414 ـ أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى عَنْ أَبِي نُعَيْمٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنِ امْرَأَتِهِ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ تِسْعاً مِنْ ذِي الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ وَثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمِيسَيْنِ».

2415 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنِ امْرَأَتِهِ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَصُومُ الْعَشْرَ وَثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ الاثْنَيْنِ وَالْخَمِيسِ».

2416 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ هُنَيْدَةَ الْخُزَاعِيِّ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِصِيَامِ ثَلاَثَةِ أَيَّامٍ أَوَّلِ خَمِيسٍ وَالاثْنَيْنِ وَالاثْنَيْنِ».

2417 ـ أَخْبَرَنَا مَخْلَدُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ أَبِي إِسْحَاقَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: **«صِيَامُ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صِيَامُ الدَّهْرِ وَأَيَّامُ الْبِيضِ صَبِيحَةَ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».**

(84) ـ ذِكْرُ الاخْتِلاَفِ عَلَى مُوسَى بْنِ طَلْحَةَ فِي الْخَبَرِ فِي صِيَامِ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ

2418 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ بِأَرْنَبٍ قَدْ شَوَاهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَأْكُلْ

"What does prevent you from eating?" He said: "I'm fasting three days (as I am used to observe three fasts) monthly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are to observe (those three) fasts, let your fasting be on the (three white) nights on which the moon is full."

2419- It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" ordered us to observe three fasts (monthly, i.e. on) the white nights (on which the moon inclines to be almost full: the thirteenth, the fourteenth, and the fifteenth.

2420- It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" ordered us to observe three fasts (monthly, i.e. on) the white nights (on which the moon inclines to be almost full: the thirteenth, the fourteenth, and the fifteenth.

2421- It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" said to me: "If you are going to observe fasts monthly, let your fasting be on the (white nights on which the moon is full, i.e. the) thirteenth, the fourteenth, and the fifteenth.

2422- It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" said to a man: "I advise you to fast (monthly) the thirteenth, the fourteenth, and the fifteenth."

2423- It is narrated on the authority of Abu Dharr that Allah's Apostle" Allah's blessing and peace be upon him" ordered a man to fast (monthly) the thirteenth, the fourteenth, and the fifteenth.

2424- It is narrated on the authority of Abu Dharr that he said: A desert Arab brought some bread and a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted and placed before him. He said: "I found it bleeding (out of menses)." The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "No harm befalls you: eat of it!" The Messenger of Allah "Allah's blessing and peace be upon him" ordered the desert Arab to eat, thereupon he said: "I'm fasting." He asked him: "Which fasting?" he said: "Three fasts monthly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are to observe (those three) fasts, let your fasting be on the three white nights on which the moon is full, i.e. the thirteenth, the fourteenth, and the fifteenth."

2425- It is narrated on the authority of Musa Ibn Talhah that he said: A man brought a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", and The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand towards it (to eat of it), thereupon the man said: "I found it bleeding (out of menses)." The Messenger of Allah "Allah's blessing and peace

وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَأَمْسَكَ الأَعْرَابِيُّ فَقَالَ لَهُ النَّبِيُّ ﷺ: **«مَا يَمْنَعُكَ أَنْ تَأْكُلَ؟»** قَالَ: إِنِّي صَائِمٌ ثَلاَثَةَ أَيَّامٍ مِنَ الشَّهْرِ قَالَ: **«إِنْ كُنْتَ صَائِماً فَصُمِ الْغُرَّ»**.

2419 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ فِطْرٍ عَنْ يَحْيَى بْنِ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي ذَرٍّ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ: أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامِ الْبِيضِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2420 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي ذَرٍّ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامِ الْبِيضِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2421 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ أَبَا ذَرٍّ بِالرَّبَذَةِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«إِذَا صُمْتَ شَيْئاً مِنَ الشَّهْرِ فَصُمْ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ»**.

2422 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ بَيَانِ بْنِ بِشْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنِ ابْنِ الْحَوْتَكِيَّةِ عَنْ أَبِي ذَرٍّ: «أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: **«عَلَيْكَ بِصِيَامِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ لَيْسَ مِنْ حَدِيثِ بَيَانٍ وَلَعَلَّ سُفْيَانَ قَالَ: حَدَّثَنَا اثْنَانِ فَسَقَطَ الأَلِفُ فَصَارَ بَيَانُ.

2423 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا رَجُلاَنِ مُحَمَّدٌ وَحَكِيمٌ عَنْ مُوسَى بْنِ طَلْحَةَ عَنِ ابْنِ الْحَوْتَكِيَّةِ عَنْ أَبِي ذَرٍّ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلاً بِصِيَامِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2424 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ عَنْ بَكْرٍ عَنْ عِيسَى عَنْ مُحَمَّدٍ عَنِ الْحَكَمِ عَنْ مُوسَى بْنِ طَلْحَةَ عَنِ ابْنِ الْحَوْتَكِيَّةِ قَالَ: قَالَ أَبِي: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعَهُ أَرْنَبٌ قَدْ شَوَاهَا وَخُبْزٌ فَوَضَعَهَا بَيْنَ يَدَيِ النَّبِيِّ ﷺ ثُمَّ قَالَ: إِنِّي وَجَدْتُهَا تَدْمٰى فَقَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: **«لاَ يَضُرُّ كُلُوا»**. وَقَالَ لِلأَعْرَابِيِّ: **«كُلْ»** قَالَ: إِنِّي صَائِمٌ قَالَ: **«صَوْمُ مَاذَا؟»** قَالَ: صَوْمُ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ قَالَ: **«إِنْ كُنْتَ صَائِماً فَعَلَيْكَ بِالْغُرِّ الْبِيضِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الصَّوَابُ عَنْ أَبِي ذَرٍّ وَيُشْبِهُ أَنْ يَكُونَ وَقَعَ مِنَ الْكُتَّابِ ذَرٌّ فَقِيلَ أَبِي.

2425 ـ أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا الْمُعَافَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ طَلْحَةَ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ

be upon him" withheld his hand, and ordered the people to eat of it. Among the present people, there was a man who abstained from eating thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is wrong with you?" He said: "I'm fasting." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not fast these three white nights, i.e. the thirteenth, the fourteenth, and the fifteenth?"

2426- It is narrated on the authority of Musa Ibn Talhah that he said: A rabbit was brought to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted. When he placed it in front of him, he said: "But, I've found it bleeding (out of menses)." On that the Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating of it, and said to those who were present with him: "Eat of it, for had I had desire for it, I would have eaten of it." There was a man sitting, (who did not eat with the people." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Come close to share food with the people!" he said: "O Messenger of Allah! I'm fasting." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not fast these three white nights?" he asked: "What are they?" he said: " The thirteenth, the fourteenth, and the fifteenth?"

2427- It is narrated on the authority of Abd Al-Malik from his father that the Messenger of Allah "Allah's blessing and peace be upon him" ordered to fast those white three days and said: "(To observe fast on) these is to (receive the reward of observing) fast for the whole month."

2428- It is narrated on the authority of Abd Al-Malik Ibn Abu Al-Minhal from his father that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to fast those white three days and said: "(To observe fast on) these is to (receive the reward of observing) fast for the whole month."

2429- It is narrated on the authority of Abd Al-Malik Ibn Qudamah Ibn Milhan from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to fast those white three days (on which the moon is almost full), i.e. the thirteenth, the fourteenth, and the fifteenth.

[85] Observing Two Fasts Monthly

2430- It is narrated on the authority of Abu Nawfal Ibn Abu Aqrab from his father that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting, thereupon he said: "(It is sufficient for you to) fast a day every month." I said: "O Messenger of Allah! Give me (permission to fast) more! Give me (permission to fast) more!" he said: "Do you say "O Messenger of Allah! Give me (permission to fast) more! Give me (permission to fast) more!"? (It is enough for you to fast) two days every month." I said: "O

بِأَرْنَبٍ وَكَانَ النَّبِيُّ ﷺ مَدَّ يَدَهُ إِلَيْهَا فَقَالَ الَّذِي جَاءَ بِهَا: إِنِّي رَأَيْتُ بِهَا دَماً فَكَفَّ رَسُولُ اللَّهِ ﷺ يَدَهُ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَكَانَ فِي الْقَوْمِ رَجُلٌ مُنْتَبِذٌ فَقَالَ النَّبِيُّ ﷺ: «مَا لَكَ؟» قَالَ: إِنِّي صَائِمٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**فَهَلاَّ ثَلاَثَ الْبِيضِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ**».

2426 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَعْلَى عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِأَرْنَبٍ قَدْ شَوَاهَا رَجُلٌ فَلَمَّا قَدَّمَهَا إِلَيْهِ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ رَأَيْتُ بِهَا دَماً فَتَرَكَهَا رَسُولُ اللَّهِ ﷺ فَلَمْ يَأْكُلْهَا وَقَالَ لِمَنْ عِنْدَهُ: «**كُلُوا فَإِنِّي لَوِ اشْتَهَيْتُهَا أَكَلْتُهَا**». وَرَجُلٌ جَالِسٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**ادْنُ فَكُلْ مَعَ الْقَوْمِ**». فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي صَائِمٌ قَالَ: «**فَهَلاَّ صُمْتَ الْبِيضَ**» قَالَ: وَمَا هُنَّ؟ قَالَ: «**ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ**».

2427 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَنْبَأَنَا أَنَسُ بْنُ سِيرِينَ عَنْ رَجُلٍ يُقَالُ لَهُ عَبْدُ الْمَلِكِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِهَذِهِ الأَيَّامِ الثَّلاَثِ الْبِيضِ وَيَقُولُ: «**هُنَّ صِيَامُ الشَّهْرِ**».

2428 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَبِي الْمِنْهَالِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُمْ بِصِيَامِ ثَلاَثَةِ أَيَّامِ الْبِيضِ قَالَ: «**هِيَ صَوْمُ الشَّهْرِ**».

2429 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ بْنِ مِلْحَانَ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِصَوْمِ أَيَّامِ اللَّيَالِي الْغُرِّ الْبِيضِ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

(85) ـ صَوْمُ يَوْمَيْنِ من الشَّهْرِ

2430 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي سَيْفُ بْنُ عُبَيْدِ اللَّهِ مِنْ خِيَارِ الْخَلْقِ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلِ بْنِ أَبِي عَقْرَبَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فَقَالَ: «**صُمْ يَوْماً مِنَ الشَّهْرِ**». قُلْتُ: يَا رَسُولَ اللَّهِ زِدْنِي زِدْنِي قَالَ: «**تَقُولُ يَا رَسُولَ اللَّهِ زِدْنِي زِدْنِي يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ**».

Messenger of Allah! Give me (permission to fast) more! Give me (permission to fast) more! However, I feel I have power enough to do more!" he said: "(You say): Give me (permission to fast) more! Give me (permission to fast) more! However, I feel I have power enough to do more!"" The Messenger of Allah "Allah's blessing and peace be upon him" kept silent that I thought he would give no reply to me. Then he said: "Observe three fasts monthly."

2431- It is narrated on the authority of Abu Nawfal Ibn Abu Aqrab from his father that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is sufficient for you to) fast a day every month." He asked him for more and said: "Let my father and mother sacrifice their lives for you! I feel I have enough power to do more!" he gave him (permission to fast) more and said: "(It is enough for you to fast) two days every month." He said: "Let my father and mother sacrifice their lives for you O Messenger of Allah! I feel I have enough power to do more!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "(You say): " I feel I have enough power to do more! I feel I have enough power to do more!"" he did not intend to allow him for more but when he insisted, he said: "Observe three fasts monthly."

قُلْتُ: يَا رَسُولَ اللَّهِ زِدْنِي زِدْنِي إِنِّي أَجِدُنِي قَوِيّاً فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى ظَنَنْتُ أَنَّهُ لَيَرُدُّنِي قَالَ: «**صُمْ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ**».

2431 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا الأَسْوَدُ بْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلِ بْنِ أَبِي عَقْرَبَ عَنْ أَبِيهِ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الصَّوْمَ فَقَالَ: «**صُمْ يَوْماً مِنْ كُلِّ شَهْرٍ**». وَٱسْتَزَادَهُ، قَالَ: بِأَبِي أَنْتَ وَأُمِّي أَجِدُنِي قَوِيّاً فَزَادَهُ قَالَ: «**صُمْ يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ**» فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ إِنِّي أَجِدُنِي قَوِيّاً فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي أَجِدُنِي قَوِيّاً إِنِّي أَجِدُنِي قَوِيّاً**». فَمَا كَادَ أَنْ يَزِيدَهُ فَلَمَّا أَلَحَّ عَلَيْهِ قَالَ رَسُولُ اللَّهِ ﷺ: «**صُمْ ثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ**».

(23) THE BOOK OF ZAKAT

(OBLIGATORY CHARITY)

[1] The Obligation Of Obligatory Charity

2432- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh when he sent him to Yemen: "You will come to a people of Scripture: invite them to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor, and if they obey you to do so, (avoid taking the best of their property, and) safeguard yourself from the invocation of the wronged one (against you for there is no veil between it and Allah)."

2433- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: "O Prophet of Allah! I've not come you before I had taken as many oaths as the number (of my fingers) not to come to you, nor to follow your religion. I was a man who knew nothing barring what Allah Almighty and His Messenger taught me. I ask you, by Allah's Revelation: with which has Allah Almighty sent you to us?" he said: "With (the religion of) Islam." I asked: "What is the sign of Islam?" he said: "It is to say: "I've submitted my face to Allah Almighty (in Islam), and I've given up (the worship of other deities)"; to offer the (five obligatory) prayers, and give regular charity."

2434- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Performing ablution perfectly constitutes half of the faith, (the phrase) "Praise be to Allah" fills one's balance of acts, (the phrases) "Glory be to Allah" and "Allah is Greater" fill (what is between) the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the regular charity is an evidence (of one's good faith), the patience is a luminosity and The Holy Qur'an is a proof, whither for you (in case you keep reciting it and acting upon its principles) or against you (in case you abandon it and ignore its principles)."

2435- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that they said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us one day saying: "By Him in Whose Hand my soul is!" he

(23) ـ كِتَابُ الزَّكَاةِ

(1) ـ بَابُ وُجُوبِ الزَّكَاةِ

2432 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ عَنِ الْمُعَافَى عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ الْمَكِّيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ ٱللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبَدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: **«إِنَّكَ تَأْتِي قَوْماً أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لاَ إِلٰهَ إِلاَّ ٱللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ بِذٰلِكَ فَأَخْبِرْهُمْ أَنَّ ٱللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ، يَعْنِي أَطَاعُوكَ بِذٰلِكَ، فَأَخْبِرْهُمْ أَنَّ ٱللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ بِذٰلِكَ فَاتَّقِ دَعْوَةَ الْمَظْلُومِ»**.

2433 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا نَبِيَّ ٱللَّهِ مَا أَتَيْتُكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِهِنَّ ـ لأَصَابِعِ يَدَيْهِ ـ أَنْ لاَ آتِيكَ وَلاَ آتِيَ دِينَكَ وَإِنِّي كُنْتُ ٱمْرِءاً لاَ أَعْقِلُ شَيْئاً إِلاَّ مَا عَلَّمَنِي ٱللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ وَإِنِّي أَسْأَلُكَ بِوَحْيِ ٱللَّهِ بِمَا بَعَثَكَ رَبُّكَ إِلَيْنَا قَالَ: **«بِالإِسْلاَمِ»**. قُلْتُ: وَمَا آيَاتُ الإِسْلاَمِ؟ قَالَ: **«أَنْ تَقُولَ أَسْلَمْتُ وَجْهِي إِلَى ٱللَّهِ وَتَخَلَّيْتُ، وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ»**.

2434 ـ أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ عَنْ مُعَاوِيَةَ بْنِ سَلاَّمٍ عَنْ أَخِيهِ زَيْدِ بْنِ سَلاَّمٍ أَنَّهُ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلاَّمٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ: أَنَّ أَبَا مَالِكٍ الأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِسْبَاغُ الْوُضُوءِ شَطْرُ الإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ، وَالتَّسْبِيحُ وَالتَّكْبِيرُ يَمْلأُ السَّمٰوَاتِ وَالأَرْضَ، وَالصَّلاَةُ نُورٌ، وَالزَّكَاةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ»**.

2435 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا خَالِدٌ عَنِ ٱبْنِ أَبِي هِلاَلٍ عَنْ نُعَيْمٍ الْمُجْمِرِ أَبِي عَبْدِ ٱللَّهِ قَالَ: أَخْبَرَنِي صُهَيْبٌ أَنَّهُ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَمِنْ أَبِي سَعِيدٍ يَقُولاَنِ: خَطَبَنَا رَسُولُ ٱللَّهِ ﷺ يَوْماً فَقَالَ: **«وَالَّذِي**

swore thrice, and then he lowered his head and everyone of us lowered his head and went on weeping, not knowing for which The Messenger of Allah "Allah's blessing and peace be upon him" had taken such oath. Then, he raised his head, with (the signs of) the glad tidings in his face, which was dearer to us than the red camels (the best and most valuable of property in the sight of the ancient Arabs). Then he said: "There is no one who offers the (obligatory) five prayers, observes the fasts of Ramadan, practices regular charity, and avoids the great destructive sins, but that the gates of the Garden will be opened for him, and it will be said to him: "Enter (the Garden) peacefully!"

2436- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives a pair (of things or property) in charity for Allah's Cause, will be called from (the gates of) Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to give in charity, will be called from the gate of charity; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Rayyan." Abu Bakr As-Siddiq said: "O Messenger of Allah! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

[2] The Severe Warning Of Withholding The Obligatory Charity

2437- It is narrated on the authority of Abu Dharr that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was sitting under the shade of the Ka'bah. When he saw me he said: "By the Lord of the Ka'bah! They are the losers." I said (to myself): "What is wrong with me? Perhaps a (piece of) revelation has been inspired in connection with me." I asked: "O Messenger of Allah! Let my father and mother be sacrificed for you! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, on their right and on their left." He further said: "By Him in Whose Hand my soul is! No owner of camels or cattle does not give in charity what is due upon them but that on the Day of Judgement, those (animals) would come, with the greatest

نَفْسِي بِيَدِهِ»، ثَلاَثَ مَرَّاتٍ، ثُمَّ أَكَبَّ فَأَكَبَّ كُلُّ رَجُلٍ مِنَّا يَبْكِي لاَ نَدْرِي عَلَى مَاذَا حَلَفَ ثُمَّ رَفَعَ رَأْسَهُ فِي وَجْهِهِ الْبُشْرَى فَكَانَتْ أَحَبَّ إِلَيْنَا مِنْ حُمْرِ النَّعَمِ، ثُمَّ قَالَ: «مَا مِنْ عَبْدٍ يُصَلِّي الصَّلَوَاتِ الْخَمْسَ، وَيَصُومُ رَمَضَانَ، وَيُخْرِجُ الزَّكَاةَ، وَيَجْتَنِبُ الْكَبَائِرَ السَّبْعَ، إِلاَّ فُتِّحَتْ لَهُ أَبْوَابُ الْجَنَّةِ، فَقِيلَ لَهُ ٱدْخُلْ بِسَلاَمٍ».

2436 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الأَشْيَاءِ فِي سَبِيلِ ٱللَّهِ، دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ يا عَبْدَ ٱللَّهِ هَذَا خَيْرٌ لَكَ وَلِلْجَنَّةِ أَبْوَابٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ». قَالَ أَبُو بَكْرٍ: هَلْ عَلَى مَنْ يُدْعَى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ؟ فَهَلْ يُدْعَى مِنْهَا كُلِّهَا أَحَدٌ يَا رَسُولَ ٱللَّهِ؟ قَالَ: «نَعَمْ وَإِنِّي أَرْجُو أَنْ تَكُونَ مِنْهُمْ». يَعْنِي أَبَا بَكْرٍ».

(2) ـ بَابُ التَّغْلِيظِ فِي حَبْسِ الزَّكَاةِ

2437 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَآنِي مُقْبِلاً قَالَ: «هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ» فَقُلْتُ: مَا لِي لَعَلِّي أُنْزِلَ فِيَّ شَيْءٌ، قُلْتُ: مَنْ هُمْ فِدَاكَ أَبِي وَأُمِّي؟ قَالَ: «الأَكْثَرُونَ أَمْوَالاً إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا حَتَّى بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَمُوتُ رَجُلٌ فَيَدَعُ إِبِلاً أَوْ بَقَراً لَمْ يُؤَدِّ زَكَاتَهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَطَؤُهُ

amount of flesh and hugeness they had got (in the world), and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

2438- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no owner of property who does not fulfill whatever obligatory charity is due upon it but that it will appear to him on the Day of Judgement in the form of a bald-headed snake to encircle his neck (like a collar), and although he will keep fleeing from it, it will keep pursuing him." Then, the Messenger of Allah "Allah's blessing and peace be upon him" recited to us the confirmation of that from Allah's Book: "And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that you do." (Al Imran 180)

2439- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No owner of camels does not pay what is due upon them, whether at both times of their fatness and leanness." It was said: "O Messenger of Allah! To which both times of their fatness and leanness refer?" he said: "To both times of prosperity and adversity, but that on The Day of Judgement, they will come, as being in the utmost of their fatness, hugeness and fleshiness, which they had (in the world), and a soft sandy plain would be set for them, as extensive as possible, and they all would trample him with their hoofs and bite him with their mouths. The more the first of them passes over him, the more the last of them would be made to return during a day that would be as long as fifty thousand years, until it is judged among the slaves (of Allah). By then, he would be shown his path (whether to take him to the Garden or to the fire of Hell). No owner of cattle does not pay what is due upon them, at both times of prosperity and adversity, but that on The Day of Judgement, they will come, as being in the utmost of their fatness, hugeness and fleshiness, which they had (in the world), and a soft sandy plain would be spread for them. They all would gore him with their horns and trample him with their hoofs. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years, until it is judged among the slaves. By then, he would be shown his path (whether to take him to the Garden or to the fire

بِأَخْفَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، كُلَّمَا نَفِدَتْ أُخْرَاهَا أُعِيدَتْ أُولاَهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ».

2438 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ٱبْنُ عُيَيْنَةَ عَنْ جَامِعِ ابْنِ أَبِي رَاشِدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ ٱللَّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَا مِنْ رَجُلٍ لَهُ مَالٌ لاَ يُؤَدِّي حَقَّ مَالِهِ إِلاَّ جُعِلَ لَهُ طَوْقاً فِي عُنُقِهِ شُجَاعٌ أَقْرَعُ وَهُوَ يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ» ثُمَّ قَرَأَ مِصْدَاقَهُ مِنْ كِتَابِ ٱللَّهِ عَزَّ وَجَلَّ ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ﴾ [آل عمران: 180].

2439 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عَمْرٍو الْغُدَانِي أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «أَيُّمَا رَجُلٍ كَانَتْ لَهُ إِبِلٌ لاَ يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا» قَالُوا: يَا رَسُولَ ٱللَّهِ مَا نَجْدَتُهَا وَرِسْلُهَا؟ قَالَ: «فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَسْمَنِهِ وَآشَرِهِ، يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ بِأَخْفَافِهَا إِذَا جَاءَتْ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولاَهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ، وَأَيُّمَا رَجُلٍ كَانَتْ لَهُ بَقَرٌ لاَ يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ أَغَذَّ مَا كَانَتْ وَأَسْمَنَهُ وَآشَرَهُ، يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، وَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولاَهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ النَّاسِ

of Hell). No owner of sheep does not pay what is due upon them, at both times of prosperity and adversity, but that on The Day of Judgement, they will come, as being in the utmost of their fatness, hugeness and fleshiness, which they had (in the world), and a soft sandy plain would be spread for them. They all would gore him with their horns and trample him with their hoofs, and none of them would be with twisted horns, nor without horns or with broken horns. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years, until it is judged among the slaves. By then, he would be shown his path (whether to take him to the Garden or to the fire of Hell)."

[3] The Withholders Of Obligatory Charity

2440- It is narrated on the authority of Az-Zuhri from Ubaidullah Ibn Abdullah Ibn Utbah Ibn Mas'ud that Abu Hurairah had told him: when The Messenger of Allah "Allah's blessing and peace be upon him" died and Abu Bakr was appointed as his successor, and those amongst the Arabs who wanted to renegade became apostates, (Abu Bakr intended to fight them). Umar Ibn Al-Khattab said to Abu Bakr: "How would you fight against the people, since The Messenger of Allah "Allah's blessing and peace be upon him" stated: "I have been ordered to fight the people until they say: There is no god but Allah; and he who uttered it, his property and life would be protected from being damaged except legally, and his reckoning (concerning his intention) would be with Allah"?" Abu Bakr said: "By Allah, I would decisively fight the one who separated (in treatment) prayer from obligatory charity, for it (the latter) is a right (that should be taken from the people) of wealth. By Allah, I would fight them even if they withheld giving (as obligatory charity) the string (of hobbling the feet of a camel) which they used to give to The Messenger of Allah "Allah's blessing and peace be upon him"." Umar Ibn Al-Khattab commented: "By Allah, it was nothing but that Allah had expanded the heart of Abu Bakr for fighting (those who stopped from giving the obligatory charity) and I came to know that he was right."

[4] The Punishment Of The Withholders Of Obligatory Charity

2441- It is narrated on the authority of Bahz Ibn Hakim that he said: My father told me from my grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The obligatory charity is due) upon every flock of grazing camels: a two-year-old she-camel out of forty, with no separation of (the property of) camels from (those to be given in charity as) their due; and whoever gives it (with good pleasure) expecting the reward (from Allah Almighty) will receive its reward; and whoever withholds it,

فَيَرَى سَبِيلَ وَأَيُّمَا رَجُلٍ كَانَتْ لَهُ غَنَمٌ لاَ يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشِرِهِ ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا، وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلاَ عَضْبَاءُ إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولاَهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ».

(3) ـ بابُ مَانِعِ الزَّكَاةِ

2440 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ ٱللَّهِ بْنُ عَبْدِ ٱللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ ٱللَّهِ ﷺ وَٱسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ لأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ ٱللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلٰهَ إِلاَّ ٱللَّهُ فَمَنْ قَالَ لاَ إِلٰهَ إِلاَّ ٱللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ عَلَى ٱللَّهِ»؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ: لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَٱللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ ٱللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. قَالَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ: فَوَٱللَّهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ ٱللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

(4) ـ بابُ عُقُوبَةِ مَانِعِ الزَّكَاة

2441 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فِي كُلِّ إِبِلٍ سَائِمَةٍ فِي كُلِّ أَرْبَعِينَ ٱبْنَةُ لَبُونٍ لاَ يُفَرَّقُ إِبِلٌ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِراً فَلَهُ أَجْرُهَا وَمَنْ أَبَى فَإِنَّا آخِذُوهَا وَشَطْرَ إِبِلِهِ عَزْمَةٌ مِنْ عَزَمَاتِ رَبِّنَا

then, taking it in addition to half his property (even by force) is one of the compulsory obligations enjoined by our Lord Almighty, and nothing of it should be assigned to the family of (the Prophet) Muhammad "Allah's blessing and peace be upon him"."

[5] The Obligatory Charity Due Upon Camels

2442- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates and a Wasaq consists of sixty Sa's, nor is there obligatory charity due upon (a property that is) less than five camels, nor is there obligatory charity due upon (a property) less than five ounces (equal to two hundred Dirhams)."

2443- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five camels, nor is there due upon what is less than five ounces (equal to two hundred Dirhams), nor is there due upon what is less than five Wasaqs (of dates)."

2444- It is narrated on the authority of Hammad that he said: I've taken the following document from Thumamah Ibn Abdullah Ibn Anas Ibn Malik, from Anas, that it had been written to them by Abu Bakr, in which the following was written: "These are the orders for obligatory charity (Zakat) which Allah's Apostle "Allah's blessing and peace be upon him" had enjoined upon the Muslims, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than (what is specified in this script) he should not pay it. For less than twenty-five camels, a single sheep per five camels is to be paid as Zakat, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and in case there is no one-year-old she-camel, let it be a two-year-old he-camel; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel, fit for a male camel to copulate, is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels, fit for a male camel to copulate, are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and

لاَ يَحِلُّ لآلِ مُحَمَّدٍ ﷺ مِنْهَا شَيْءٌ».

(5) ـ بَابُ زَكَاةِ الإِبِلِ

2442 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى ح. وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ وَشُعْبَةَ وَمَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ».**

2443 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لَيْسَ فِيمَا دُونَ خَمْسَةِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ».**

2444 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْمُظَفَّرُ بْنُ مُدْرِكٍ أَبُو كَامِلٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخَذْتُ هٰذَا الْكِتَابَ مِنْ ثُمَامَةَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ: **أَنَّ** أَبَا بَكْرٍ كَتَبَ لَهُمْ إِنَّ هٰذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ ٱللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ ٱللَّهُ عَزَّ وَجَلَّ بِهَا رَسُولَهُ ﷺ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِ وَمَنْ سُئِلَ فَوْقَ ذٰلِكَ فَلاَ يُعْطِ فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الإِبِلِ فِي كُلِّ خَمْسِ ذَوْدٍ شَاةٌ فَإِذَا بَلَغَتْ خَمْساً وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلاَثِينَ فَإِنْ لَمْ تَكُنْ بِنْتُ مَخَاضٍ فَٱبْنُ لَبُونٍ ذَكَرٌ فَإِذَا بَلَغَتْ سِتّاً وَثَلاَثِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ فَفِيهَا بِنْتَا لَبُونٍ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ

twenty) a two-year-old she-camel is to be paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid. Pertaining to the camels of different ages, as far as the obligatory charity is concerned, Whoever had to pay a four-year-old she-camel as Zakat from his herd of camels and he had not got one, and he had a three-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a three-old-year she-camel as Zakat and he had but a four-year-old she-camel, the latter should be accepted from him on the condition that the charity collector should repay him two sheep if they were available or twenty Dirhams. Whoever had to pay a three-old-year she-camel as Zakat and he had a two-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a two-year-old she-camel and had but a three-year-old one, the latter should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep. Whoever had to pay a two-year-old she-camel and he had but a one-year-old she-camel, the latter should be accepted from him along with twenty Dirhams or two sheep if they were available. Whoever had to pay a one-year-old-she-camel, and he had got but a two-year-old-he-camel, the latter might be accepted from him and nothing besides should be required. Whoever has got only four camels, has to pay nothing as Zakat, unless the owner of these four camels wants to give. As regards the Zakat for the (flock of) sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are one sheep over one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are a sheep over two-hundred to three-hundred (sheep), three sheep are to be paid; and if they are one sheep over three-hundred, for every extra hundred sheep, one sheep is to be paid as Zakat. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. If somebody has got less than forty sheep, no Zakat is required, unless he wants to give. For silver the Zakat is one-fortieth of the lot (2.5% provided that such lot should be no less than two hundred Dirhams), and if its value is no more than one hundred and ninety (Dirhams), Zakat is not required, unless the owner wants to pay."

بِنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ فَإِذَا تَبَايَنَ أَسْنَانُ الإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَماً، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ وَعِنْدَهُ جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً أَوْ شَاتَيْنِ إِنِ ٱسْتَيْسَرَتَا لَهُ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ ٱسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَماً وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ٱبْنَةِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلاَّ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ٱبْنَةِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ بِنْتُ لَبُونٍ وَعِنْدَهُ بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ ٱسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَماً وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ٱبْنَةِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلاَّ ٱبْنُ لَبُونٍ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلاَّ أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا ثَلاَثُ شِيَاهٍ إِلَى ثَلاَثِمِائَةٍ فَإِذَا زَادَتْ فَفِي كُلِّ مِائَةٍ شَاةٌ وَلاَ يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ وَلاَ تَيْسُ الْغَنَمِ إِلاَّ أَنْ يَشَاءَ الْمُصَدِّقُ وَلاَ يَجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّ فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ فَإِنْ لَمْ تَكُنْ إِلاَّ تِسْعِينَ وَمِائَةَ دِرْهَمٍ فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا.

[6] The Withholders Of The Obligatory Charity Due Upon Camels

2445- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The camels will come (on the Day of Judgement) upon their owner, in the best state they were (in the world) if he does not give what is due upon them, and trample him with their hoofs; and the sheep will come upon their owner in the best state in which they were (in the world), if he does not give what is due upon them, and trample him with their hoofs, and gore him with their horns; and it is out of what is due upon them that they should be milked on the water (in order to give milk to the poor and indigent). Behold! Let none of you come on the Day of Judgment with a growling camel mounted on his neck, and appeal to me for help saying: "O Muhammad! (Help me)!" for I should say: "I have no authority to help you; I already conveyed (Allah's Message) to you." Let none of you come on the Day of Judgment with a bleating ewe mounted on his neck, and say to me: "O Muhammad! (Help me)!" for I should say: "I have no authority to help you; I conveyed (Allah's Message) to you." On the Day of Judgement, the treasure of anyone of them will appear to him in the form of a bald-headed snake, from which its owner will flee away, and it will pursue him saying: "I'm your treasure!" he will keep pursuing him until he gives him his finger to bite."

[7] The Charity Due Upon Camels Might Be Cancelled If They Are Taken As Means Of Facilitating Life For Their Owners

(This applies only to the herd of camels which is less than forty in number, for if it is more than that, it should be considered as property, upon which obligatory charity is due).

2446- It is narrated on the authority of Bahz Ibn Hakim that he said: My father told me from my grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The obligatory charity is due) upon every flock of grazing camels: a two-year-old she-camel out of forty, with no separation of (the property of) camels from (those to be given in charity as) their due; and whoever gives it (with good pleasure) expecting the reward (from Allah Almighty) will receive its reward; and whoever withholds it, then, taking it in addition to half his property (even by force) is one of the compulsory obligations enjoined by our Lord Almighty, and nothing of it should be assigned to the family of (the Prophet) Muhammad "Allah's blessing and peace be upon him"."

(6) ـ بابُ مَانِعِ زَكَاةِ الإِبِلِ

2445 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«تَأْتِي الإِبِلُ عَلَى رَبِّهَا عَلَى خَيْرِ مَا كَانَتْ إِذَا هِيَ لَمْ يُعْطَ فِيهَا حَقَّهَا تَطَؤُهُ بِأَخْفَافِهَا وَتَأْتِي الْغَنَمُ عَلَى رَبِّهَا عَلَى خَيْرِ مَا كَانَتْ إِذَا لَمْ يُعْطِ فِيهَا حَقَّهَا تَطَؤُهُ بِأَظْلاَفِهَا وَتَنْطَحُهُ بِقُرُونِهَا»**، قَالَ: **«وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ، أَلاَ لاَ يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئاً قَدْ بَلَّغْتُ، أَلاَ لاَ يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارٌ فَيَقُولُ: يَا مُحَمَّدُ فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً قَدْ بَلَّغْتُ، قَالَ: وَيَكُونُ كَنْزُ أَحَدِهِمْ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ أَنَا كَنْزُكَ، فَلاَ يَزَالُ حَتَّى يُلْقِمَهُ أُصْبُعَهُ»**.

(7) ـ بابُ سُقُوطِ الزَّكَاةِ عَنِ الإِبِلِ إذا كَانَتْ رسلاً لأَهْلها ولحُمُولَتِهِم

2446 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«فِي كُلِّ إِبِلٍ سَائِمَةٍ مِنْ كُلِّ أَرْبَعِينَ ٱبْنَةُ لَبُونٍ، لاَ تُفَرَّقُ إِبِلٌ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِراً لَهُ أَجْرُهَا، وَمَنْ مَنَعَهَا فَإِنَّا آخِذُوهَا وَشَطْرَ إِبِلِهِ عَزْمَةً مِنْ عَزَمَاتِ رَبِّنَا، لاَ يَحِلُّ لآلِ مُحَمَّدٍ ﷺ مِنْهَا شَيْءٌ»**.

[8] The Obligatory Charity Due Upon Cows

2447- It is narrated on the authority of Mu'adh that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him (as obligatory charity collector) to Yemen, he commanded him that from everyone who has attained the age of puberty, a single Dinar or the like of it from Yemenite garments should be taken (as obligatory charity); and out of thirty cows, a two-year old female or male cow should be taken; and out of forty cows, a three-year old female-cow should be taken.

2448- It is narrated on the authority of Mu'adh that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" sent me (as obligatory charity collector) to Yemen, he commanded me to take, out of forty cows, a three-year old female-cow, and out of thirty cows, a two-year old female or male cow; and to take a Dinar or the like of it from Yemenite garments from everyone who has attained the age of puberty (as charity).

2449- It is narrated on the authority of Mu'adh that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him (as obligatory charity collector) to Yemen, he commanded him that out of thirty cows, a two-year old female or male cow should be taken; and out of forty cows, a three-year old female-cow should be taken, and from everyone who has attained the age of puberty, a single Dinar or the like of it from Yemenite garments should be taken (as obligatory charity).

2450- It is narrated on the authority of Mu'adh that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" sent me (as obligatory charity collector) to Yemen, he commanded me not to take anything (as obligatory charity) from the herd of cows, until they reach thirty to (less than) forty, and once they reached thirty cows, a two-year old female or male cow should be taken; and when they reached forty cows, a three-year old female-cow should be taken.

[9] The Withholders Of The Obligatory Charity Due Upon Cows

2451- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of camels, cattle, sheep or goats does not pay what is right on them but that he would be seated on the Day of Judgement on a soft sandy plain, where the hoofed animals would trample him with their hoofs, and the horned animals would gore him with their horns. On this day, there would be none without horns, or with broken horns." We said: "O Messenger of Allah! What is right on them?" He said: "Lending the male (for mating with the she-camel), lending the bucket (used for drawing water for them), milking

(8) ـ بابُ زَكَاةِ البَقَرِ

2447 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ وَهُوَ ٱبْنُ مُهَلْهَلٍ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ عَنْ مُعَاذٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ وَأَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ حَالِمٍ دِينَاراً أَوْ عِدْلَهُ مَعَافِرَ وَمِنَ الْبَقَرِ مِنْ ثَلاَثِينَ تَبِيعاً أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً».

2448 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى وَهُوَ ٱبْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ وَالأَعْمَشُ عَنْ إِبْرَاهِيمَ قَالاَ: قَالَ مُعَاذٌ: بَعَثَنِي رَسُولُ ٱللَّهِ ﷺ إِلَى الْيَمَنِ فَأَمَرَنِي أَنْ آخُذَ مِنْ كُلِّ أَرْبَعِينَ بَقَرَةً تَبِيعَةً وَمِنْ كُلِّ ثَلاَثِينَ تَبِيعاً وَمِنْ كُلِّ حَالِمٍ دِينَاراً أَوْ عِدْلَهُ مَعَافِرَ.

2449 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ مُعَاذٍ قَالَ: لَمَّا بَعَثَهُ رَسُولُ ٱللَّهِ ﷺ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ ثَلاَثِينَ مِنَ الْبَقَرِ تَبِيعاً أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً وَمِنْ كُلِّ حَالِمٍ دِينَاراً أَوْ عِدْلَهُ مَعَافِرَ.

2450 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ٱبْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي سُلَيْمَانُ الأَعْمَشُ عَنْ أَبِي وَائِلِ بْنِ سَلَمَةَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَمَرَنِي رَسُولُ ٱللَّهِ ﷺ حِينَ بَعَثَنِي إِلَى الْيَمَنِ أَنْ لاَ آخُذَ مِنَ الْبَقَرِ شَيْئاً حَتَّى تَبْلُغَ ثَلاَثِينَ، فَإِذَا بَلَغَتْ ثَلاَثِينَ فَفِيهَا عِجْلٌ تَابِعٌ جَذَعٌ أَوْ جَذَعَةٌ حَتَّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا بَقَرَةٌ مُسِنَّةٌ.

(9) ـ بابُ مَانِعِ زَكَاةِ البَقَرِ

2451 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى عَنِ ٱبْنِ فُضَيْلٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي حَقَّهَا إِلاَّ وُقِفَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ تَطَؤُهُ ذَاتُ الأَظْلاَفِ بِأَظْلاَفِهَا، وَتَنْطَحُهُ ذَاتُ الْقُرُونِ بِقُرُونِهَا لَيْسَ فِيهَا يَوْمَئِذٍ جَمَّاءُ وَلاَ مَكْسُورَةُ الْقَرْنِ»** قُلْنَا: يَا رَسُولَ ٱللَّهِ وَمَاذَا حَقُّهَا؟ قَالَ: **«إِطْرَاقُ فَحْلِهَا وَإِعَارَةُ دَلْوِهَا**

them beside water and providing them as mounts in the way of Allah. (Moreover) no owner of a property does not pay the obligatory charity due on it but that it would appear to him in the form of a bald-headed poisonous snake which would pursue its owner wherever he would go, from which he would flee away. It would be said to him: "That's your property with which you used to be miser." When he finds no alternative, he would put his hand in its mouth and it would gnaw it like a camel."

[10] The Obligatory Charity Due Upon Sheep

2452- It is narrated on the authority of Hammad Ibn Salamah from Thumamah Ibn Abdullah Ibn Anas Ibn Malik, from Anas Ibn Malik, that Abu Bakr had written to him the following: "These are the orders for obligatory charity (Zakat) which Allah's Apostle "Allah's blessing and peace be upon him" had enjoined upon the Muslims, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than (what is specified in this script) he should not pay it. For less than twenty-five camels, a single sheep per five camels is to be paid as Zakat, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and in case there is no one-year-old she-camel, let it be a two-year-old he-camel; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel, fit for a male camel to copulate, is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels, fit for a male camel to copulate, are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) a two-year-old she-camel is to be paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid. Pertaining to the camels of different ages, as far as the obligatory charity is concerned, Whoever had to pay a four-year-old she-camel as Zakat from his herd of camels and he had not got one, and he had a three-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a three-old-year she-camel as Zakat and he had but a four-year-old she-camel, the latter should be accepted from him on the condition that the charity collector should repay him two sheep or twenty Dirhams. Whoever had to pay a three-old-year she-camel as Zakat and he had a two-year-old she-camel, the latter should be

وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ ٱللَّهِ وَلاَ صَاحِبِ مَالٍ لاَ يُؤَدِّي حَقَّهُ إلاَّ يُخَيَّلُ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعٌ أَقْرَعُ يَفِرُّ مِنْهُ صَاحِبُهُ وَهُوَ يَتَّبِعُهُ يَقُولُ لَهُ هٰذَا كَنْزُكَ الَّذِي كُنْتَ تَبْخَلُ بِهِ فَإِذَا رَأَى أَنَّهُ لاَ بُدَّ لَهُ مِنْهُ أَدْخَلَ يَدَهُ فِي فِيهِ، فَجَعَلَ يَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ».

(10) ـ بَابُ زَكَاةِ الغَنَمِ

2452 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ فَضَالَةَ بنِ إبْرَاهِيم النَّسائِيُّ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ النُّعْمانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثُمَامَةَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ أَبَا بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ كَتَبَ لَهُ إنَّ هٰذِه فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ ٱللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ ٱللَّهُ بِهَا رَسُولَهُ ﷺ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِهِ فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الإبِلِ فِي خَمْسِ ذَوْدٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْساً وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ إلَى خَمْسٍ وَثَلاَثِينَ فَإِنْ لَمْ تَكُنِ ٱبْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ فَإِذَا بَلَغَتْ سِتَّةً وَثَلاَثِينَ فَفِيهَا بِنْتُ لَبُونٍ إلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إلَى سِتِّينَ فَإِذَا بَلَغَتْ إحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إلَى خَمْسَةٍ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا ٱبْنَتَا لَبُونٍ إلَى تِسْعِينَ فَإِذَا بَلَغَتْ إحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ ٱبْنَةُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَسْنَانُ الإبِلِ فِي فَرَائِضِ الصَّدَقَاتِ فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَماً، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَةِ وَلَيْسَتْ عِنْدَهُ إلاَّ جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ ٱبْنَةُ لَبُونٍ فَإِنَّهَا

accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a two-year-old she-camel and had but a three-year-old one, the latter should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep. Whoever had to pay a two-year-old she-camel and he had but a one-year-old she-camel, the latter should be accepted from him along with twenty Dirhams or two sheep if they were available. Whoever had to pay a one-year-old-she-camel, and he had got but a two-year-old-he-camel, the latter might be accepted from him and nothing besides should be required. Whoever has got only four camels, has to pay nothing as Zakat, unless the owner of these four camels wants to give. As regards the Zakat for the (flock of) sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are one sheep over one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are one sheep over two-hundred to three-hundred (sheep), three sheep are to be paid; and if they are one sheep over three-hundred, for every extra hundred sheep, one sheep is to be paid as Zakat. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. If somebody has got less than forty sheep, no Zakat is required, unless he wants to give. For silver the Zakat is one-fortieth of the lot (2.5% provided that such lot should be no less than two hundred Dirhams), and if its value is no more than one hundred and ninety (Dirhams), Zakat is not required, unless the owner wants to pay."

[11] The Withholders Of The Obligatory Charity Due Upon Sheep

2453- It is narrated on the authority of Abu Dharr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: " No owner of camels, cattle or goat and sheep does not give in charity what is due upon them but that those (animals) would come on the Day of Judgement, in the best state of hugeness and fatness they have ever been, and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَماً، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلاَّ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَماً أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ بِنْتُ لَبُونٍ وَعِنْدَهُ بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ ٱسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَماً، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ٱبْنَةِ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ إِلاَّ ٱبْنُ لَبُونٍ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلاَّ أَرْبَعَةٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا ثَلاَثُ شِيَاهٍ إِلَى ثَلاَثِمِائَةٍ، فَإِذَا زَادَتْ وَاحِدَةٌ فَفِي كُلِّ مِائَةٍ شَاةٌ وَلاَ تُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ وَلاَ تَيْسُ الْغَنَمِ إِلاَّ أَنْ يَشَاءَ الْمُصَدِّقُ وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا وَفِي الرِّقَّةِ رُبْعُ الْعُشْرِ فَإِنْ لَمْ يَكُنِ الْمَالُ إِلاَّ تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهِ شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا».

(11) ـ بَابُ مَانِعِ زَكَاةِ الغَنَمِ

2453 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ ولاَ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَخْفَافِهَا كُلَّمَا نَفَدَتْ أُخْرَاهَا أَعَادَتْ عَلَيْهِ أُولاَهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ»**.

[12] What About Taking Together The Property Of Different People, And Splitting The Joint Owned Property?

2454- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: The charity collector sent (to us) by the Messenger of Allah "Allah's blessing and peace be upon him" came to us, and I went and sat with him, and I heard him saying: "According to the covenant made to me (by the Messenger of Allah) no suckling animal should be taken (as obligatory charity), and no separate possessions (of two persons) should be combined (to get the obligatory charity from them altogether), nor should a joint property be separated (to get the obligatory charity from each of them solely for fear of increasing or decreasing the obligatory charity). A man brought to him a huge fat she-camel of big hump (as the obligatory charity due upon him), and asked him to take it, but he refused to take it from him.

2455- It is narrated on the authority of Wa'il Ibn Hujr that the Messenger of Allah "Allah's blessing and peace be upon him" sent a courier (to collect the obligatory charity), and a man gave him a lean young camel of small holes in his nose (made to prevent it from being suckled, which would lead to leanness and weakness), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've sent the charity collector of Allah and His Messenger, and so and so gave him a very young lean camel: O Allah! Let blessing be blighted from him, and from his camels!" when the news of that reached the man, he brought a good she-camel, and said: "I turn in repentance to Allah Almighty and His Messenger the Messenger of Allah "Allah's blessing and peace be upon him"!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Send Blessing upon him, and bless him in his property!"

[13] The Imam's Invoking Prayer Upon The Almsgiver

2456- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: Whenever anyone of the people brought the obligatory charity due upon his property to the Messenger of Allah "Allah's blessing and peace be upon him", he would ask for (Allah's) Blessing upon him; and when my father brought to him the obligatory charity due upon his property, he said: "O Allah! Send Your Blessing upon the family of Abu Awfa!"

[14] Exceeding The Due Limits Of The Obligatory Charity

2457- It is narrated on the authority of Jarir that he said: Some desert Arabs came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Some of the charity collectors appointed by you come to us, and treat us with no justice." the Messenger of

(12) ـ بابُ الجَمْعِ بَيْنَ المُتَفَرِّقِ والتَّفْرِيقِ بَيْنَ المُجْتَمِعِ

2454 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ هُشَيْمٍ عَنْ هِلاَلِ بْنِ خَبَّابٍ عَنْ مَيْسَرَةَ أَبِي صَالِحٍ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: أَتَانَا مُصَدِّقُ النَّبِيِّ ﷺ فَأَتَيْتُهُ فَجَلَسْتُ إِلَيْهِ فَسَمِعْتُهُ يَقُولُ: إِنَّ فِي عَهْدِي أَنْ لاَ نَأْخُذَ رَاضِعَ لَبَنٍ وَلاَ نَجْمَعَ بَيْنَ مُتَفَرِّقٍ وَلاَ نُفَرِّقُ بَيْنَ مُجْتَمِعٍ فَأَتَاهُ رَجُلٌ بِنَاقَةٍ كَوْمَاءَ فَقَالَ: خُذْهَا فَأَبَى.

2455 ـ أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ يَزِيدَ يَعْنِي ٱبْنَ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ سَاعِياً فَأَتَى رَجُلاً فَأَتَاهُ فَصِيلاً مَخْلُولاً فَقَالَ النَّبِيُّ ﷺ: **«بَعَثْنَا مُصَدِّقَ ٱللَّهِ وَرَسُولِهِ وَإِنَّ فُلاَناً أَعْطَاهُ فَصِيلاً مَخْلُولاً اللَّهُمَّ لاَ تُبَارِكْ فِيهِ وَلاَ فِي إِبِلِهِ»** فَبَلَغَ ذٰلِكَ الرَّجُلَ فَجَاءَ بِنَاقَةٍ حَسْنَاءَ فَقَالَ: أَتُوبُ إِلَى ٱللَّهِ عَزَّ وَجَلَّ وَإِلَى نَبِيِّهِ ﷺ فَقَالَ النَّبِيُّ ﷺ: **«اللَّهُمَّ بَارِكْ فِيهِ وَفِي إِبِلِهِ»**.

(13) ـ بابُ صَلاةِ الإِمَامِ على صَاحِبِ الصَّدَقَةِ

2456 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ عَمْرُو بْنُ مُرَّةَ: أَخْبَرَنِي قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: **«اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ»** فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: **«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»**.

(14) ـ بابٌ إذا جَاوَزَ في الصَّدَقَةِ

2457 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلاَلٍ قَالَ: قَالَ جَرِيرٌ: أَتَى النَّبِيَّ ﷺ نَاسٌ مِنَ الأَعْرَابِ فَقَالُوا: يَا رَسُولَ ٱللَّهِ يَأْتِينَا

Allah "Allah's blessing and peace be upon him" said: "You should please your charity collectors (as long as they do not exceed the due limits of collecting charity)!" they asked: "Even though they treat us with no justice?" he said: "You should please your charity collectors (as long as they do not exceed the due limits of collecting charity)!" they asked: "Even though they treat us with no justice?" he said: "You should please your charity collectors (as long as they do not exceed the due limits of collecting charity)!" Jarir commented: Since I heard that from the Messenger of Allah "Allah's blessing and peace be upon him", no charity collector has ever returned from me (after taking the obligatory charity due upon my property) but that he was well-pleased.

2458- It is narrated on the authority of Jarir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a charity collector comes to you (to take your charity due upon your property), let him return from you while being well-pleased with you."

[15] The Owner Gives The Objects Of Charity, Without Being Chosen By The Charity Collector

2459- It is narrated on the authority of Muslim Ibn Shu'bah that he said: Ibn Alqamah appointed my father as the chief of his people in Iraq, and commanded him to collect the obligatory charity from them. My father sent me (to do that job) to a group of them, and I came to an old man belonging to them called Sa'ir and said to him: "My father sent me to take the obligatory charity due upon you." He asked me: "O son of my brother! Which (of my property) should you take (as obligatory charity)?" I said: "We choose the best of them to the extent that we come to know that from the udders of the sheep." He said: "O son of my brother! Let me tell you something. I was in one of those mountain paths during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", grazing some sheep belonging to me when two men riding a camel came to me and said: "We are the couriers of Allah's Apostle "Allah's blessing and peace be upon him" (and we've come to you) in order that you should give the obligatory charity due upon your sheep." I asked: "What is due upon me pertaining to it?" they said: "A single sheep." I went to a sheep whose place I had known, and it was pregnant and fat, and I brought it out to them, thereupon they said: "This is a pregnant sheep, and the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden us to take (as the obligatory charity) a pregnant sheep." I went to a she-kid which has not yet become pregnant though it was ready to be pregnant, and I brought it out to them, thereupon

نَاسٌ مِنْ مُصَدِّقِيكَ يَظْلِمُونَ قَالَ: «**أَرْضُوا مُصَدِّقِيكُمْ**» قَالُوا: وَإِنْ ظَلَمَ؟ قَالَ: «**أَرْضُوا مُصَدِّقِيكُمْ**» ثُمَّ قَالُوا: وَإِنْ ظَلَمَ؟ قَالَ: «**أَرْضُوا مُصَدِّقِيكُمْ**». قَالَ جَرِيرٌ: فَمَا صَدَرَ عَنِّي مُصَدِّقٌ مُنْذُ سَمِعْتُ مِنْ رَسُولِ ٱللَّهِ ﷺ إلاَّ وَهُوَ رَاضٍ.

2458 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ٱبْنُ عُلَيَّةَ قَالَ: أَنْبَأَنَا دَاوُدُ عَنِ الشَّعْبِيِّ قَالَ: قَالَ جَرِيرٌ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ وَهُوَ عَنْكُمْ رَاضٍ**».

(15) ـ بَابُ إِعْطَاءِ السَّيِّدِ المَالَ بِغَيْرِ اخْتِيَارِ المُصَدِّقِ

2459 ـ أَخْبَرَنَا مُحَمَّدُ بنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ عَنْ مُسْلِمِ بْنِ ثَفِنَةَ قَالَ: ٱسْتَعْمَلَ ٱبْنُ عَلْقَمَةَ أَبِي عَلَى عِرَافَةِ قَوْمِهِ وَأَمَرَهُ أَنْ يُصَدِّقَهُمْ فَبَعَثَنِي أَبِي إِلَى طَائِفَةٍ مِنْهُمْ لآتِيَهُ بِصَدَقَتِهِمْ فَخَرَجْتُ حَتَّى أَتَيْتُ عَلَى شَيْخٍ كَبِيرٍ يُقَالُ لَهُ سَعْرٌ فَقُلْتُ: إِنَّ أَبِي بَعَثَنِي إِلَيْكَ لِتُؤَدِّي صَدَقَةَ غَنَمِكَ قَالَ ٱبْنَ أَخِي: وَأَيُّ نَحْوٍ تَأْخُذُونَ؟ قُلْتُ: نَخْتَارُ حَتَّى إِنَّا لَنَشْبُرُ ضُرُوعَ الْغَنَمِ قَالَ ٱبْنَ أَخِي: فَإِنِّي أُحَدِّثُكَ أَنِّي كُنْتُ فِي شِعْبٍ مِنْ هٰذِهِ الشِّعَابِ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فِي غَنَمٍ لِي فَجَاءَنِي رَجُلاَنِ عَلَى بَعِيرٍ فَقَالاَ: إِنَّا رَسُولاَ رَسُولِ ٱللَّهِ ﷺ إِلَيْكَ لِتُؤَدِّي صَدَقَةَ غَنَمِكَ قَالَ: قُلْتُ: وَمَا عَلَيَّ فِيهَا؟ قَالاَ: شَاةٌ فَأَعْمِدُ إِلَى شَاةٍ قَدْ عَرَفْتُ مَكَانَهَا مُمْتَلِئَةً مَحْضاً وَشَحْماً فَأَخْرَجْتُهَا إِلَيْهِمَا فَقَالَ: هٰذِهِ الشَّافِعُ وَالشَّافِعُ الْحَائِلُ وَقَدْ نَهَانَا رَسُولُ ٱللَّهِ ﷺ أَنْ نَأْخُذَ شَافِعاً قَالَ: فَأَعْمِدُ إِلَى عَنَاقٍ مُعْتَاطٍ وَالْمُعْتَاطُ الَّتِي لَمْ تَلِدْ وَلَداً وَقَدْ حَانَ وِلاَدُهَا فَأَخْرَجْتُهَا إِلَيْهِمَا فَقَالاَ: نَاوِلْنَاهَا

they said: "Give it to us!" I raised it up to them, and they then took it and placed it with them on their riding camel, and then went away.

2460- It is narrated on the authority of Muslim Ibn Shu'bah that Ibn Alqamah appointed his father as the chief of his people in Iraq, and commanded him to collect the obligatory charity from them...and the rest is the same.

2461- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent Umar to collect the obligatory charity (Zakat). He was told that Ibn Jamil, Khalid Ibn Al-Walid, and Al-Abbas Ibn Abd Al-Muttalib had refused to give Zakat. The Prophet "Allah's blessing and peace be upon him" said: "Nothing made Ibn Jamil feel angry except that he was a poor man, and was made wealthy by Allah. But you are unfair in asking Zakat from Khalid as he is keeping his armours and war equipment in Allah's Cause (for Jihad). As for Al-Abbas Ibn Abd Al-Muttalib, the paternal uncle of Allah's Apostle "Allah's blessing and peace be upon him", the obligatory charity and the like of it are due upon him."

2462- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" ordered that the obligatory charity should be given...and the rest is the same as the previous one.

2463- It is narrated on the authority of Abdullah Ibn Hilal Ath-Thaqafi that he said: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I was about to be killed after I had been absent from you, because of a she-kid of those to be given in charity (and the owner refused to give it)." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Had it not been for the fact that it (the obligatory charity) is given to the poor among the Emigrants, surely, I would not have collected it (and I would rather have let the owners give what is due upon them by themselves)."

[16] The Obligatory Charity Due Upon Horses

2464- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

2465- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

فَرَفَعْتُهَا إِلَيْهِمَا فَجَعَلاَهَا مَعَهُمَا عَلَى بَعِيرِهِمَا ثُمَّ انْطَلَقَا.

2460 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ ثَفَنَةَ: أَنَّ ابْنَ عَلْقَمَةَ اسْتَعْمَلَ أَبَاهُ عَلَى صَدَقَةِ قَوْمِهِ وَسَاقَ الْحَدِيثَ.

2461 ـ أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ قَالَ: وَقَالَ عُمَرُ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِصَدَقَةٍ فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيراً فَأَغْنَاهُ اللَّهُ وَأَمَّا خَالِدُ بْنُ الْوَلِيدِ فَإِنَّكُمْ تَظْلِمُونَ خَالِداً قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللَّهِ وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَمُّ رَسُولِ اللَّهِ ﷺ فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا»**.

2462 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِصَدَقَةٍ مِثْلَهُ سَوَاءً.

2463 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَمَحْمُودُ بْنُ غَيْلاَنَ قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ هِلاَلٍ الثَّقَفِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: كِدْتُ أُقْتَلُ بَعْدَكَ فِي عَنَاقٍ أَوْ شَاةٍ مِنَ الصَّدَقَةِ فَقَالَ: **«لَوْلاَ أَنَّهَا تُعْطَى فُقَرَاءَ الْمُهَاجِرِينَ مَا أَخَذْتُهَا»**.

(16) ـ بَابُ زَكَاةِ الْخَيْلِ

2464 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ وَسُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ»**.

2465 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُجْرِزُ بْنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ وَهُوَ ابْنُ أُمَيَّةَ عَنْ مَكْحُولٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ زَكَاةَ عَلَى الرَّجُلِ الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ»**.

2466- It is narrated on the authority of Abu Hurairah, tracing it up to Allah's Apostle "Allah's blessing and peace be upon him": "There is no obligatory charity due upon a Muslim concerning his slave or horse."

2467- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a man concerning his horse or slave."

[17] The Obligatory Charity Due Upon One's Slaves

2468- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

2469- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

[18] The Obligatory Charity Due Upon Silver

2470- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five ounces (of silver, equal to two hundred Dirhams), nor is there due upon what is less than five camels, nor is there due upon what is less than five Wasaqs (of dates, and a Wasaq consists of sixty Sa's)."

2471- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates), nor is there obligatory charity due upon (a property that is) less than five ounces (of silver, i.e. two hundred Dirhams), nor is there obligatory charity due upon (a property) less than five camels."

2472- It is narrated on the authority of Abu Sa'id Al-Khudri that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates), nor is there obligatory charity due upon (a property that is) less than five ounces of silver) (i.e. two hundred Dirhams), nor is there obligatory charity due upon (a property) less than five camels."

2473- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no obligatory charity due upon (a property that is) less than five ounces of silver (equal to two hundred Dirhams), nor is there due

2466 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ مَكْحُولٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «**لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فِي فَرَسِهِ صَدَقَةٌ**».

2467 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ خُثَيْمٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيْسَ عَلَى الْمَرْءِ فِي فَرَسِهِ ولاَ فِي مَمْلُوكِهِ صَدَقَةٌ**».

(17) ـ بابُ زَكَاةِ الرَّقِيقِ

2468 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فِي فَرَسِهِ صَدَقَةٌ**».

2469 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِي غُلاَمِهِ وَلاَ فِي فَرَسِهِ**».

(18) ـ بابُ زَكَاةِ الوَرِقِ

2470 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ**».

2471 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الْمَازِنِيُّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ**».

2472 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ عَنْ يَحْيَى بْنِ عُمَارَةَ وَعَبَّادِ بْنِ تَمِيمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ صَدَقَةَ فِيمَا دُونَ خَمْسِ أَوْسَاقٍ مِنَ التَّمْرِ وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ**».

2473 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا ابْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ وَكَانَا ثِقَةً عَنْ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي حَسَنٍ وَعَبَّادِ بْنِ تَمِيمٍ وَكَانَا ثِقَةً عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

upon what is less than five camels, nor is there due upon what is less than five Wasaqs (of dates)."

2474- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I exempted you from (the obligatory charity due upon) both horses and slaves. So, give the obligatory charity due upon your property, on the rate of (one-fortieth, i.e.) five (Dirhams) out of two hundred (Dirhams)."

2475- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I exempted you from (the obligatory charity due upon) both horses and slaves. On the other hand, no obligatory charity is due upon (a property that is) less than two hundred (Dirhams)."

[19] The Obligatory Charity Due Upon Ornaments

2476- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a woman from the inhabitants of Yemen came to visit the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a daughter belonging to her, and there were two chunky bangles in the hand of her daughter, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Do you give the obligatory charity due upon those?" she answered in the negative. the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Will you be pleased that Allah Almighty will make you wear them as two bracelets of fire (in your hand) on the Day of Judgement?" she then took them off and gave them to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "They are for Allah and His Messenger."

2477- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a woman came to visit the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a daughter belonging to her, who had two chunky bangles in her hand...and the rest is the same.

[20] The Withholder Of The Charity Due Upon His Property

2478- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever does not pay the obligatory charity due upon his wealth, then on the Day of Judgement his wealth will appear to him in the form of a bald-headed poisonous male snake with two black spots over the eyes. The snake will

«لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسٍ مِنَ الإِبِلِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ».

2474 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فَأَدُّوا زَكَاةَ أَمْوَالِكُمْ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةً».**

2475 ـ أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا ٱبْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضُمْرَةَ عَنْ عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ وَلَيْسَ فِيمَا دُونَ مِائَتَيْنِ زَكَاةٌ».**

(19) ـ بَابُ زَكَاةِ الْحُلِيِّ

2476 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُسَيْنٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ ٱمْرَأَةً مِنْ أَهْلِ الْيَمَنِ أَتَتْ رَسُولَ ٱللَّهِ ﷺ وَبِنْتٌ لَهَا فِي يَدِ ابْنَتِهَا مَسَكَتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ: **«أَتُؤَدِّينَ زَكَاةَ هٰذَا؟»** قَالَتْ: لاَ. قَالَ: **«أَيَسُرُّكِ أَنْ يُسَوِّرَكِ ٱللَّهُ عَزَّ وَجَلَّ بِهِمَا يَوْمَ الْقِيَامَةِ سِوَارَيْنِ مِنْ نَارٍ؟»** قَالَ: فَخَلَعَتْهُمَا فَأَلْقَتْهُمَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَتْ: هُمَا لِلَّهِ وَلِرَسُولِهِ ﷺ.

2477 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ حُسَيْناً قَالَ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ قَالَ: جَاءَتِ ٱمْرَأَةٌ وَمَعَهَا بِنْتٌ لَهَا إِلَى رَسُولِ ٱللَّهِ ﷺ وَفِي يَدِ ٱبْنَتِهَا مَسَكَتَانِ نَحْوَهُ مُرْسَلٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: خَالِدٌ أَثْبَتُ مِنَ الْمُعْتَمِرِ.

(20) ـ بَابُ مَانِعِ زَكَاةِ مَالِهِ

2478 ـ أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ ٱللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ الَّذِي لاَ يُؤَدِّي زَكَاةَ مَالِهِ يُخَيَّلُ إِلَيْهِ مَالُهُ يَوْمَ الْقِيَامَةِ**

embrace him (or encircle his neck like a collar) and say: "I am your treasure, I am your treasure.""

2479- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Judgement his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure."" Then The Prophet "Allah's blessing and peace be upon him" recited the Qur'anic verse: "And let not those who covetously withhold of the gifts which Allah has given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that you do." (Al Imran 180)

[21] The Obligatory Charity Due Upon The Dates

2480- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No obligatory charity is due upon (a property that is) less than five Wasaqs of grains or dates (a Wasaq consists of sixty Sa's)."

[22] The Obligatory Charity Due Upon The Wheat

2481- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No obligatory charity is binding upon (a property of) wheat and dates until they amount five Wasaqs; and no obligatory charity is binding upon silver until it amounts five ounces; and no obligatory charity is binding upon camels until they are five."

[23] The Obligatory Charity Due Upon The Grains

2482- It is narrated on the authority of Abu Sa'id Al-Khudri that Allah's Apostle "Allah's blessing and peace be upon him" said: "No obligatory charity is binding upon (a property of) wheat and dates until they amount five Wasaqs; and no obligatory charity is binding upon camels until they are five; and no obligatory charity is binding upon silver until it amounts five ounces (two hundred Dirhams)."

[24] The Amount Of Property At Which The Charity Becomes Due

2483- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No

شُجَاعاً أَقْرَعَ لَهُ زَبِيبَتَانِ قَالَ: فَيَلْتَزِمُهُ أَوْ يُطَوِّقُهُ قَالَ: يَقُولُ أَنَا كَنْزُكَ أَنَا كَنْزُكَ».

2479 ـ أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا حَسَنُ بْنُ مُوسَى الأَشْيَبُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ الْمَدَنِيُّ عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ آتَاهُ ٱللَّهُ عَزَّ وَجَلَّ مَالاً فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ لَهُ زَبِيبَتَانِ يَأْخُذُ بِلِهْزِمَتَيْهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: أَنَا مَالُكَ أَنَا كَنْزُكَ»** ثُمَّ تَلاَ هٰذِهِ الآيَةَ ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [آل عمران: 180].

(21) ـ زَكَاةُ التَّمْرِ

2480 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ حَبٍّ أَوْ تَمْرٍ صَدَقَةٌ».**

(22) ـ بابُ زَكَاةِ الحِنْطَةِ

2481 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«لاَ يَحِلُّ فِي الْبُرِّ وَالتَّمْرِ زَكَاةٌ حَتَّى تَبْلُغَ خَمْسَةَ أَوْسُقٍ وَلاَ يَحِلُّ فِي الْوَرِقِ زَكَاةٌ حَتَّى تَبْلُغَ خَمْسَةَ أَوَاقٍ وَلاَ يَحِلُّ فِي إِبِلٍ زَكَاةٌ حَتَّى تَبْلُغَ خَمْسَ ذَوْدٍ».**

(23) ـ بابُ زَكَاةِ الحُبُوبِ

2482 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لَيْسَ فِي حَبٍّ وَلاَ تَمْرٍ صَدَقَةٌ حَتَّى تَبْلُغَ خَمْسَةَ أَوْسُقٍ وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».**

(24) ـ القَدْرُ الَّذي تَجِبُ فيه الصَّدَقَةُ

2483 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِدْرِيسُ الأَوْدِيُّ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ

obligatory charity is due upon (a property that is) less than five ounces (two hundred Dirhams)."

2484- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five camels, nor is there due upon what is less than five ounces (equal to two hundred Dirhams), nor is there due upon what is less than five Wasaqs (of dates)."

[25] When Should The Obligatory Charity Be One-Tenth; And When Should It Be One-Twentieth?

2485- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of whatever (plants) are watered with the help of the sky (i.e. the rainfall), the rivers or springs, or that which fixes its roots in the ground, and gets water from under the land (such as date-palms which are cultivated near wells, springs, streams etc), one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered by way of irrigation, one-twentieth (should be given)."

2486- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of whatever (plants) are watered with the help of the sky (i.e. the precipitation), rivers and springs, one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered by way of irrigation, one-twentieth (should be given)."

2487- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen, and ordered me to take (as obligatory charity) one-tenth whatever (plants) are watered with the help of the sky; and one-twentieth whatever (plants) are watered with the help of buckets.

[26] How Much Should A Guesser Leave

2488- It is narrated on the authority of Abd Ar-Rahman Ibn Mas'ud that he said: Sahl Ibn Abu Hathmah came to our gathering in the market and said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us saying: "When you guess (the amount of fruits upon which the obligatory charity is due) pluck (the fruits) and leave one-third (the amount of the charity due upon the fruits), otherwise if you do not single out the one-third, leave (at least) one-fourth (the amount of the charity due upon the fruits to the almsgiver perchance he would give it by himself to such of people as he likes)."

رَسُولُ ٱللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

2484 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعُبَيْدُ ٱللَّهِ بْنُ عُمَرَ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ».

(25) ـ بابُ ما يُوجِبُ العُشْرَ وما يُوجِبُ نِصْفَ العُشْرِ

2485 ـ أَخْبَرَنَا هَارُونُ بْنُ سَعِيدِ بْنِ الْهَيْثَمِ أَبُو جَعْفَرٍ الأَيْلِيُّ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «فِيمَا سَقَتِ السَّمَاءُ وَالأَنْهَارُ وَالْعُيُونُ أَوْ كَانَ بَعْلاً الْعُشْرُ وَمَا سُقِيَ بِالسَّوَانِي وَالنَّضْحِ نِصْفُ الْعُشْرِ».

2486 ـ أَخْبَرَنِي عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو وَأَحْمَدُ بْنُ عَمْرٍو وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ ٱللَّهِ يَقُولُ: إِنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «فِيمَا سَقَتِ السَّمَاءُ وَالأَنْهَارُ وَالْعُيُونُ الْعُشْرُ، وَفِيمَا سُقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ».

2487 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ وَهُوَ ٱبْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذٍ قَالَ: «بَعَثَنِي رَسُولُ ٱللَّهِ ﷺ إِلَى الْيَمَنِ فَأَمَرَنِي أَنْ آخُذَ مِمَّا سَقَتِ السَّمَاءُ الْعُشْرَ وَفِيمَا سُقِيَ بِالدَّوَالِي نِصْفَ الْعُشْرِ».

(26) ـ كم يَتْرُكُ الخَارِصُ

2488 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ خُبَيْبَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَسْعُودِ بْنِ نِيَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: أَتَانَا وَنَحْنُ فِي السُّوقِ فَقَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ فَإِنْ لَمْ تَأْخُذُوا أَوْ تَدَعُوا الثُّلُثَ» شَكَّ شُعْبَةُ «فَدَعُوا الرُّبُعَ».

[27] Allah's Statement: " And Do Not Even Aim At Getting Anything Which Is Bad, In Order That Out Of It You May Give Away Something"

2489- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said, concerning Allah's saying: " and do not even aim at getting anything which is bad, in order that out of it you may give away something" (Al-Baqarah: 267) It refers to the bad kind of dry small and hard fruits, and The Messenger of Allah "Allah's blessing and peace be upon him" forbade that such bad fruits should be taken in the charity (due upon the property).

2490- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out and a man had hung a branch of dry rotten dates (in the pillar of the mosque, so that the indigent among the people would eat of it); and he (the Prophet) had a stick in his hand, with which he hastened to poke the branch, while saying: "Had the giver of this (object of) charity willed, surely, he would have given in charity something better than that. No doubt, the giver of this (object of) charity will eat the (reward of such) dry rotten dates on the Day of Judgement."

[28] The Mines

2491- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather (Abdullah Ibn Amr Ibn Al-As) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about picking up a fallen thing, thereupon he said: "If it is found in a road trodden by the people, or a populated village make public announcement about it for one year: if its owner comes to demand it, give it to him, and if he does not come, it becomes your own property. What is found in the waste land, or in an unpopulated village, one-fifth, as in the case of a buried treasure (should be given to the state)."

2492- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one injured by an animal or for one killed by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

2493- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said the same.

2494- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one injured by an animal or for one killed by falling in

(27) ـ قَوْلُهُ عزَّ وجلَّ:
﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ [البقرة، الآية: 267].

2489 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ الْيَحْصَبِيُّ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ فِي الآيَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ قَالَ: هُوَ الْجُعْرُورُ وَلَوْنُ حُبَيْقٍ فَنَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُؤْخَذَ فِي الصَّدَقَةِ الرُّذَالَةُ.

2490 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَبِيَدِهِ عَصًا وَقَدْ عَلَّقَ رَجُلٌ قِنْوَ حَشَفٍ فَجَعَلَ يَطْعَنُ فِي ذَلِكَ الْقِنْوِ فَقَالَ: **«لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبَ مِنْ هَذَا إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ حَشَفاً يَوْمَ الْقِيَامَةِ»**.

(28) ـ بَابُ الْمَعْدِنِ

2491 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللُّقَطَةِ فَقَالَ: **«مَا كَانَ فِي طَرِيقٍ مَأْتِيٍّ أَوْ فِي قَرْيَةٍ عَامِرَةٍ فَعَرِّفْهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَلَكَ، وَمَا لَمْ يَكُنْ فِي طَرِيقٍ مَأْتِيٍّ وَلاَ فِي قَرْيَةٍ عَامِرَةٍ فَفِيهِ وَفِي الرِّكَازِ الْخُمُسُ»**.

2492 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ ح. وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ»**.

2493 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

2494 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«جَرْحُ الْعَجْمَاءِ جُبَارٌ وَالْبِئْرُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ**

a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

2495- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one killed by falling in a well, or one injured by an animal or for one killed because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

[29] The Obligatory Charity Due Upon (The Honey Of) Bees

2496- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Hilal brought to the Messenger of Allah "Allah's blessing and peace be upon him" one-tenth (the honey produced by) bees that were in his possession, and he had asked him (the Prophet) to make a valley called Salabah a protected zone for his benefit, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made this valley a protected zone for his benefit. When Umar Ibn Al-Khattab was appointed as caliph, Sufyan Ibn Wahb wrote to him asking him about (the judgement pertaining to) that valley, and Umar wrote in reply to his message: "If he gives to me the same as he used to give to the Messenger of Allah "Allah's blessing and peace be upon him", i.e. one-tenth the (honey produced by) his bees, then, make the valley of Salabah a protected zone for his benefit, otherwise, it is but (honey produced by) rain bees, of which anyone could eat if he wills."

[30] The Obligation Of Ramadan's Almsgiving

2497- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined Ramadan's alms upon everyone, be he free or slave, male or female (which should be given before Id Al-Fitr) in the form of a Sa' of dates or a Sa' of parley; and then the people substituted that for half a Sa' of wheat.

[31] Ramadan's Almsgiving Is Due Upon Even The Slave

2498- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking fast (after the month of Ramadan is over) upon everyone, be he male or female, free or slave, in the form of a Sa' of dates or a Sa' of parley; and then the people substituted that for half a Sa' of wheat.

[32] Ramadan's Almsgiving Is Due Even Upon The Young

2499- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined

وَفِي الرِّكَازِ الْخُمُسُ».

2495 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هُشَيْمٌ، أَنْبَأَنَا مَنْصُورٌ وَهِشَامٌ عَنِ ٱبْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «الْبِئْرُ جُبَارٌ وَالْعَجْمَاءُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَفِي الرِّكَازِ الْخُمُسُ».

(29) ـ بَابُ زَكَاةِ النَّحْلِ

2496 ـ أَخْبَرَنِي الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ عَنْ مُوسَى بْنِ أَعْيَنَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: جَاءَ هِلاَلٌ إِلَى رَسُولِ ٱللَّهِ ﷺ بِعُشُورِ نَحْلٍ لَهُ وَسَأَلَهُ أَنْ يَحْمِيَ لَهُ وَادِياً يُقَالُ لَهُ سَلَبَةُ فَحَمَى لَهُ رَسُولُ ٱللَّهِ ﷺ ذٰلِكَ الْوَادِيَ فَلَمَّا وَلِيَ عُمَرُ بْنُ الْخَطَّابِ كَتَبَ سُفْيَانُ بْنُ وَهْبٍ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ فَكَتَبَ عُمَرُ إِنْ أَدَّى إِلَيَّ مَا كَانَ يُؤَدِّي إِلَى رَسُولِ ٱللَّهِ ﷺ مِنْ عُشْرِ نَحْلِهِ فَٱحْمِ لَهُ سَلَبَةَ ذٰلِكَ وَإِلاَّ فَإِنَّمَا هُوَ ذُبَابُ غَيْثٍ يَأْكُلُهُ مَنْ شَاءَ.

(30) ـ بَابُ فَرْضِ زَكَاةِ رَمَضَانَ

2497 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوب عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ ٱللَّهِ ﷺ زَكَاةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالأُنْثَى صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ.

(31) ـ بَابُ فَرْضِ زَكَاةِ رَمَضَانَ على الْمَمْلُوكِ

2498 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ ٱللَّهِ ﷺ صَدَقَةَ الْفِطْرِ عَلَى الذَّكَرِ وَالأُنْثَى وَالْحُرِّ وَالْمَمْلُوكِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ قَالَ: فَعَدَلَ النَّاسُ إِلَى نِصْفِ صَاعٍ مِنْ بُرٍّ.

(32) ـ فَرْضُ زَكَاةِ رَمَضَانَ على الصَّغِيرِ

2499 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «فَرَضَ

Ramadan's alms upon everyone, be he young or old, free or slave, male or female (which should be given before Id Al-Fitr) in the form of a Sa' of dates or a Sa' of parley.

[33] Ramadan's Almsgiving Is Due Only Upon The Muslims

2500- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking the fast after (the month of) Ramadan upon everyone, in the form of a Sa' of dates or a Sa' of parley, i.e. upon everyone of the Muslims, be he free or slave, male or female.

2501- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking the fast after (the month of) Ramadan upon everyone, in the form of a Sa' of dates or a Sa' of parley, i.e. upon everyone of the Muslims, be he free or slave, male or female, young or old; and he ordered that it should be fulfilled before the people would set out to offer Id prayer (as closing date).

[34] How Much Has He Enjoined (To Be Given In Charity)?

2502- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking fast (after the month of Ramadan is over) upon everyone, be he young or old, male or female, free or slave in the form of a Sa' of dates or a Sa' of parley.

[35] The Alms Of Breaking Fast Had Been Enjoined Before The Obligatory Charity Was Revealed

2503- It is narrated on the authority of Qais Ibn Sa'd Ibn Ubadah that he said: We used to observe fast on the day of Ashura' (tenth of Muharram), and fulfill the alms of breaking fast (after the conclusion of the month of Ramadan); and when the fasting of Ramadan was enjoined, and the regular charity became obligatory, we neither were ordered to do it (i.e. to fast the day of Ashura' and give the charity of breaking fast), nor were we forbidden to do so; and we rather kept doing it.

2504- It is narrated on the authority of Qais Ibn Sa'd that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to give the alms of breaking fast (after the conclusion of Ramadan) before the regular charity was enjoined; and when the regular charity was enjoined, he neither ordered us (to do it) nor forbade us to do it; and we kept doing it.

رَسُولُ ٱللَّهِ ﷺ زَكَاةَ رَمَضَانَ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ وَعَبْدٍ ذَكَرٍ وَأُنْثَى صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ».

(33) ـ فَرْضُ زَكَاةِ رَمَضَانَ على المُسْلِمِينَ دُونَ المُعَاهَدِينَ

2500 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ».

2501 ـ أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ قَالَ: «فَرَضَ رَسُولُ ٱللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ».

(34) ـ كَمْ فُرِضَ

2502 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «فَرَضَ رَسُولُ ٱللَّهِ ﷺ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالذَّكَرِ وَالأُنْثَى وَالْحُرِّ وَالْعَبْدِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ».

(35) ـ بابُ فَرْضِ صَدَقَةِ الفِطْرِ قَبْلَ نُزُولِ الزَّكَاةِ

2503 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ قَالَ: «كُنَّا نَصُومُ عَاشُورَاءَ وَنُؤَدِّي زَكَاةَ الْفِطْرِ فَلَمَّا نَزَلَ رَمَضَانُ وَنَزَلَتِ الزَّكَاةُ لَمْ نُؤْمَرْ بِهِ وَلَمْ نُنْهَ عَنْهُ وَكُنَّا نَفْعَلُهُ».

2504 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ أَبِي عَمَّارٍ الْهَمْدَانِيِّ عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَمَرَنَا رَسُولُ ٱللَّهِ ﷺ بِصَدَقَةِ الْفِطْرِ قَبْلَ أَنْ تَنْزِلَ الزَّكَاةُ فَلَمَّا نَزَلَتِ الزَّكَاةُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا وَنَحْنُ نَفْعَلُهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو عَمَّارٍ ٱسْمُهُ عَرِيبُ بْنُ حُمَيْدٍ وَعَمْرُو بْنُ شُرَحْبِيلَ يُكَنَّى أَبَا مَيْسَرَةَ وَسَلَمَةُ بْنُ كُهَيْلٍ خَالَفَ الْحَكَمَ فِي إِسْنَادِهِ وَالْحَكَمُ أَثْبَتُ مِنْ سَلَمَةَ بْنِ كُهَيْلٍ.

[36] Measuring The Alms Of Breaking Fast

2505- It is narrated on the authority of Al-Hasan that he said: Ibn Abbas, who was the governor of Basrah, said towards the end of Ramadan: "Give out the alms of your fasting." The people looked at each other (and it seemed as if the people did not know how to do so), thereupon Ibn Abbas asked: "Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basra) and instruct them (how to give the alms of breaking their fast), for they did not know that the Messenger of Allah "Allah's blessing and peace be upon him" enjoined it to be given by everyone, be he male or female, free or slave, in the form of a Sa' of dates, or a Sa' of parley or half a Sa' of wheat." They stood (and gave it).

2506- It is narrated on the authority of Ibn Abbas that he said, concerning the amount of the alms of breaking fast (after the conclusion of Ramadan): "It should be given in the form of) a Sa' of wheat, or a Sa' of dates, or a Sa' of parley, or a Sa' of Sult (a kind of parley similar to wheat)."

2507- It is narrated on the authority of Abu Raja' that he said: I heard Ibn Abbas delivering a sermon on your pulpit, i.e. the pulpit of (the mosque of) Basra, in which he said: "The charity of breaking fast (after the conclusion of Ramadan) should be given in the form of a Sa' of foodstuff."

[37] The Dates In The Alms Of Breaking Fast

2508- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the charity of breaking fast (after the month of Ramadan is over) in the form of a Sa' of parley, a Sa' of dates, or a Sa' of cottage cheese.

[38] The Raisins

2509- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We used to give out the charity of breaking fast (after the conclusion of the month of Ramadan) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" in the form of a Sa' of foodstuff, a Sa' of parley, a Sa' of dates, a Sa' of raisins, or a Sa' of cottage cheese.

2510- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give out the charity of breaking fast (after the conclusion of Ramadan) in the form of one Sa of food or one Sa of dates or one Sa of parley or one Sa of cottage cheese. We kept doing that until Mu'awiyah Ibn Abu Sufyan (became the Caliph and he) came from Sham. From among what he said to them was his statement: "I think that two

(36) ـ مَكِيلَةُ زَكَاةِ الفِطْرِ

2505 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ قَالَ: قَالَ ٱبْنُ عَبَّاسٍ وَهُوَ أَمِيرُ الْبَصْرَةِ فِي آخِرِ الشَّهْرِ: أَخْرِجُوا زَكَاةَ صَوْمِكُمْ فَنَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: «مَنْ هٰهُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا فَعَلِّمُوا إِخْوَانَكُمْ فَإِنَّهُمْ لاَ يَعْلَمُونَ أَنَّ هٰذِهِ الزَّكَاةَ فَرَضَهَا رَسُولُ ٱللَّهِ ﷺ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى حُرٍّ وَمَمْلُوكٍ صَاعاً مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ» فَقَامُوا خَالَفَهُ هِشَامٌ فَقَالَ: عَنْ مُحَمَّدِ بْنِ سِيرِينَ.

2506 ـ أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ عَنْ مَخْلَدٍ عَنْ هِشَامٍ عَنِ ٱبْنِ سِيرِينَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: ذَكَرَ فِي صَدَقَةِ الْفِطْرِ قَالَ: صَاعاً مِنْ بُرٍّ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ سُلْتٍ.

2507 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي رَجَاءَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَخْطُبُ عَلَى مِنْبَرِكُمْ يَعْنِي مِنْبَرَ الْبَصْرَةِ يَقُولُ: صَدَقَةُ الْفِطْرِ صَاعٌ مِنْ طَعَامٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَثْبَتُ الثَّلاَثَةِ.

(37) ـ بَابُ التَّمْرِ فِي زَكَاةِ الفِطْرِ

2508 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُحْرِزُ بْنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ وَهُوَ ٱبْنُ أُمَيَّةَ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي ذُبَابٍ عَنْ عِيَاضِ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: فَرَضَ رَسُولُ ٱللَّهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ أَقِطٍ.

(38) ـ الزَّبِيبُ

2509 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عِيَاضِ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ ٱللَّهِ ﷺ صَاعاً مِنْ طَعَامٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ زَبِيبٍ أَوْ صَاعاً مِنْ أَقِطٍ.

2510 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ عِيَاضِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُخْرِجُ صَدَقَةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ ٱللَّهِ ﷺ صَاعاً مِنْ طَعَامٍ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ أَقِطٍ فَلَمْ نَزَلْ كَذٰلِكَ حَتَّى قَدِمَ مُعَاوِيَةُ مِنَ الشَّامِ وَكَانَ فِيمَا عَلَّمَ النَّاسَ أَنَّهُ قَالَ: مَا أَرَى مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ

Mudds (half a Sa) of wheat are equal to a Sa of any of those (mentioned above)." The people adopted that opinion.

[39] The Baking Powder

2511- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We did not give out, during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" but a Sa' of dates, a Sa' of parley, a Sa' of raisins, a Sa' of baking powder, a Sa' of cottage cheese, or a Sa' of Sult. Sufyan (a sub-narrator) fell in doubt (as to the baking powder) thereupon he said: "It might be a baking powder or Sult."

[40] The Wheat

2512- It is narrated on the authority of Al-Hasan that he said: Ibn Abbas delivered a sermon in (the mosque of) Basra, in which he said: "Give out the alms of your fasting." The people looked at each other (and it seemed as if the people did not know how to do so), thereupon Ibn Abbas asked: "Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basra) and instruct them (how to give the alms of breaking their fast), for they did not know that the Messenger of Allah "Allah's blessing and peace be upon him" enjoined it to be given by everyone, be he young or old, free or slave, male or female, in the form of half a Sa' of wheat, a Sa' of dates, or a Sa' of parley." When Ali (Ibn Abu Talib) came, he said: "Since Allah Almighty enlarged sustenance for you, so, enlarge your charity, and make it a full Sa' (instead of half a Sa') of wheat or anything else."

[41] The Sult

(It is a kind of parley, even though similar to wheat in shape).

2513- It is narrated on the authority of Ibn Umar that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" the people used to give out the charity of breaking fast (after the conclusion of Ramadan) in the form of one Sa of parley or dates or Sult (a kind of parley, even though similar to wheat in shape) or raisins.

[42] The Parley

2514- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give out the charity of breaking fast (after the conclusion of Ramadan) in the form of one Sa of parley or dates or raisins or cottage cheese. We kept doing that until it was the time of (the caliphate of)

إلاَّ تَعْدِلُ صَاعاً مِنْ هٰذَا قَالَ: فَأَخَذَ النَّاسُ بِذٰلِكَ.

(39) ـ الدَّقِيقُ

2511 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ عَجْلاَنَ قَالَ: سَمِعْتُ عِيَاضَ بْنَ عَبْدِ ٱللَّهِ يُخْبِرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمْ نُخْرِجْ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ إلاَّ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ زَبِيبٍ أَوْ صَاعاً مِنْ دَقِيقٍ أَوْ صَاعاً مِنْ أَقِطٍ أَوْ صَاعاً مِنْ سُلْتٍ. ثُمَّ شَكَّ سُفْيَانُ فَقَالَ: دَقِيقٍ أَوْ سُلْتٍ.

(40) ـ الحِنْطَةُ

2512 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ أَنَّ ٱبْنَ عَبَّاسٍ خَطَبَ بِالْبَصْرَةِ فَقَالَ: «أَدُّوا زَكَاةَ صَوْمِكُمْ فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: مَنْ هٰهُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلِّمُوهُمْ فَإِنَّهُمْ لاَ يَعْلَمُونَ أَنَّ رَسُولَ ٱللَّهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالأُنْثَى نِصْفَ صَاعٍ بِرٍّ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ شَعِيرٍ قَالَ الْحَسَنُ: فَقَالَ عَلِيٌّ: أَمَّا إِذَا أَوْسَعَ ٱللَّهُ فَأَوْسِعُوا أَعْطُوا صَاعاً مِنْ بُرٍّ أَوْ غَيْرِهِ».

(41) ـ السُّلْتُ

2513 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كَانَ النَّاسُ يُخْرِجُونَ عَنْ صَدَقَةِ الْفِطْرِ فِي عَهْدِ النَّبِيِّ ﷺ صَاعاً مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ سُلْتٍ أَوْ زَبِيبٍ.

(42) ـ الشَّعِيرُ

2514 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنَا عِيَاضٌ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ ٱللَّهِ ﷺ صَاعاً مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ زَبِيبٍ أَوْ أَقِطٍ فَلَمْ نَزَلْ كَذٰلِكَ حَتَّى كَانَ فِي عَهْدِ مُعَاوِيَةَ

Mu'awiyah Ibn Abu Sufyan who said: "I think that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of parley (or any of those mentioned above)."

[43] The Cottage Cheese

2515- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give out (the charity of breaking fast after the conclusion of Ramadan in the form of) one Sa of dates or one Sa of parley or one Sa of cottage cheese; and we did not give out other than those.

[44] The Measure Of Sa'

2516- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" a Sa' was (no more than) one Mudd and a third according to the size of your current Mudd; and it was increased later.

2517- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The measure (that should be considered as far as Sa' and Mudd are concerned) is that of the inhabitants of Medina; and the weight (that should be considered as far as Dinars and Dirhams, i.e. gold and silver are concerned) is that of the inhabitants of Mecca."

[45] The Time At Which It Is Desirable To Give The Alms Of Breaking Fast (After The Conclusion Of Ramadan)

2518- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the charity of breaking the fast after (the conclusion of the month of Ramadan) should be fulfilled before the people would set out to offer Id prayer (as closing date).

[46] Giving Out The Alms From Town To Town

2519- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh when he sent him to Yemen: "You will come to a people of Scripture: invite them to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor, and if they obey you to do so, avoid taking the

قَالَ: مَا أَرَى مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ إِلاَّ تَعْدِلُ صَاعاً مِنْ شَعِيرٍ.

(43) ـ الأَقِطُ

2515 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا ٱللَّيْثُ عَنْ يَزِيدَ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ بْنِ عُثْمَانَ أَنَّ عِيَاضَ بْنَ عَبْدِ ٱللَّهِ بْنِ سَعْدٍ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ ٱللَّهِ ﷺ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ أَقِطٍ لاَ نُخْرِجُ غَيْرَهُ.

(44) ـ كَمِ الصَّاعُ

2516 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا الْقَاسِمُ وَهُوَ ٱبْنُ مَالِكٍ عَنِ الْجُعَيْدِ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ مُدّاً وَثُلُثاً بِمُدِّكُمُ الْيَوْمَ وَقَدْ زِيدَ فِيهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدَّثَنِيهِ زِيَادُ بْنُ أَيُّوبَ.

2517 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَنْظَلَةَ عَنْ طَاوُسٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ وَالْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ»**.

(45) ـ بَابُ الوَقْتِ الَّذِي يُسْتَحَبُّ أَنْ تُؤَدَّى صَدَقَةُ الفِطْرِ فيه

2518 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا مُوسَى ح. قَالَ: وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا الْفُضَيْلُ قَالَ: حَدَّثَنَا مُوسَى عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَمَرَ بِصَدَقَةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ» قَالَ ٱبْنُ بَزِيعٍ: بِزَكَاةِ الْفِطْرِ.

(46) ـ إِخْرَاجُ الزَّكَاةِ مِنْ بَلَدٍ إِلَى بَلَدٍ

2519 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ وَكَانَ ثِقَةً عَنْ يَحْيَى بْنِ عَبْدِ ٱللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبَدٍ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ: **«إِنَّكَ تَأْتِي قَوْماً أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلٰهَ إِلاَّ ٱللَّهُ وَأَنِّي رَسُولُ ٱللَّهِ فَإِنْ هُمْ أَطَاعُوكَ فَأَعْلِمْهُمْ أَنَّ ٱللَّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوكَ فَأَعْلِمْهُمْ أَنَّ ٱللَّهَ عَزَّ وَجَلَّ قَدِ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُوضَعُ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوكَ**

best of their property, and safeguard yourself from the invocation of the wronged one against you for there is no veil between it and Allah."

[47] When It Is Given To A Wealthy Man Unknowingly

2520- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "A man (from the children of Israel) said: "Tonight, I'm going to give something in charity." He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said: "O Allah! All the praises be to you. (I gave in charity unknowingly) to a thief. I'm going to give in charity once again." So he again went out with his (object of) charity and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his charity to an adulteress. The man said: "O Allah! All the praises be to you. (I gave my charity) to an adulteress. I'm going to give in charity once again." So he went out with his charity again and (unknowingly) gave it to a wealthy man. (The people) next morning said that he had given his charity to a wealthy man. He said: "O Allah! All the praises be to you. (I had given charity) to an adulteress, to a thief and to a wealthy man." Then he was invited and it was said to him: "As for your (object of) charity which you gave, it was accepted (by Allah, for which you would receive a reward). The adulteress might abstain from adultery, the thief might abstain from stealing, and the wealthy man might take a lesson from it and spend his wealth which Allah has given him (in Allah's cause)."""

[48] Giving In Charity Out Of What Is Gained Illegally

2521- It is narrated on the authority of Abu Al-Malih from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts prayer without performing ablution, nor does He accept (an object of) charity from (what is gained illegally, i.e. by way of) misappropriation."

2522- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No person gives anything in charity from what is good and lawful, and Allah never accepts but what is good and lawful, except that (Allah) Most Gracious takes it in His right (hand), and even if it is a single date, (the reward of) it will grow in the Hand of (Allah) Most Gracious "Blessed and Exalted be He", until it will become much greater (in size) than a mountain: He (Almighty) brings it up for him in the same way as anyone of you brings up his baby horse."

لِذٰلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ ٱللَّهِ عَزَّ وَجَلَّ حِجَابٌ».

(47) ـ بابٌ إذا أعْطَاها غَنِيّاً وهو لا يَشْعُرُ

2520 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ ٱللَّهِ ﷺ وَقَالَ: «قَالَ رَجُلٌ لأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى سَارِقٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ لأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى غَنِيٍّ قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ وَعَلَى سَارِقٍ وَعَلَى غَنِيٍّ فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ تُقُبِّلَتْ أَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ بِهِ مِنْ زِنَاهَا وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَّ بِهِ عَنْ سَرِقَتِهِ وَلَعَلَّ الْغَنِيَّ أَنْ يَعْتَبِرَ فَيُنْفِقَ مِمَّا أَعْطَاهُ ٱللَّهُ عَزَّ وَجَلَّ».

(48) ـ بابُ الصَّدَقَةِ مِنْ غُلُولٍ

2521 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الزَّارِعُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: وَأَنْبَأَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ٱبْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ وَاللَّفْظُ لِبِشْرٍ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «إِنَّ ٱللَّهَ عَزَّ وَجَلَّ لاَ يَقْبَلُ صَلاَةً بِغَيْرِ طُهُورٍ وَلاَ صَدَقَةً مِنْ غُلُولٍ».

2522 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ، وَلاَ يَقْبَلُ ٱللَّهُ عَزَّ وَجَلَّ إِلاَّ الطَّيِّبَ إِلاَّ أَخَذَهَا الرَّحْمٰنُ عَزَّ وَجَلَّ بِيَمِينِهِ، وَإِنْ كَانَتْ تَمْرَةً فَتَرْبُو فِي كَفِّ الرَّحْمٰنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

[49] When Such As Has But A Little Property Gives In Charity To The Utmost Of His Financial Capacity

2523- It is narrated on the authority of Abdullah Ibn Habashi Al-Khath'ami that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best deed, thereupon he said: "To have faith (and trust in Allah) in which there is no suspicion, and to strive with one's main and might with no treachery, and to perform Hajj, that is accepted (by Allah Almighty)." It was said: "Then, which prayer is the best?" he said: "To prolong the standing (in prayer by night)." It was said: "Which (object of) charity is the best?" he said: "The giving of such as has but a little property to the utmost of his capacity." It was said: "Which migration is the best?" he said: "It is to forsake what has been forbidden by Allah Almighty." He was said: "Which Jihad is the best?" he said: "It is to strive against the pagans with one's property and soul." It was said: "Then, which killing is the best?" he said: "When one is killed and his horse is hamstrung (in Allah's Cause)."

2524- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single Dirham overweighed (in reward) one hundred thousand Dirhams." He was asked: "How was that?" he said: "A man had no more than two Dirhams, of which he gave one in charity; and another went to his wealth (which was so much) and took one hundred thousand Dirhams, which he gave in charity."

2525- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single Dirham overweighed (in reward) one hundred thousand Dirhams." They asked: "O Messenger of Allah! How was that?" he said: "A man had no more than two Dirhams, of which he took one and gave it in charity; and another had abundance of wealth from which he took one hundred thousand Dirhams, and gave them in charity."

2526- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to order us to give in charity, and anyone of us had nothing to give in charity, until he went to the market to work as a porter and get a Mudd (a special measure of grain) and then give it to The Messenger of Allah "Allah's blessing and peace be upon him" (to distribute it among the poor and indigent); and today I know one of us who has one hundred thousand (Dirhams or Dinars).

2527- It is narrated on the authority of Abu Mas'ud that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" ordered

(49) ـ جُهْدُ المُقِلِّ

2523 ـ أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ عَنْ حَجَّاجٍ قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيٍّ الأَزْدِيِّ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ حُبْشِيٍّ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: **«إِيمَانٌ لاَ شَكَّ فِيهِ وَجِهَادٌ لاَ غُلُولَ فِيهِ وَحَجَّةٌ مَبْرُورَةٌ»** قِيلَ فَأَيُّ الصَّلاَةِ أَفْضَلُ؟ قَالَ: **«طُولُ الْقُنُوتِ»** قِيلَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ: **«جَهْدُ الْمُقِلِّ»** قِيلَ: فَأَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: **«مَنْ هَجَرَ مَا حَرَّمَ ٱللَّهُ عَزَّ وَجَلَّ»** قِيلَ: فَأَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: **«مَنْ جَاهَدَ الْمُشْرِكِينَ بِمَالِهِ وَنَفْسِهِ»** قِيلَ: فَأَيُّ الْقَتْلِ أَشْرَفُ؟ قَالَ: **«مَنْ أُهْرِيقَ دَمُهُ وَعُقِرَ جَوَادُهُ»**.

2524 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ وَالْقَعْقَاعُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«سَبَقَ دِرْهَمٌ مِائَةَ أَلْفِ دِرْهَمٍ»** قَالُوا: وَكَيْفَ؟ قَالَ: **«كَانَ لِرَجُلٍ دِرْهَمَانِ تَصَدَّقَ بِأَحَدِهِمَا، وَٱنْطَلَقَ رَجُلٌ إِلَى عُرْضِ مَالِهِ فَأَخَذَ مِنْهُ مِائَةَ أَلْفِ دِرْهَمٍ فَتَصَدَّقَ بِهَا»**.

2525 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ٱبْنُ عَجْلاَنَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ»** قَالُوا: يَا رَسُولَ ٱللَّهِ وَكَيْفَ؟ قَالَ: **«رَجُلٌ لَهُ دِرْهَمَانِ فَأَخَذَ أَحَدَهُمَا فَتَصَدَّقَ بِهِ ورَجُلٌ لَهُ مَالٌ كَثِيرٌ فَأَخَذَ مِنْ عُرْضِ مَالِهِ مِائَةَ أَلْفٍ فَتَصَدَّقَ بِهَا»**.

2526 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَأْمُرُنَا بِالصَّدَقَةِ فَمَا يَجِدُ أَحَدُنَا شَيْئاً يَتَصَدَّقُ بِهِ حَتَّى يَنْطَلِقَ إِلَى السُّوقِ فَيَحْمِلَ عَلَى ظَهْرِهِ فَيَجِيءَ بِالْمُدِّ فَيُعْطِيهِ رَسُولَ ٱللَّهِ ﷺ إِنِّي لأَعْرِفُ الْيَوْمَ رَجُلاً لَهُ مِائَةُ أَلْفٍ مَا كَانَ لَهُ يَوْمَئِذٍ دِرْهَمٌ.

2527 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَسْعُودٍ قَالَ: لَمَّا أَمَرَنَا رَسُولُ ٱللَّهِ ﷺ بِالصَّدَقَةِ فَتَصَدَّقَ أَبُو

to give in charity (and we were coolies) Abu Aqil gave (in charity) half a Sa, and another man brought more than that (amount). The hypocrites said: "Verily Allah is not in need of the charity of this (i.e. Abu Aqil), and the other did so (i.e. gave in charity) only for showing off ." on that occasion, the following was revealed by Allah: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (The Repentance "At-Tawbah" 79)

[50] The Upper Hand

2528- It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand."

[51] Which Is The Upper Hand?

2529- It is narrated on the authority of Tariq Al-Muharibi that he said: We came to Medina, and behold! Allah's Apostle "Allah's blessing and peace be upon him" was standing on the pulpit, and addressing the people: "No doubt, the hand of the giver is the upper hand, and start (giving) with your dependents, your mother, father, sister and brother, and then the next of kin."

[52] The Lower Hand

2530- It is narrated on the authority of Abdullah Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" said, while mentioning the charity, and abstention from begging: "No doubt, the upper hand is much better than the lower hand; and the upper hand is of such as spends (out of his property in Allah's Cause), and the lower hand is of such as begs."

[53] Giving In Charity When One Is Rich

2531- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best (object of) charity is that which is given when one is rich, and the upper hand is much better than the lower hand; and start with your dependents."

عَقِيلٍ بِنِصْفِ صَاعٍ وَجَاءَ إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ فَقَالَ الْمُنَافِقُونَ: إِنَّ ٱللَّهَ عَزَّ وَجَلَّ لَغَنِيٌّ عَنْ صَدَقَةِ هٰذَا وَمَا فَعَلَ هٰذَا الآخَرُ إِلاَّ رِيَاءً فَنَزَلَتِ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ.

(50) ـ اليَدُ العُلْيَا

2528 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَعُرْوَةُ سَمِعَا حَكِيمَ بْنَ حِزَامٍ يَقُولُ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ: **«إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»**.

(51) ـ بابٌ أَيُّهُما اليَدُ العُلْيَا؟

2529 ـ أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ طَارِقٍ الْمُحَارِبِيِّ قَالَ: قَدِمْنَا الْمَدِينَةَ فَإِذَا رَسُولُ ٱللَّهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ يَخْطُبُ النَّاسَ وَهُوَ يَقُولُ: **«يَدُ الْمُعْطِي الْعُلْيَا وَابْدَأْ بِمَنْ تَعُولُ أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ»**. مُخْتَصَرٌ.

(52) ـ اليَدُ السُّفْلَى

2530 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: **«الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ وَالْيَدُ السُّفْلَى السَّائِلَةُ»**.

(53) ـ الصَّدَقَةُ عَنْ ظَهْرِ غِنًى

2531 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنِ ٱبْنِ عَجْلاَنَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَٱبْدَأْ بِمَنْ تَعُولُ»**.

[54] The Interpretation Of That

2532- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded (the Muslims) to give in charity, thereupon a man said: "O Messenger of Allah! I have only a Dinar." He said: "Give it in charity to (i.e. spend it on) yourself." He said: "I have another Dinar." He said: "Give it in charity to your wife." He said: "I have a third one." He said: "Give it in charity to your child." He said: "I have a fourth one." He said: "Give it in charity to your servant." He said: "I have a fifth one." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have better knowledge (of such as is in need so that you might give it to him in charity)."

[55] When One Gives In Charity Something Of Which He Is In Need: Should It Be Brought Back To Him?

2533- It is narrated on the authority of Abu Sa'id that he said: A man entered the mosque on Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, and he said to him: "Offer a two-rak'ah prayer!" he came on the next Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, and he said to him: "Offer a two-rak'ah prayer!" on the next Friday, he came, thereupon he (the Prophet) said to him: "Offer a two-rak'ah prayer!" he said (to the present people): "Give in charity!" they gave in charity, and he gave him two garments. When he (the Prophet) asked them to give in charity once again, he gave one of his two garments, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not see this man? He entered the mosque with shabby clothes, and I hoped you might make sense to him, and give him in charity, but you did not do; and when I ordered you to give in charity, you did, and I gave him two garments; and when I asked you to give in charity once again, he gave one of his two garments: take back your garment!" he scolded him.

[56] The Charity Of A Slave

2534- It is narrated on the authority of Umair, the freed slave of the Rejecter of eating meat that he said: My master ordered me to dry some meat, and when an indigent one came, I fed him out of it. When my master learnt of that, he hit me. I went to The Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that to him). He invited him and asked him: "Why have you hit him?" he said: "He gives from my food without my permission." On that the Messenger of Allah "Allah's blessing

(54) ـ تَفْسِيرُ ذلك

2532 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنِ ٱبْنِ عَجْلاَنَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**تَصَدَّقُوا**» فَقَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ عِنْدِي دِينَارٌ قَالَ: «**تَصَدَّقْ بِهِ عَلَى نَفْسِكَ**» قَالَ: عِنْدِي آخَرُ قَالَ: «**تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ**» قَالَ: عِنْدِي آخَرُ قَالَ: «**تَصَدَّقْ بِهِ عَلَى وَلَدِكَ**» قَالَ: عِنْدِي آخَرُ قَالَ: «**تَصَدَّقْ بِهِ عَلَى خَادِمِكَ**» قَالَ: عِنْدِي آخَرُ قَالَ: «**أَنْتَ أَبْصَرُ**».

(55) ـ بابٌ إذا تَصَدَّقَ وهو مُحْتَاجٌ إليه هل يَرُدُّ عليه؟

2533 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ عَجْلاَنَ عَنْ عِيَاضٍ عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَرَسُولُ ٱللَّهِ ﷺ يَخْطُبُ فَقَالَ: «**صَلِّ رَكْعَتَيْنِ**» ثُمَّ جَاءَ الْجُمُعَةَ الثَّانِيَةَ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «**صَلِّ رَكْعَتَيْنِ**» ثُمَّ جَاءَ الْجُمُعَةَ الثَّالِثَةَ فَقَالَ: «**صَلِّ رَكْعَتَيْنِ**» ثُمَّ قَالَ: «**تَصَدَّقُوا**» فَتَصَدَّقُوا فَأَعْطَاهُ ثَوْبَيْنِ ثُمَّ قَالَ: «**تَصَدَّقُوا**» فَطَرَحَ أَحَدَ ثَوْبَيْهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَلَمْ تَرَوْا إِلَى هٰذَا، إِنَّهُ دَخَلَ الْمَسْجِدَ بِهَيْئَةٍ بَذَّةٍ فَرَجَوْتُ أَنْ تَفْطُنُوا لَهُ فَتَتَصَدَّقُوا عَلَيْهِ فَلَمْ تَفْعَلُوا فَقُلْتُ: تَصَدَّقُوا فَتَصَدَّقْتُمْ فَأَعْطَيْتُهُ ثَوْبَيْنِ ثُمَّ قُلْتُ: تَصَدَّقُوا فَطَرَحَ أَحَدَ ثَوْبَيْهِ، خُذْ ثَوْبَكَ وَٱنْتَهِرْهُ**».

(56) ـ صَدَقَةُ العَبْدِ

2534 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ عُمَيْراً مَوْلَى آبِي اللَّحْمِ قَالَ: أَمَرَنِي مَوْلاَيَ أَنْ أُقَدِّدَ لَحْماً فَجَاءَ مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ فَعَلِمَ بِذٰلِكَ مَوْلاَيَ فَضَرَبَنِي فَأَتَيْتُ رَسُولَ ٱللَّهِ ﷺ فَدَعَاهُ فَقَالَ: «**لِمَ ضَرَبْتَهُ؟**» فَقَالَ: يُطْعِمُ طَعَامِي بِغَيْرِ أَنْ آمُرَهُ وَقَالَ مَرَّةً

and peace be upon him" said: "The reward (of giving such in charity) is shared by you."

2535- It is narrated on the authority of Sa'id Ibn Abu Burdah that he said: I heard my father relating from my grandfather that the Prophet "Allah's blessing and peace be upon him" said: "Giving in charity is obligatory on every Muslim." It was said (to him): "Tell us if one does not find (what enables him) to do so (what should he do)?" He said: "He should work with both his hands, so as to benefit himself and give in charity." It was said to him: "Tell us if he cannot do so (what would he do)?" He said: "He would help the needy distressed one." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should enjoin what is favourable or what is good." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should abstain from what is evil, for that is an (object of) charity for him."

[57] A Woman Gives In Charity From The House Of Her Husband

2536- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something from what she has in the house of her husband (without spoiling it), she will receive a reward, her husband will receive a similar reward, and the storekeeper will also have a reward similar to it, and (the reward of anyone of them) would not reduce the reward of the others: her husband (will receive the reward) because of his earning, and she (will receive a reward) for what she has spent."

[58] When A Woman Gives With No Permission Of Her Husband

2537- It is narrated on the authority of Amr Ibn Shu'aib from his father form his grandfather Abdullah Ibn Amr that he said: When Allah's Apostle "Allah's blessing and peace be upon him" conquered Mecca, he stood and addressed the people saying: "It is impermissible for a woman to give (anything) without the leave of her husband."

[59] The Excellence Of Giving In Charity

2538- It is narrated on he authority of A'ishah that the wives of Allah's Apostle "Allah's blessing and peace be upon him" gathered with him and asked him: "Who among us will join you (after death) first?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Such of you as has the longest hand (i.e. who gives in charity most)." They took a pipe, therewith they sized their arms, and Sawdah was the first among them to join him (after death), and she proved to have the longest hand among them, for she used to give in charity so much.

أُخْرَى بِغَيْرِ أَمْرِي قَالَ: «الأَجْرُ بَيْنَكُمَا».

2535 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي ٱبْنُ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «**عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ**» قِيلَ أَرَأَيْتَ إِنْ لَمْ يَجِدْهَا؟ قَالَ: «**يَعْتَمِلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ**» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «**يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ**» قِيلَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: «**يَأْمُرُ بِالْخَيْرِ**» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «**يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ**».

(57) ـ صَدَقَةُ الْمَرْأَةِ من بَيْتِ زَوْجِهَا

2536 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا كَانَ لَهَا أَجْرٌ وَلِلزَّوْجِ مِثْلُ ذٰلِكَ وَلِلْخَازِنِ مِثْلُ ذٰلِكَ وَلاَ يَنْقُصُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ أَجْرِ صَاحِبِهِ شَيْئاً لِلزَّوْجِ بِمَا كَسَبَ وَلَهَا بِمَا أَنْفَقَتْ**».

(58) ـ عَطِيَّةُ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا

2537 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَن عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا فَتَحَ رَسُولُ ٱللَّهِ ﷺ مَكَّةَ قَامَ خَطِيباً فَقَالَ فِي خُطْبَتِهِ: «**لاَ يَجُوزُ لاِمْرَأَةٍ عَطِيَّةٌ إِلاَّ بِإِذْنِ زَوْجِهَا**». مُخْتَصَرٌ.

(59) ـ فَضْلُ الصَّدَقَةِ

2538 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ ٱجْتَمَعْنَ عِنْدَهُ فَقُلْنَ: أَيَّتُنَا بِكَ أَسْرَعُ لُحُوقاً؟ فَقَالَ: «**أَطْوَلُكُنَّ يَداً**» فَأَخَذْنَ قَصَبَةً فَجَعَلْنَ يَذْرَعْنَهَا فَكَانَتْ سَوْدَةُ أَسْرَعَهُنَّ بِهِ لُحُوقاً فَكَانَتْ أَطْوَلَهُنَّ يَداً فَكَانَ ذٰلِكَ مِنْ كَثْرَةِ الصَّدَقَةِ.

[60] Which Charity Is The Best

2539- It is narrated on the authority of Abu Hurairah that a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Which charity is the best?" he said: "It is to give in charity while being healthy and niggardly, expecting for living (in a state of richness), and fearing poverty."

2540- It is narrated on the authority of Hakim Ibn Hizam that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best (object of) charity is that which is given when one is rich, and the upper hand is much better than the lower hand; and start with your dependents."

2541- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best (object of) charity is that which is given when one is rich; and start with your dependents."

2542- It is narrated on the authority of Abu Mas'ud that Allah's Apostle "Allah's blessing and peace be upon him" said: "If one spends upon his family, expecting the reward for that (from Allah Almighty), it will be regarded as (an object of) charity for him."

2543- It is narrated on the authority of Jabir Ibn Abdullah that he said: A person from (the tribe of) Banu Udhrah emancipated a slave after his death. This news reached the Messenger of Allah "Allah's blessing and peace be upon him". Upon this he asked: "Do you have any property in addition to it?" He replied in the negative. He asked: "Who would buy (that slave) from me?" Nu'aim Ibn Abdullah Al-Adawi bought it for eight hundred Dirhams, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) gave the money to him (the owner) and said: "Start with yourself and spend on it. If anything is left, it should be spent on your family. If anything is left from your family it should be spent on your kith and kin. If anything is left from your kith and kin, it should be spent like this, and like this,, i.e. (on whomever you find) In front of you, on your right and on your left."

[61] A Niggard's Charity

2544- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set said: "The example of a niggard and an almsgiver is like the example of two persons wearing iron cloaks, from their breasts to their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his

(60) ـ بابٌ أيُّ الصَّدَقَةِ أَفْضَلُ

2539 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: **«أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَأْمُلُ الْعَيْشَ وَتَخْشَى الْفَقْرَ»**.

2540 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَمْرُ بْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَٱبْدَأْ بِمَنْ تَعُولُ»**.

2541 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو عَنِ ٱبْنِ وَهْبٍ قَالَ: أَنْبَأَنَا يُونُسُ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَٱبْدَأْ بِمَنْ تَعُولُ»**.

2542 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ يَزِيدَ الأَنْصَارِيَّ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةٌ»**.

2543 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْداً لَهُ عَنْ دُبُرٍ فَبَلَغَ ذٰلِكَ رَسُولَ ٱللَّهِ ﷺ فَقَالَ: **«أَلَكَ مَالٌ غَيْرُهُ؟»** قَالَ: لاَ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ يَشْتَرِيهِ مِنِّي؟»** فَٱشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ ٱللَّهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ فَجَاءَ بِهَا رَسُولُ ٱللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: **«ٱبْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ، فَهٰكَذَا وَهٰكَذَا»** يَقُولُ بَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ.

(61) ـ صَدَقَةُ الْبَخِيلِ

2544 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ثُمَّ قَالَ: حَدَّثَنَاهُ أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ مَثَلَ الْمُنْفِقِ الْمُتَصَدِّقِ وَالْبَخِيلِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ حَدِيدٍ مِنْ لَدُنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا فَإِذَا أَرَادَ الْمُنْفِقُ أَنْ يُنْفِقَ اتَّسَعَتْ عَلَيْهِ الدِّرْعُ أَوْ مَرَّتْ حَتَّى تُجَنَّ بَنَانَهُ وَتَعْفُو**

footprints. When the niggard intends to give in charity, it (the iron cloak) sticks and every ring gets stuck to its place to the extent that it seizes him by his collar-bone or neck." Abu Hurairah said: I bear witness that I saw The Messenger of Allah "Allah's blessing and peace be upon him" (saying, with his fingers in his pocket to illustrate the great effort made by the niggard to widen the iron cloak): "If he tries to widen it, it will not become wide." Tawus said: I saw Abu Hurairah pointing with his hand while (saying): "If he tries to widen it, it will not become wide."

2545- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set said: "The example of a niggard and an almsgiver is like the example of two persons wearing iron cloaks, with their hands pressed closely to their collar bones. Whenever the almsgiver intends to give in charity, the cloak becomes capacious till it (covers his whole body and) hides his footprints. Whenever the niggard intends to give in charity, (the iron cloak sticks and) every ring gets stuck to its place and it shrinks, with the result that his hands stick to his collar-bone." Abu Hurairah said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having added: "He does his best to widen it, but it never becomes wide."

[62] Calculating What Is Given In Charity

2546- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: We were sitting in the mosque in the company of many from amongst the Muhajirs and the Ansar, when we sent a man to A'ishah, to seek her permission to admit us, and (when she admitted us) we entered into her and she said: One time, a beggar came in and The Messenger of Allah "Allah's blessing and peace be upon him" was in the house. I ordered that something be given to him. I ordered that it should be brought to me first, and I caught a glimpse of it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Do you intend that nothing enters or comes out of your house except with your knowledge?" I answered in the affirmative, thereupon he said: "Be quiet O A'ishah! Do not calculate (what you give), lest Allah Almighty would calculate (His gifts) upon you."

2547- It is narrated on the authority of Asma' Bint Abu Bakr that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Be quiet O A'ishah! Do not calculate (what you give), lest Allah Almighty would calculate (His gifts) upon you."

2548- It is narrated on the authority of Asma' Bint Abu Bakr that she visited The Messenger of Allah "Allah's blessing and peace be upon him"

أَثَرَهُ وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ وَلَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا حَتَّى إِذَا أَخَذَتْهُ بِتَرْقُوتِهِ أَوْ بِرَقَبَتِهِ» يَقُولُ أَبُو هُرَيْرَةَ: أَشْهَدُ أَنَّهُ رَأَى رَسُولَ ٱللَّهِ ﷺ يُوَسِّعُهَا فَلاَ تَتَّسِعُ قَالَ طَاوُسٌ: سَمِعْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِيَدِهِ وَهُوَ يُوَسِّعُهَا وَلاَ تَتَوَسَّعُ.

2545 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ قَدِ ٱضْطُرَّتْ أَيْدِيَهُمَا إِلَى تَرَاقِيهِمَا فَكُلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعَفِّيَ أَثَرَهُ وَكُلَّمَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَبَّضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا وَتَقَلَّصَتْ عَلَيْهِ وَٱنْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ» وَسَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «فَيَجْتَهِدُ أَنْ يُوَسِّعَهَا فَلاَ تَتَّسِعُ».

(62) ـ الإِحْصَاءُ فِي الصَّدَقَةِ

2546 ـ أَخْبَرَنِي مُحَمَّدُ بنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ٱبْنِ أَبِي هِلاَلٍ عَنْ أُمَيَّةَ بْنِ هِنْدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حَنِيفٍ قَالَ: كُنَّا يَوْماً فِي الْمَسْجِدِ جُلُوساً وَنَفَرٌ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ فَأَرْسَلْنَا رَجُلاً إِلَى عَائِشَةَ لِيَسْتَأْذِنَ فَدَخَلْنَا عَلَيْهَا قَالَتْ: دَخَلَ عَلَيَّ سَائِلٌ مَرَّةً وَعِنْدِي رَسُولُ ٱللَّهِ ﷺ فَأَمَرْتُ لَهُ بِشَيْءٍ ثُمَّ دَعَوْتُ بِهِ فَنَظَرْتُ إِلَيْهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «أَمَا تُرِيدِينَ أَنْ لاَ يَدْخُلَ بَيْتَكِ شَيْءٌ وَلاَ يَخْرُجَ إِلاَّ بِعِلْمِكِ؟» قُلْتُ: نَعَمْ قَالَ: «مَهْلاً يَا عَائِشَةُ لاَ تُحْصِي فَيُحْصِيَ ٱللَّهُ عَزَّ وَجَلَّ عَلَيْكِ».

2547 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تُحْصِي فَيُحْصِيَ ٱللَّهُ عَزَّ وَجَلَّ عَلَيْكِ».

2548 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ حَجَّاجٍ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي ٱبْنُ أَبِي مُلَيْكَةَ عَنْ عَبَّادِ بْنِ عَبْدِ ٱللَّهِ بْنِ الزُّبَيْرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّهَا جَاءَتِ النَّبِيَّ ﷺ

and said: "O Prophet of Allah! I have nothing other than what Az-Zubair (my husband) gives me: is there blame on me to spend in charity from what he gives me?" he said: "Spend in charity as much as you can, and do not withhold lest Allah Almighty would withhold (His Gifts) from you."

[63] Giving Even A Little In Charity

2549- It is narrated on the authority of Adi Ibn Hatim that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves from the fire (of Hell) with (giving in charity) even half a date."

2550- It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side (Shu'bah, the sub-narrator told that he did so) thrice. Then he said: "Let anyone of you safeguard himself from the fire (of Hell) even by giving half a date-fruit (in charity). If you find nothing, then (you can do it by saying) a good pleasant word (to your brethren)."

[64] Prompting To Give In Charity

2551- It is narrated on the authority of Al-Mundhir Ibn Jarir from his father that he said: While we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" in the early hours of the morning, some people came in. they were barefooted, naked, wearing striped woollen clothes, or cloaks, carrying their swords. Most of them, if not all of them, were from (the tribe of) Mudar. The colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed when he saw them in such a state of poverty. He entered (his home) and came out and ordered Bilal (to call for prayer). He made a call for prayer, and then for the prayer establishment. Then, he (The Prophet) offered prayer (leading his Companions). Then he delivered a sermon, in which he recited: "O mankind reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (Women 1) "O you who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah: for Allah is well acquainted with (all) that you do." (the Mustering 18). Then, (they started giving in charity.) One gave a Dinar, one gave a Dirham, one gave clothes, one gave a Sa of wheat, one gave a Sa of dates, and so on until he (The Prophet) said: "(Give) even if it is (as little as) half a date fruit." One from the Ansar came there with a moneybag, which

فَقَالَتْ: يَا نَبِيَّ ٱللَّهِ لَيْسَ لِي شَيْءٌ إِلاَّ مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ فَهَلْ عَلَيَّ جُنَاحٌ فِي أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: **«ٱرْضَخِي مَا اسْتَطَعْتِ وَلاَ تُوكِي فَيُوكِيَ ٱللَّهُ عَزَّ وَجَلَّ عَلَيْكِ»**.

(63) ـ القَلِيلُ فِي الصَّدَقَةِ

2549 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ عَنْ خَالِدٍ حَدَّثَنَا شُعْبَةُ عَنِ الْمُجِلِّ عَنْ عَدِيِّ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ»**.

2550 ـ أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ عَمْرَو بْنَ مُرَّةَ حَدَّثَهُمْ عَنْ خَيْثَمَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: ذَكَرَ رَسُولُ ٱللَّهِ ﷺ النَّارَ فَأَشَاحَ بِوَجْهِهِ وَتَعَوَّذَ مِنْهَا ذَكَرَ شُعْبَةُ أَنَّهُ فَعَلَهُ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ: **«ٱتَّقُوا النَّارَ وَلَوْ بِشِقِّ التَّمْرَةِ فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ»**.

(64) ـ بَابُ التَّحْرِيضِ عَلَى الصَّدَقَةِ

2551 ـ أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: وَذَكَرَ عَوْنُ بْنُ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ ٱللَّهِ ﷺ فِي صَدْرِ النَّهَارِ فَجَاءَ قَوْمٌ عُرَاةٌ حُفَاةٌ مُتَقَلِّدِي السُّيُوفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَغَيَّرَ وَجْهُ رَسُولِ ٱللَّهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلاَلاً فَأَذَّنَ فَأَقَامَ الصَّلاَةَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: **«﴿يَا أَيُّهَا النَّاسُ ٱتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاءً وَاتَّقُوا ٱللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيباً وَاتَّقُوا ٱللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ﴾ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ»** حَتَّى قَالَ: **«وَلَوْ بِشِقِّ تَمْرَةٍ»** فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ ثُمَّ تَتَابَعَ

his hands could hardly, if not, carry. Then the people followed (giving in charity) continuously, till I saw two heaps of food and clothes. I saw the face of The Prophet "Allah's blessing and peace be upon him" as glittering as gold (because of happiness). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition in Islam, will receive a reward for this (good tradition) and reward of anyone, who acts upon it subsequently, and that will reduce nothing from their rewards; and he who lays the foundation of an evil tradition in Islam, will bear the burden of it, and the burden of anyone who acts upon it subsequently, and that will reduce nothing from their burden."

2552- It is narrated on the authority of Harithah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "(Hasten to) give in charity, for a time will come upon you, at which one will walk with his (object of) charity, and such as to whom it will be given, will say: "Had you brought it yesterday, I would have accepted it, but now, I'm not (in need of it)."

[65] The Intercession For Giving In Charity

2553- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Intercede (for the needs of your brothers) perchance your intercession would be accepted, and Allah Almighty might fulfill what He wills on the tongue of His Prophet."

2554- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone might ask me for something, which I withhold from him, perchance you would intercede for him, and receive reward for that." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Intercede (for the needs of your brothers) perchance you would receive reward."

[66] The Pride On Giving In Charity

2555- It is narrated on the authority of Jabir Ibn Atik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of jealousy there is such as Allah likes, and such as Allah dislikes; and out of pride there is such as Allah likes, and such as Allah dislikes: as to such of jealousy as Allah likes, it is the jealousy caused by (portents of) suspicion; and as to that which He dislikes, it is the jealousy caused by no suspicion. As to such of pride as Allah likes, it is one's pride in war, and his pride (satisfaction and delight) on giving in charity; and as to that which He dislikes, it is one's pride (arrogance) in what is vain."

النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ ٱللَّهِ ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمَلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئاً وَمَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئاً**».

2552 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ عَنْ حَارِثَةَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**تَصَدَّقُوا فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الَّذِي يُعْطَاهَا لَوْ جِئْتَ بِهَا بِالأَمْسِ قَبِلْتُهَا فَأَمَّا الْيَوْمَ فَلاَ**».

(65) ـ الشَّفَاعَةُ فِي الصَّدَقَةِ

2553 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي أَبُو بُرْدَةَ بْنُ عَبْدِ ٱللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «**ٱشْفَعُوا تُشَفَّعُوا وَيَقْضِيَ ٱللَّهُ عَزَّ وَجَلَّ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ**».

2554 ـ أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَمْرٍو عَنِ ٱبْنِ مُنَبِّهٍ عَنْ أَخِيهِ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**إِنَّ الرَّجُلَ لَيَسْأَلُنِي الشَّيْءَ فَأَمْنَعُهُ حَتَّى تَشْفَعُوا فِيهِ فَتُؤْجَرُوا**». وَإِنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**ٱشْفَعُوا تُؤْجَرُوا**».

(66) ـ الاخْتِيَالُ فِي الصَّدَقَةِ

2555 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ عَنِ ٱبْنِ جَابِرٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّ مِنَ الْغَيْرَةِ مَا يُحِبُّ ٱللَّهُ عَزَّ وَجَلَّ وَمِنْهَا مَا يُبْغِضُ ٱللَّهُ عَزَّ وَجَلَّ، وَمِنَ الْخُيَلاَءِ مَا يُحِبُّ ٱللَّهُ عَزَّ وَجَلَّ، وَمِنْهَا مَا يُبْغِضُ ٱللَّهُ عَزَّ وَجَلَّ، فَأَمَّا الْغَيْرَةُ الَّتِي يُحِبُّ ٱللَّهُ عَزَّ وَجَلَّ، فَالْغَيْرَةُ فِي الرِّيبَةِ، وَأَمَّا الْغَيْرَةُ الَّتِي يُبْغِضُ ٱللَّهُ عَزَّ وَجَلَّ فَالْغَيْرَةُ فِي غَيْرِ رِيبَةٍ وَالاخْتِيَالُ الَّذِي يُحِبُّ ٱللَّهُ عَزَّ وَجَلَّ اخْتِيَالُ الرَّجُلِ بِنَفْسِهِ عِنْدَ الْقِتَالِ وَعِنْدَ الصَّدَقَةِ، وَالاخْتِيَالُ الَّذِي يُبْغِضُ ٱللَّهُ عَزَّ وَجَلَّ، الْخُيَلاَءُ فِي الْبَاطِلِ**».

2556- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat (what you like) and give in charity (as much as you can), and dress yourselves (in what you want), with no extravagance, nor arrogance."

[67] The Reward Of A Storekeeper When He Gives In Charity With The Permission Of His Master

2557- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer, in his relation to another faithful believer, is like a building, whose parts straighten (and strengthen) each other." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The trustworthy storekeeper who (carries out the orders of his master and) pays fully what he is ordered to give with good pleasure and heart, is regarded as one of the two almsgivers."

[68] Such As Gives In Charity In Secrecy

2558- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an loudly is like him, who gives in charity publicly; and such as recites the Qur'an in a low tone is like him, who gives in charity secretly."

[69] Such As Reminds Others Of His Gifts To Them

2559- It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will never look at three (types of persons) on the Day of Judgement: such as is undutiful and harsh to his parents, such of women as imitates the conduct of men, such of men as has no jealousy for honour; and three (types of persons) will never enter the Garden: such as is undutiful and disobedient to his parents, such as proves to be wine addict, and such as reminds others of his gifts to them."

2560- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment." He recited the Holy Verse pertaining to that, thereupon Abu Dharr said: "Who are those O Messenger of Allah? Let them fail and lose (the right way)!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Those are) such as lets his lower garment hang down and drag on the

2556 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«كُلُوا وَتَصَدَّقُوا وَٱلْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلاَ مَخِيلَةٍ»**.

(67) ـ بابُ أَجْرِ الخَازِنِ إذا تَصَدَّقَ بإذْنِ مَوْلاهُ

2557 ـ أَخْبَرَنِي عَبْدُ ٱللَّهِ بْنُ الْهَيْثَمِ بْنِ عُثْمَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضاً»** وَقَالَ: **«الْخَازِنُ الأَمِينُ الَّذِي يُعْطِي مَا أُمِرَ بِهِ طَيِّباً بِهَا نَفْسُهُ أَحَدُ الْمُتَصَدِّقَيْنِ»**.

(68) ـ بابُ المُسِرِّ بالصَّدَقَةِ

2558 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ»**.

(69) ـ المَنَّانُ بما أَعْطَى

2559 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ يَسَارٍ عَنْ سَالِمِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«ثَلاَثَةٌ لاَ يَنْظُرُ ٱللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الْعَاقُّ لِوَالِدَيْهِ، وَالْمَرْأَةُ الْمُتَرَجِّلَةُ، وَالدَّيُّوثُ، وَثَلاَثَةٌ لاَ يَدْخُلُونَ الجَنَّةَ: الْعَاقُّ لِوَالِدَيْهِ، وَالْمُدْمِنُ عَلَى الْخَمْرِ، وَالْمَنَّانُ بِمَا أَعْطَى»**.

2560 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ الْمُدْرِكِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ خَرَشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: **«ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ ٱللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»** فَقَرَأَهَا رَسُولُ ٱللَّهِ ﷺ فَقَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا

ground (out of arrogance); such as popularizes his commodities by false oaths; and such as gives gifts, and then makes reminder of generosity."

2561- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment: (Those are) such as gives gifts, and then makes reminder of generosity; such as lets his lower garment hang down and drag on the ground (out of arrogance); and such as popularizes his commodities by false oaths."

[70] Returning The Beggar With Failure

2562- It is narrated on the authority of Ibn Bujaid Al-Ansari from his grandmother that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Return beggar with (anything you give to him) even a burnt hoof (of an animal)."

[71] When One Is Begged, And He Gives Nothing

2563- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one comes to his friend (or his kith and kin) and asks him (to give him) out of the surplus of anything he has and he withholds it from him but that on the Day of Judgement, a bold-headed snake will be invited to him in order to lick the surplus of such a thing which he withheld."

[72] When One Begs By (The Name Of) Allah Almighty

2564- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks refuge with Allah (from the evil of anything), give him shelter (and avert evil from him in exaltation of the Name of Allah); and he, who asks you for anything by (the Name of) Allah, give him (in adoration of the Name of Allah); and he, who seeks shelter by (the Name of) Allah, give him shelter; and he, who does a favour to you, give him reward for that, and in case you find nothing to reward him with, invoke good for him until you feel you give (the like of) such a reward."

[73] When One Asks By The Countenance Of Allah Almighty

2565- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: "O Prophet of Allah! I've not come you before I had taken as many oaths as the number (of my fingers) not to come to you, nor to follow your religion. I was a man who knew nothing barring what Allah Almighty and His Messenger taught me. I ask you, by the

خَابُوا وَخَسِرُوا قَالَ: «الْمُسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ وَالْمَنَّانُ عَطَاءَهُ».

2561 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ وَهُوَ الأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ عَنْ خَرَشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ ٱللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أَعْطَى، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

(70) ـ بَابُ رَدِّ السَّائِلِ

2562 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ ح. وَأَنْبَأَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنِ ٱبْنِ بُجَيْدٍ الأَنْصَارِيِّ عَنْ جَدَّتِهِ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ» فِي حَدِيثِ هَارُونَ «مُحْرَقٍ».

(71) ـ بَابُ مَنْ يُسْأَلُ وَلاَ يُعْطِي

2563 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ يَأْتِي رَجُلٌ مَوْلاَهُ يَسْأَلُهُ مِنْ فَضْلٍ عِنْدَهُ فَيَمْنَعُهُ إِيَّاهُ إِلاَّ دُعِيَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعٌ أَقْرَعُ يَتَلَمَّظُ فَضْلَهُ الَّذِي مَنَعَ».

(72) ـ مَنْ سَأَلَ بِاللهِ عَزَّ وَجَلَّ

2564 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الأَعْمَشِ عَنْ مُجَاهِدٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنِ ٱسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ، وَمَنِ ٱسْتَجَارَ بِاللَّهِ فَأَجِيرُوهُ، وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفاً فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُمُوهُ».

(73) ـ مَنْ سَأَلَ بِوَجْهِ اللهِ عَزَّ وَجَلَّ

2565 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ بَهْزَ ابْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قُلْتُ يَا نَبِيَّ ٱللَّهِ مَا أَتَيْتُكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِهِنَّ ـ لأَصَابِعِ يَدَيْهِ ـ أَلاَّ آتِيكَ وَلاَ آتِيَ دِينَكَ وَإِنِّي كُنْتُ ٱمْرِءاً لاَ أَعْقِلُ شَيْئاً إِلاَّ مَا عَلَّمَنِي ٱللَّهُ وَرَسُولُهُ وَإِنِّي أَسْأَلُكَ بِوَجْهِ ٱللَّهِ عَزَّ وَجَلَّ بِمَا بَعَثَكَ رَبُّكَ

Countenance of Allah Almighty: with which has Allah Almighty sent you to us?" he said: "With (the religion of) Islam." I asked: "What is the sign of Islam?" he said: "It is to say: "I've submitted my face to Allah Almighty (in Islam), and I've given up (the worship of other deities)"; to offer the (five obligatory) prayers, and give regular charity. Everything pertaining to a Muslim is inviolable to a Muslim, for they should be two brothers, helping and supporting one another. Allah Almighty never accepts a deed from any Muslim who was a pagan once he embraces Islam, unless he leaves the pagans and joins the Muslims."

[74] When One Is Begged By (The Name Of) Allah Almighty, And Gives Nothing For His Sake

2566- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of such of the people as has the best position?" we said: "Yes O Messenger of Allah!" he said: "He is a man, who takes hold of the head of his horse (i.e. fights) in Allah's Cause until he dies or is killed." Should I not tell you of such as follows him (in position)?" we said: "Yes O Messenger of Allah." He said: "He is a man who stays in seclusion in a mountain pass, and establishes the obligatory prayers, and gives the regular charity, and keeps himself from the evil of people. Should I not tell you of such of the people as has the worst position?" we said: "Yes O Messenger of Allah." He said: "He is a man who is begged by (the Name of) Allah, even though he gives nothing for His Sake."

[75] The Reward Of The Giver

2567- It is narrated on the authority of Abu Dharr that Allah's Apostle" Allah's blessing and peace be upon him" said: "Three are loved by Allah Almighty, and other three are disliked by Allah Almighty: as for those whom Allah Almighty loves, (The giver of) a man who came to a people and asked them (to give him) by Allah, and not by a certain kinship he had with them and they withheld him, thereupon a man followed him from amongst them, and gave him in secrecy, and none knew his gift barring Allah Almighty and its giver; and a (man among a) people who proceeded on (during their journey) at night until sleep became dearer to them than anything like it, they ascended and lay down their heads (and fell asleep) thereupon he got up, supplicated Me (Allah Almighty), and recited My Holy Verses; and a man who was in a military detachment, who faced the enemy and then they were defeated, thereupon he faced them until he was killed (as a martyr) or emerged victorious. As for those whom Allah Almighty dislikes, the old man who commits adultery, the arrogant poor, and the wrongful wealthy."

إِلَيْنَا؟ قَالَ: «بِالإِسْلاَمِ» قَالَ: قُلْتُ: وَمَا آيَاتُ الإِسْلاَمِ؟ قَالَ: «أَنْ تَقُولَ أَسْلَمْتُ وَجْهِيَ إِلَى ٱللَّهِ عَزَّ وَجَلَّ وَتَخَلَّيْتُ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ كُلُّ مُسْلِمٍ عَلَى مُسْلِمٍ مُحَرَّمٌ أَخَوَانِ نَصِيرَانِ لاَ يَقْبَلُ ٱللَّهُ عَزَّ وَجَلَّ مِنْ مُشْرِكٍ بَعْدَ مَا أَسْلَمَ عَمَلاً أَوْ يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ».

(74) ـ مَنْ يَسْأَلُ بالله عَزَّ وجَلَّ ولا يُعطِي به

2566 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي فُدَيْكٍ قَالَ: أَنْبَأَنَا ٱبْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ الْقَارِظِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ بِخَيْرِ النَّاسِ مَنْزِلاً»؟ قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: «رَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ ٱللَّهِ عَزَّ وَجَلَّ حَتَّى يَمُوتَ أَوْ يُقْتَلَ وَأُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: «رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ يُقِيمُ الصَّلاَةَ وَيُؤْتِي الزَّكَاةَ وَيَعْتَزِلُ شُرُورَ النَّاسِ وَأُخْبِرُكُمْ بِشَرِّ النَّاسِ؟» قُلْنَا: نَعَمْ يَا رَسُولَ ٱللَّهِ قَالَ: «الَّذِي يَسْأَلُ بِالله عَزَّ وَجَلَّ وَلاَ يُعْطِي بِهِ».

(75) ـ ثَوَابُ مَنْ يُعْطِي

2567 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رِبْعِيّاً يُحَدِّثُ عَنْ زَيْدِ بْنِ ظُبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاَثَةٌ يُحِبُّهُمُ ٱللَّهُ عَزَّ وَجَلَّ وَثَلاَثَةٌ يُبْغِضُهُمُ ٱللَّهُ عَزَّ وَجَلَّ أَمَّا الَّذِينَ يُحِبُّهُمُ ٱللَّهُ عَزَّ وَجَلَّ فَرَجُلٌ أَتَى قَوْماً فَسَأَلَهُمْ بِاللَّهِ عَزَّ وَجَلَّ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَهُ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرّاً لاَ يَعْلَمُ بِعَطِيَّتِهِ إِلاَّ ٱللَّهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ نَزَلُوا فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَهُزِمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يَفْتَحَ ٱللَّهُ لَهُ وَالثَّلاَثَةُ الَّذِينَ يُبْغِضُهُمُ ٱللَّهُ عَزَّ وَجَلَّ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّلُومُ».

[76] Who Is The Indigent Needy?

2568- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The indigent needy is not the one who is dismissed by a date or two or a morsel or two, but the indigent needy is he who abstains from begging (people for anything as well as from showing his poverty at all). Recite, if you wish, Allah's Statement: "They beg not importunately from all and sundry." (Heifer "Al-Baqarah" 273)

2569- It is narrated on the authority of Abu Hurairah that he said that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The indigent needy is not that wandering one, who goes round the people, and is dismissed by one or two morsels, or one or two dates." They (the companions) asked: "Then, who is the indigent needy one, O Messenger of Allah?" he replied: "He is the one, who neither finds enough (money) to satisfy himself,, nor does he draw the attention of others so as to give him charity (since he doesn't seem to be too poor to be given), nor does he beg the people for anything."

2570- It is narrated on the authority of Abu Hurairah that he said that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The indigent needy is not that one who is dismissed by one or two morsels, or one or two dates." They (the companions) asked: "Then, who is the indigent needy one, O Messenger of Allah?" he replied: "He is the one, who neither finds enough (money) to satisfy himself,, nor do the people know his neediness, so that they would give him charity (since he doesn't seem to be too poor to be given)."

2571- It is narrated on the authority of Abd Ar-Rahman Ibn Bujaid from his grandmother Umm Bujaid, and she was of those women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" that she said to The Messenger of Allah "Allah's blessing and peace be upon him": "Sometimes, an indigent needy one stands at my gate, but I find nothing to give him (what should I do?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If you find nothing to give him, but a burnt hoof, give it to him."

[77] The Arrogant Poor

2572- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty will never speak with three (types of persons) on the Day of

(76) ـ تَفْسِيرُ المِسْكِينِ

2568 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، إِنَّ الْمِسْكِينَ الْمُتَعَفِّفُ، اقْرَؤوا إِنْ شِئْتُمْ ﴿لاَ يَسْأَلُونَ النَّاسَ إِلْحَافاً﴾»**.

2569 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ»** قَالُوا: فَمَا الْمِسْكِينُ؟ قَالَ: **«الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلاَ يَقُومُ فَيَسْأَلَ النَّاسَ»**.

2570 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ الأُكْلَةُ وَالأُكْلَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ»** قَالُوا: فَمَا الْمِسْكِينُ يَا رَسُولَ ٱللَّهِ؟ قَالَ: **«الَّذِي لاَ يَجِدُ غِنًى وَلاَ يَعْلَمُ النَّاسُ حَاجَتَهُ فَيُتَصَدَّقَ عَلَيْهِ»**.

2571 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ بُجَيْدٍ عَنْ جَدَّتِهِ أُمِّ بُجَيْدٍ وَكَانَتْ مِمَّنْ بَايَعَتْ رَسُولَ ٱللَّهِ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ ٱللَّهِ ﷺ: إِنَّ الْمِسْكِينَ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئاً أُعْطِيهِ إِيَّاهُ فَقَالَ لَهَا رَسُولُ ٱللَّهِ ﷺ: **«إِنْ لَمْ تَجِدِي شَيْئاً تُعْطِينه إِيَّاهُ إِلاَّ ظِلْفاً مُحْرَقاً فَادْفَعِيهِ إِلَيْهِ»**.

(77) ـ الفَقِيرُ المُخْتَالُ

2572 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنِ ٱبْنِ عَجْلاَنَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«ثَلاَثَةٌ لاَ يُكَلِّمُهُمْ**

Judgement: the old man who commits adultery, the arrogant dependent (who has nothing to spend on himself), and the imam who tells lies."

2573-It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty dislikes four (types of persons): the seller who is given to (false) oaths, the haughty poor, the old man who commits adultery, and the wrongful imam."

[78] The Superiority Of Such As Works To Spend On A Widow

2574-It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as works in order to spend upon a widow and an indigent needy is like the one who fights in the Cause of Allah Almighty."

[79] Such As Whose Hearts Are Made To Adhere To Islam

2575-It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Ali Ibn Abu Talib sent from Yemen a piece of gold in its ore to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al-Aqra Ibn Habis Al-Hanzali, Uyainah Ibn Badr Al-Fazari, Alqamah Ibn Ulathah Al-Amiri who belonged to (the tribe of) Banu Kilab and Zaid at-Ta'i who belonged to (the tribe of) Banu Nabhan. So the people (or the chiefs) of Quraish became angry and said: "He (The Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon him" said: "I give them so as to attract their hearts (to Islam)." Then a man with a thick beard, prominent cheeks, sunken eyes, a raised forehead, and a shaven head, came (in front of The Prophet) and said: "Be afraid of Allah, O Muhammad!" The Prophet "Allah's blessing and peace be upon him" said: "Then, who would obey Allah if I disobeyed Him? (Is it right that) Allah has entrusted all the people of the earth to me while you do not trust me?" when this man turned back, somebody thought to be Khalid Ibn Al-Walid requested The Prophet "Allah's blessing and peace be upon him" to let him kill this man, but he prevented him. Then, The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this man, there will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (because they will recite it without understanding or acting on it). They will kill the Muslims but will let alive the idolaters. Moreover, they will renegade from Islam as an arrow goes through the game's body. If I live up to their time, I will kill them (entirely)as the people of Ad were killed."

ٱللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ الشَّيْخُ الزَّانِي وَالْعَائِلُ الْمَزْهُوُّ وَالإِمَامُ الْكَذَّابُ».

2573 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ عُمَرَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«أَرْبَعَةٌ يُبْغِضُهُمُ ٱللَّهُ عَزَّ وَجَلَّ الْبَيَّاعُ الْحَلاَّفُ وَالْفَقِيرُ الْمُخْتَالُ وَالشَّيْخُ الزَّانِي وَالإِمَامُ الْجَائِرُ».**

(78) ـ فَضْلُ السَّاعِي عَلَى الأَرْمَلَةِ

2574 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ ٱللَّهِ عَزَّ وَجَلَّ».**

(79) ـ الْمُؤَلَّفَةُ قُلُوبُهُمْ

2575 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي نُعَيْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ وَهُوَ بِالْيَمَنِ بِذُهَيْبَةٍ بِتُرْبَتِهَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَسَمَهَا رَسُولُ ٱللَّهِ ﷺ بَيْنَ أَرْبَعَةِ نَفَرٍ الأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ وَعُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ وَعَلْقَمَةَ بْنِ عُلاَثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلاَبٍ وَزَيْدِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ فَغَضِبَتْ قُرَيْشٌ وَقَالَ مَرَّةً أُخْرَى: صَنَادِيدُ قُرَيْشٍ فَقَالُوا: تُعْطِي صَنَادِيدَ نَجْدٍ وَتَدَعُنَا؟ قَالَ: **«إِنَّمَا فَعَلْتُ ذٰلِكَ لأَتَأَلَّفَهُمْ»** فَجَاءَ رَجُلٌ كَثُّ اللِّحْيَةِ مُشْرِفُ الْوَجْنَتَيْنِ غَائِرُ الْعَيْنَيْنِ نَاتِئُ الْجَبِينِ مَحْلُوقُ الرَّأْسِ فَقَالَ: اتَّقِ ٱللَّهَ يَا مُحَمَّدُ قَالَ: **«فَمَنْ يُطِعِ ٱللَّهَ عَزَّ وَجَلَّ إِنْ عَصَيْتُهُ؟ أَيَأْمَنُنِي عَلَى أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي!»** ثُمَّ أَدْبَرَ الرَّجُلُ فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ يَرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ مِنْ ضِئْضِىءِ هٰذَا قَوْماً يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».**

[80] The Charity For Such As Incurs Debt Upon Himself

2576- It is narrated on the authority of Qabisah Ibn Mukhariq that he said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something in that respect. He said: "(You should know that) begging is not lawful except for one of three types of persons: If one brought debt upon himself (in order to do such things as to make peace) among people, it is permissible for him to beg till he fulfills it, after which he must stop begging."

2577- It is narrated on the authority of Qabisah Ibn Mukhariq that he said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something in that respect. He said: "Wait until the charity is brought to us, so that we would order that something be given to you." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Qabisah! (You should know that) begging is not lawful except for one of the following three types of persons: If one brought debt upon himself (in order to do such things as to make peace among people), begging would be lawful for him till he finds what sustains his living or provides him with reasonable subsistence (and enables him to fulfill it); if one was befallen by a catastrophe, which destroyed his property, begging would be lawful for him till he gets rid of it, after which he should refrain from begging; and if a person was struck by poverty, as confirmed by three intelligent men of his people saying: "So-and-so was befallen by a great poverty), then, begging would be lawful for him till he gets what sustains him or provides him with fair subsistence. O Qabisah! Except for those three types, begging is forbidden, and the One who practices it eats what is forbidden."

[81] Giving In Charity To The Orphan

2578- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Once The Prophet "Allah's blessing and peace be upon him" sat on the pulpit and we sat around him. Then he said: "The things of which I am afraid most for your sake (concerning what will befall you) after me are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while. It was said to that person: "What is wrong with you? You are talking to The Prophet "Allah's blessing and peace be upon him" while he is not

(80) ـ الصَّدَقَةُ لمن تَحَمَّلَ بحَمَالَةٍ

2576 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ عَنْ هَارُونَ بْنِ رِئَابٍ قَالَ: حَدَّثَنِي كَنَانَةُ بْنُ نُعَيْمٍ ح. وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ هَارُونَ عَنْ كِنَانَةَ بْنِ نُعَيْمٍ عَنْ قَبِيصَةَ بْنِ مَخَارِقٍ قَالَ: تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ النَّبِيَّ ﷺ فَسَأَلْتُهُ فِيهَا فَقَالَ: «**إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لِثَلاَثَةٍ رَجُلٍ تَحَمَّلَ بِحَمَالَةٍ بَيْنَ قَوْمٍ فَسَأَلَ فِيهَا حَتَّى يُؤَدِّيَهَا ثُمَّ يُمْسِكَ**».

2577 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هَارُونَ ابْنِ رِئَابٍ قَالَ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ قَالَ: تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ رَسُولَ ٱللَّهِ ﷺ أَسْأَلُهُ فِيهَا فَقَالَ: «**أَقِمْ يَا قَبِيصَةُ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ**» قَالَ: ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: «**يَا قَبِيصَةُ إِنَّ الصَّدَقَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَاماً مِنْ عَيْشٍ أَوْ سِدَاداً مِنْ عَيْشٍ وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ فَٱجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَشْهَدَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ قَدْ أَصَابَتْ فُلاَناً فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَاماً مِنْ عَيْشٍ أَوْ سِدَاداً مِنْ عَيْشٍ فَمَا سِوَى هٰذَا مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتاً**».

(81) ـ الصَّدَقَةُ على اليَتِيمِ

2578 ـ أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ قَالَ: أَخْبَرَنِي هِشَامٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي هِلاَلٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ ٱللَّهِ ﷺ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ: «**إِنَّمَا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ لَكُمْ مِنْ زَهْرَةِ** وَذَكَرَ الدُّنْيَا وَزِينَتَهَا فَقَالَ رَجُلٌ: أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ عَنْهُ رَسُولُ ٱللَّهِ ﷺ فَقِيلَ لَهُ: مَا شَأْنُكَ تُكَلِّمُ رَسُولَ ٱللَّهِ ﷺ وَلاَ يُكَلِّمُكَ؟ قَالَ:

talking to you." Then we noticed that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner? Good never brings forth evil. Indeed it is like what grows on the bank of a spring, which either kills or makes the animals sick, except such of animals as eats the Khadirah (a kind of vegetable): it eats its fill until its flanks get swollen, it faces the sun, and then defecates, urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives the orphan, the indigent needy, and the wayfarer. No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Judgement."

[82] Giving In Charity To The Kith And Kin

2579- It is narrated on the authority of Salman Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The alms given to an indigent is (rewardable for being object of) charity; and such as given to one's kith and kin has a double (reward for being) charity and (a cause of) keeping good relation (with one's kinship)."

2580- It is narrated on the authority of Zainab, the wife of Abdullah (Ibn Mas'ud), that she said: The Prophet "Allah's blessing and peace be upon him" said to women: "Give in charity, even from your ornaments." Abdullah was a man of little income, to whom she said: "Would it be sufficient for me to spend my charity on you, as well as on the children of my father, for they are orphans?" Abdullah said: "You might go and ask The Prophet "Allah's blessing and peace be upon him" about that." Zainab added: So I went and found at the door of The Prophet "Allah's blessing and peace be upon him" an Ansari woman called Zainab, having the same question as that of mine. At the same time, Bilal came out to us to whom we said: "Go and ask The Prophet "Allah's blessing and peace be upon him" about that, and do not tell him who we are." So Bilal went in and asked The Prophet "Allah's blessing and peace be upon him" regarding our problem. The Prophet "Allah's blessing and peace be upon him" asked: "Who are those two (women)?" Bilal replied: "(A woman from the Ansar and) Zainab." The Prophet "Allah's blessing and peace be upon him" said: "Which Zainab?" Bilal said: "Zainab, The wife of Abdullah (Ibn Mas'ud), and Zainab Al-Ansariyyah." The Prophet "Allah's blessing and peace be upon him" said: "Yes, (it is sufficient for them) and they will receive a double reward (for that): One for helping relatives, and the other for giving in charity."

وَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ فَأَفَاقَ يَمْسَحُ الرُّحَضَاءَ وَقَالَ: «**أُشَاهِدُ السَّائِلَ إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةُ الْخَضِرِ فَإِنَّهَا أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ ثُمَّ بَالَتْ ثُمَّ رَتَعَتْ وَإِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ إِنْ أَعْطَى مِنْهُ الْيَتِيمَ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَإِنَّ الَّذِي يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيداً يَوْمَ الْقِيَامَةِ**».

(82) ـ الصَّدَقَةُ على الأَقَارِبِ

2579 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ حَفْصَةَ عَنْ أُمِّ الرَّائِحِ عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الصَّدَقَةَ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ**».

2580 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ الحَارِثِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ: «**تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ**» قَالَتْ: وَكَانَ عَبْدُ اللَّهِ خَفِيفَ ذَاتِ الْيَدِ فَقَالَتْ لَهُ: أَيَسَعُنِي أَنْ أَضَعَ صَدَقَتِي فِيكَ وَفِي بَنِي أَخٍ لِي يَتَامَى؟ فَقَالَ عَبْدُ اللَّهِ: سَلِي عَنْ ذٰلِكَ رَسُولَ اللَّهِ ﷺ قَالَتْ: فَأَتَيْتُ النَّبِيَّ ﷺ فَإِذَا عَلَى بَابِهِ امْرَأَةٌ مِنَ الأَنْصَارِ يُقَالُ لَهَا زَيْنَبُ تَسْأَلُ عَمَّا أَسْأَلُ عَنْهُ فَخَرَجَ إِلَيْنَا بِلاَلٌ فَقُلْنَا لَهُ: انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلْهُ عَنْ ذٰلِكَ وَلاَ تُخْبِرْهُ مَنْ نَحْنُ فَانْطَلَقَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «**مَنْ هُمَا؟**» قَالَ: زَيْنَبُ قَالَ: «**أَيُّ الزَّيَانِبِ؟**» قَالَ: زَيْنَبُ امْرَأَةُ عَبْدِ اللَّهِ وَزَيْنَبُ الأَنْصَارِيَّةُ قَالَ: «**نَعَمْ لَهُمَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ**».

[83] What About Begging?

2581- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to (cut and) pack a bundle of fire wood on his back, in order to sell it (and get his earnings by its price) than to ask somebody, who might or might not give him."

2582- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man keeps begging (others to give him) until he will come on the Day of Judgement, having no piece of flesh on his face (out of shyness)."

2583- It is narrated on the authority of A'idh Ibn Amr that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged something from him and he gave it to him. When he (turned away and) placed his foot on the threshold of the gate, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you know whatever (shame and humiliation to which one is put because of) begging, no one would walk to another to beg anything from him."

[84] Begging The Righteous Good Men

2584- It is narrated on the authority of Ibn Al-Firasi that Al-Firasi said to The Messenger of Allah "Allah's blessing and peace be upon him": "Should I beg (others) O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, and if it is necessary for you to beg, you should beg only the righteous good men."

[85] Abstaining From Begging

2585- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Some people from among the Ansar asked the Messenger of Allah "Allah's blessing and peace be upon him" (to give them something), and he gave them. They again asked him and he gave them, until what he had was used up. Then, he said: "Whatever good (such as wealth, goods or so) I have, I will not withhold from you. He who abstains from begging, Allah protects him against need; and he who proves to be patient, Allah supports him to be patient. None is endowed with anything better and greater than endurance."

2586- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to take his rope (and cut and) carry a bundle of fire wood on his back, in order to sell it (and get his earnings by its price) than to

(83) ـ المَسْأَلَةُ

2581 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ أَنَّ أَبَا عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ أَزْهَرَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةَ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا خَيْرٌ مِنْ أَنْ يَسْأَلَ رَجُلاً فَيُعْطِيَهُ أَوْ يَمْنَعَهُ»**.

2582 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبِ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ عُبَيْدِ ٱللَّهِ بْنِ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ ٱللَّهِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَا يَزَالُ الرَّجُلُ يَسْأَلُ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةٌ مِنْ لَحْمٍ»**.

2583 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بِسْطَامِ بْنِ مُسْلِمٍ عَنْ عَبْدِ ٱللَّهِ بْنِ خَلِيفَةَ عَنْ عَائِذِ بْنِ عَمْرٍو: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ فَأَعْطَاهُ فَلَمَّا وَضَعَ رِجْلَهُ عَلَى أُسْكُفَّةِ الْبَابِ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لَوْ تَعْلَمُونَ مَا فِي الْمَسْأَلَةِ مَا مَشَى أَحَدٌ إِلَى أَحَدٍ يَسْأَلُهُ شَيْئاً»**.

(84) ـ سُؤالُ الصَّالِحِينَ

2584 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ عَنِ ٱبْنِ الْفِرَاسِيِّ: أَنَّ الْفِرَاسِيَّ قَالَ لِرَسُولِ ٱللَّهِ ﷺ: أَسْأَلُ يَا رَسُولَ ٱللَّهِ؟ قَالَ: **«لاَ وَإِنْ كُنْتَ سَائِلاً لاَ بُدَّ فَٱسْأَلِ الصَّالِحِينَ»**.

(85) ـ الاسْتِعْفَافُ عَنِ المَسْأَلَةِ

2585 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاساً مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ ٱللَّهِ ﷺ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفَدَ مَا عِنْدَهُ قَالَ: **«مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ ٱللَّهُ عَزَّ وَجَلَّ وَمَنْ يَصْبِرْ يُصَبِّرْهُ ٱللَّهُ وَمَا أُعْطِيَ أَحَدٌ عَطَاءً هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ»**.

2586 ـ أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: أَنْبَأَنَا مَعْنٌ قَالَ: أَنْبَأَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ لأَنْ يَأْخُذَ**

ask somebody, whom Allah Almighty has given from His Bounty, even though such a man might or might not give him."

[86] The Superiority Of Him, Who Begs None For Anything

2587- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who could guarantee for me to do only one thing, and the Garden is assured to him? It is to beg none of the people for anything."

2588- It is narrated on the authority of Qabisah Ibn Mukhariq that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Begging is not lawful except for one of the following three types of persons: if one was befallen by a catastrophe, which destroyed his property, begging would be possible for him till he gets what sustains him or provides him with reasonable subsistence, after which he should stop from begging; If one brought debt upon himself (in order to do such things as to make peace among people), begging would be possible for him till he fulfills it, after which he must stop begging; and if a person (was struck by poverty, as confirmed by) three intelligent men of his people taking oath by Allah "that begging is lawful for so-and-so (since he was befallen by a great poverty)", then, begging would be possible for him till he gets what sustains him or provides him with fair subsistence, after which he should stop from begging. Except for those three types, begging is forbidden."

[87] The Limit Of Richness

2589- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever begs (others to be given something), even though he has what makes him independent, it will come on the Day of Judgement in the form of sores, slashes or scratches in his face." It was said: "O Messenger of Allah! What does make one free of want?" he said: "Fifty Dirhams or gold equal to the same value."

[88] Begging Importunately

2590- It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beg not importunately, and none asks me for anything which I dislike and he will be blessed in what I give him."

[89] Who Is The Importunate Beggar?

2591- It is narrated on the authority of Amr Ibn Shu'aib from his father form his grandfather that the Messenger of Allah "Allah's blessing and

أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلاً أَعْطَاهُ ٱللَّهُ عَزَّ وَجَلَّ مِنْ فَضْلِهِ فَيَسْأَلُهُ أَعْطَاهُ أَوْ مَنَعَهُ».

(86) ـ فَضْلُ مَنْ لا يَسْأَلُ النَّاسَ شَيْئاً

2587 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ حَدَّثَنِي مُحَمَّدُ بْنُ قَيْسٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنْ يَضْمَنْ لِي وَاحِدَةً وَلَهُ الْجَنَّةُ» قَالَ يَحْيَى: هٰهُنَا كَلِمَةٌ مَعْنَاهَا أَنْ لاَ يَسْأَلَ النَّاسَ شَيْئاً.

2588 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ٱبْنُ حَمْزَةَ قَالَ: حَدَّثَنِي الأَوْزَاعِيُّ عَنْ هَارُونَ بْنِ رِئَابٍ أَنَّهُ حَدَّثَهُ عَنْ أَبِي بَكْرٍ عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ تَصْلُحُ الْمَسْأَلَةُ إِلاَّ لِثَلاَثَةٍ رَجُلٍ أَصَابَتْ مَالَهُ جَائِحَةٌ فَيَسْأَلُ حَتَّى يُصِيبَ سِدَاداً مِنْ عَيْشٍ ثُمَّ يُمْسِكُ وَرَجُلٍ تَحَمَّلَ حَمَالَةً فَيَسْأَلُ حَتَّى يُؤَدِّيَ إِلَيْهِمْ حَمَالَتَهُمْ ثُمَّ يُمْسِكُ عَنِ الْمَسْأَلَةِ وَرَجُلٍ يَحْلِفُ ثَلاَثَةُ نَفَرٍ مِنْ قَوْمِهِ مِنْ ذَوِي الْحِجَا بِاللَّهِ لَقَدْ حَلَّتِ الْمَسْأَلَةُ لِفُلاَنٍ فَيَسْأَلُ حَتَّى يُصِيبَ قِوَاماً مِنْ مَعِيشَةٍ ثُمَّ يُمْسِكُ عَنِ الْمَسْأَلَةِ فَمَا سِوَى ذٰلِكَ سُحْتٌ».

(87) ـ حَدُّ الغِنَى

2589 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ عَبْدِ ٱللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَتْ خُمُوشاً أَوْ كُدُوحاً فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ» قِيلَ: يَا رَسُولَ ٱللَّهِ وَمَاذَا يُغْنِيهِ أَوْ مَاذَا أَغْنَاهُ؟ قَالَ: «خَمْسُونَ دِرْهَماً أَوْ حِسَابُهَا مِنَ الذَّهَبِ» قَالَ يَحْيَى قَالَ سُفْيَانُ: وَسَمِعْتُ زُبَيْداً يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ.

(88) ـ بابُ الإِلْحَافِ فِي المَسْأَلَةِ

2590 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ وَهْبِ بْنِ مُنَبِّهٍ عَنْ أَخِيهِ عَنْ مُعَاوِيَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «لاَ تُلْحِفُوا فِي الْمَسْأَلَةِ وَلاَ يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئاً وَأَنَا لَهُ كَارِهٌ فَيُبَارَكُ لَهُ فِيمَا أَعْطَيْتُهُ».

(89) ـ مَنِ المُلْحِفُ؟

2591 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ دَاوُدَ بْنِ شَابُورٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ:

peace be upon him" said: "He, who begs others and he has (no les than) forty Dirhams, is an importunate beggar."

2592- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: My mother sent me to The Messenger of Allah "Allah's blessing and peace be upon him" and I came and sat. he received me and said: "He, who seeks independence (form asking others) Allah Almighty helps him become free (from begging others), and he, who refrains from begging, Allah Almighty helps him abstain from begging, and he, who seeks to be self-sufficient, Allah Almighty helps him become self-sufficient, and he, who asks to be given anything and he has (as much money as is equal to) the value of an ounce (forty Dirhams) is (of those who) ask unfittingly and importunately." I said: "No doubt, my she-camel Al-Yaqutah is better for me than an ounce (of forty Dirhams)." I then returned and did not ask him for anything.

[90] When One Has Got No Property Of (Forty) Dirhams, But Has What Is Equal To It

2593- It is narrated on the authority of Ata' Ibn Yasar from a man belonging to Banu Asad that he said: I and my family descended at Baqi Gharqad, and my family said to me: "Go to Messenger of Allah "Allah's blessing and peace be upon him" and ask him for something to sustain us." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and found a man sitting with him, asking him for something, and the Messenger of Allah "Allah's blessing and peace be upon him" was saying to him: "I do not find anything to give to you." The man turned back from him angrily and said: "By my life, you give whomever you like." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He becomes angry with me just because I find nothing to give him. No doubt, whoever among you asks to be given anything and he has (as much money as) an ounce or the like of it (is, indeed, of those who) ask unfittingly and importunately." The man of Banu Asad said: I said (to myself): "A milch is much better for us than an ounce." The ounce is forty Dirhams. Then, I returned and did not ask the Messenger of Allah "Allah's blessing and peace be upon him" for anything. When parley and raisins were brought to the Messenger of Allah "Allah's blessing and peace be upon him", he allocated to us a portion thereof until Allah Almighty made us free of want.

2594- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Begging for) charity is not lawful for a rich, nor for a healthy, who has power (enough to work by his hand and get his earnings from his labour)."

«مَنْ سَأَلَ وَلَهُ أَرْبَعُونَ دِرْهَماً فَهُوَ الْمُلْحِفُ».

2592 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي الرِّجَالِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: سَرَّحَتْنِي أُمِّي إِلَى رَسُولِ ٱللَّهِ ﷺ فَأَتَيْتُهُ وَقَعَدْتُ فَٱسْتَقْبَلَنِي وَقَالَ: **«مَنِ ٱسْتَغْنَى أَغْنَاهُ ٱللَّهُ عَزَّ وَجَلَّ وَمَنِ ٱسْتَعَفَّ أَعَفَّهُ ٱللَّهُ عَزَّ وَجَلَّ وَمَنِ ٱسْتَكْفَى كَفَاهُ ٱللَّهُ عَزَّ وَجَلَّ وَمَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ»** فَقُلْتُ: نَاقَتِي الْيَاقُوتَةُ خَيْرٌ مِنْ أُوقِيَّةٍ فَرَجَعْتُ وَلَمْ أَسْأَلْهُ.

(90) ـ إذا لم يَكُنْ له دَرَاهِمُ وكان له عِدْلُها

2593 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: أَنْبَأَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: نَزَلْتُ أَنَا وَأَهْلِي بِبَقِيعِ الْغَرْقَدِ فَقَالَتْ لِي أَهْلِي: ٱذْهَبْ إِلَى رَسُولِ ٱللَّهِ ﷺ فَسَلْهُ لَنَا شَيْئاً نَأْكُلُهُ فَذَهَبْتُ إِلَى رَسُولِ ٱللَّهِ ﷺ فَوَجَدْتُ عِنْدَهُ رَجُلاً يَسْأَلُهُ ورَسُولُ ٱللَّهِ ﷺ يَقُولُ: **«لاَ أَجِدُ مَا أُعْطِيكَ»** فَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ: لَعَمْرِي إِنَّكَ لَتُعْطِي مَنْ شِئْتَ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّهُ لَيَغْضَبُ عَلَيَّ أَنْ لاَ أَجِدَ مَا أُعْطِيهِ مَنْ سَأَلَ مِنْكُمْ وَلَهُ أُوقِيَّةٌ أَوْ عِدْلَهَا فَقَدْ سَأَلَ إِلْحَافاً»** قَالَ الأَسَدِيُّ فَقُلْتُ: لَلَقْحَةٌ لَنَا خَيْرٌ مِنْ أُوقِيَّةٍ وَالأُوقِيَّةُ أَرْبَعُونَ دِرْهَماً فَرَجَعْتُ وَلَمْ أَسْأَلْهُ فَقَدِمَ عَلَى رَسُولِ ٱللَّهِ ﷺ بَعْدَ ذٰلِكَ شَعِيرٌ وَزَبِيبٌ فَقَسَّمَ لَنَا مِنْهُ حَتَّى أَغْنَانَا ٱللَّهُ عَزَّ وَجَلَّ.

2594 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ عَنْ أَبِي حَصِينٍ عَنْ سَالِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلاَ لِذِي مِرَّةٍ سَوِيٍّ»**.

[91] The Begging Of A Strong Healthy One Who Is Able To Gain His Earnings (From His Labour)

2595- It is narrated on the authority of Ubaidullah Ibn Adi Ibn Al-Khiyar from two men that they went to the Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something form the obligatory charity. He caught a glimpse of them and found that they were too hardy (and strong to work). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you like (I could give you), even though there is no portion in it (begging from the obligatory charity) for a wealthy, or for such as too strong and powerful to get his earnings (from his labour)."

[92] When One Begs Such As Endued With The Power Of Authority

2596- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Begging is a stain (of shame) therewith one stains his face: one then could keep his face stained (by begging others) if he so likes, and one could leave it if he so likes, unless one begs from a person endued with the power of authority, or he finds it necessary and has no way but to do it."

[93] When One Is Forced By Necessity To Beg

2597- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Begging is a stain (of shame) therewith one stains his face, unless one begs from a person endued with the power of authority, or he finds it necessary and has no way but to do it."

2598- It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. To be sure, the upper (giving) hand is better than the lower (taking) hand."

2599- It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it with satisfaction, he is blessed in it, and whoever takes it with greediness,

(91) ـ مَسْأَلَةُ القَوِيِّ المُكْتَسِبِ

2595 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عُبَيْدُ ٱللَّهِ بْنُ عَدِيِّ بْنِ الْخِيَارِ أَنَّ رَجُلَيْنِ حَدَّثَاهُ أَنَّهُمَا أَتَيَا رَسُولَ ٱللَّهِ ﷺ يَسْأَلاَنِهِ مِنَ الصَّدَقَةِ فَقَلَّبَ فِيهِمَا الْبَصَرَ وَقَالَ مُحَمَّدٌ: بَصَرَهُ فَرَآهُمَا جَلْدَيْنِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنْ شِئْتُمَا وَلاَ حَظَّ فِيهَا لِغَنِيٍّ وَلاَ لِقَوِيٍّ مُكْتَسِبٍ»**.

(92) ـ مَسْأَلَةُ الرَّجُلِ ذا سُلْطَانٍ

2596 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ زَيْدِ بْنِ عُقْبَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ الْمَسَائِلَ كُدُوحٌ يَكْدَحُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ كَدَحَ وَجْهَهُ وَمَنْ شَاءَ تَرَكَ إِلاَّ أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ أَوْ شَيْئاً لاَ يَجِدُ مِنْهُ بُدّاً»**.

(93) ـ مَسْأَلَةُ الرَّجُلِ فِي أَمْرٍ لا بُدَّ له منه

2597 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ عَنْ زَيْدِ بْنِ عَقْبَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْمَسْأَلَةُ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ إِلاَّ أَنْ يَسْأَلَ الرَّجُلُ سُلْطَاناً أَوْ فِي أَمْرٍ لاَ بُدَّ مِنْهُ»**.

2598 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«يَا حَكِيمُ إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»**.

2599 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«يَا حَكِيمُ إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ مَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ**

he is not blessed in it, and he is like a person who eats but is never satisfied. To be sure, the upper (giving) hand is better than the lower (taking) hand."

2600- It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Hakim! This property is like a sweet fruit; whoever takes it with satisfaction, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. To be sure, the upper (giving) hand is better than the lower (taking) hand." Hakim further said: I said to him: "O Messenger of Allah! By Him Who has sent you with the truth! I will never beg anyone after you for anything until I (die and) Leave this world."

[94] When Allah Endows One With Property With No Begging

2601- It is narrated on the authority of Ibn As-Sa'idi Al-Maliki that he said: Umar Ibn Al-Khattab appointed me to collect the (objects of) obligatory charity, and when I finished from collecting it and paying it to him, he gave me the charge assigned to an employee for his job, thereupon I said: "No doubt, I've worked for the sake of Allah, and my reward is incumbent upon Allah." On that he said: "You should accept what I've given to you, for I did a job during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and when he gave me the charge of my labour and I said the same as you said, the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you are given anything without begging it, accept it, and give in charity (out of it)."

2602- It is narrated on the authority of Abdullah Ibn As-Sa'idi that he came from Sham to Umar Ibn Al-Khattab, who said to him: "Have I not been reported that you do one of those jobs of Muslims, for which you are given charge, and you refuse to accept it?" he said: "Yes: I have got (property of) horses and slaves, and I'm in a good state, and I like to do my job as charity for the Muslims." Umar said: "I intended to do what you intend to do now; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me money (as charge for my work) I would say to him: "Give it to such as is much poorer than me." Once, he gave me money, thereupon I said to him: "Give it to such as is in need of it more than me." On that he said: "Whatever money is brought to you by Allah Almighty, with neither begging nor greediness, accept it, and then keep it as your property, or give it in charity; and what is not (brought to you on such conditions), do not make yourself be attached to it."

بِإِشْرَافِ النَّفْسِ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

2600 ـ أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ حَكِيمَ بْنَ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«يَا حَكِيمُ إِنَّ هٰذَا الْمَالَ حُلْوَةٌ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»** قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ ٱللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَداً بَعْدَكَ حَتَّى أُفَارِقَ الدُّنْيَا بِشَيْءٍ.

(94) ـ مَنْ آتَاهُ الله عزَّ وجلَّ مالاً مِنْ غَيْرِ مَسْأَلَةٍ

2601 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ بُكَيْرٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنِ ٱبْنِ السَّاعِدِيِّ الْمَالِكِيِّ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ ٱللَّهُ عَنْهُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ مِنْهَا فَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ فَقُلْتُ لَهُ: إِنَّمَا عَمِلْتُ لِلَّهِ عَزَّ وَجَلَّ وَأَجْرِي عَلَى ٱللَّهِ عَزَّ وَجَلَّ فَقَالَ: خُذْ مَا أَعْطَيْتُكَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَقُلْتُ لَهُ مِثْلَ قَوْلِكَ فَقَالَ لِي رَسُولُ ٱللَّهِ ﷺ: **«إِذَا أُعْطِيتَ شَيْئاً مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ وَتَصَدَّقْ»**.

2602 ـ أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عُبَيْدِ ٱللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ حُوَيْطِبِ بْنِ عَبْدِ الْعُزَّى قَالَ: أَخْبَرَنِي عَبْدُ ٱللَّهِ بْنُ السَّعْدِيِّ أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ ٱللَّهُ عَنْهُ مِنَ الشَّامِ فَقَالَ: أَلَمْ أُخْبَرْ أَنَّكَ تَعْمَلُ عَلَى عَمَلٍ مِنْ أَعْمَالِ الْمُسْلِمِينَ فَتُعْطَى عَلَيْهِ عُمَالَةً فَلاَ تَقْبَلُهَا قَالَ: أَجَلْ إِنَّ لِي أَفْرَاساً وَأَعْبُداً وَأَنَا بِخَيْرٍ وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ فَقَالَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ: إِنِّي أَرَدْتُ الَّذِي أَرَدْتَ وَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْمَالَ فَأَقُولُ أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي وَإِنَّهُ أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ لَهُ: أَعْطِهِ مَنْ هُوَ أَحْوَجُ إِلَيْهِ مِنِّي فَقَالَ: **«مَا آتَاكَ ٱللَّهُ عَزَّ وَجَلَّ مِنْ هٰذَا الْمَالِ مِنْ غَيْرِ مَسْأَلَةٍ وَلاَ إِشْرَافٍ فَخُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ»**.

2603- It is narrated on the authority of Abdullah Ibn As-Sa'idi that he came to Umar Ibn Al-Khattab during the time of his caliphate, who said to him: "Have I not been reported that you undertake one of those jobs of the people, and whenever you are given charge for it, you refuse to accept it?" he said: "Yes." He asked: "Then, what is your aim from that?" he said: "I have got (property of) horses and slaves, and I'm in a good state, and I like to do my job as charity for the Muslims." Umar said: "Do not do so, for I intended to do the like of what you intend to do now; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me a gift (as charge for my work) I would say to him: "Give it to such as is much poorer than me." the Messenger of Allah "Allah's blessing and peace be upon him" said: " accept it, and then keep it as your property, or give it in charity; and whatever money is brought to you, with neither greediness nor begging, accept it, and what is not (brought to you on such conditions), do not make yourself be attached to it."

2604- It is narrated on the authority of Abdullah Ibn As-Sa'idi that he came to Umar Ibn Al-Khattab during the time of his caliphate, who said to him: "Have I not been reported that you are appointed in charge of one of those jobs of the people, and whenever you are given charge for it, you dislike to accept it?" he said: I said to him: "Yes." He asked: "Then, what is your aim from that?" I said: "I have got (property of) horses and slaves, and I'm in a good state, and I like to do my job as charity for the Muslims." Umar said: "Do not do so. I intended to do what you intend to do now; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me money (as charge for my work) I would say to him: "Give it to such as is much poorer than me." Once, he gave me money, thereupon I said to him: "Give it to such as is much poorer than me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: " accept it, and then keep it as your property, or give it in charity; and whatever money is brought to you, with neither begging nor greediness, take it, and what is not (brought to you on such conditions), do not stick to it."

2605- It is narrated on the authority of Abdullah Ibn Umar that he said: I heard Umar Ibn Al-Khattab having said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me money (as charge for my work) I would say to him: "Give it to such as is much poorer than me." Once, he gave me money, thereupon I said to him: "Give it to such as is much poorer than me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: " accept it, and then keep it as your property, or give it in charity; and whatever money is brought to you, with neither

2603 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّ حُوَيْطِب بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي خِلاَفَتِهِ فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدَّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالاً فَإِذَا أُعْطِيتَ الْعُمَالَةَ رَدَدْتَهَا فَقُلْتُ: بَلَى فَقَالَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ: فَمَا تُرِيدُ إِلَى ذٰلِكَ؟ فَقُلْتُ: لِي أَفْرَاسٌ وَأَعْبُدٌ وَأَنَا بِخَيْرٍ وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ فَقَالَ لَهُ عُمَرُ: فَلاَ تَفْعَلْ فَإِنِّي كُنْتُ أَرَدْتُ مِثْلَ الَّذِي أَرَدْتَ كَانَ رَسُولُ ٱللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«خُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ مَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ»**.

2604 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَإِسحَاقُ بْنُ مَنْصُورٍ عَنِ الحَكَمِ بْنِ نَافِعٍ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ أَنَّ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي خِلاَفَتِهِ فَقَالَ عُمَرُ: أَلَمْ أُخْبَرْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالاً فَإِذَا أُعْطِيتَ الْعُمَالَةَ كَرِهْتَهَا قَالَ: فَقُلْتُ: بَلَى قَالَ: فَمَا تُرِيدُ إِلَى ذٰلِكَ؟ فَقُلْتُ: إِنَّ لِي أَفْرَاساً وَأَعْبُداً وَأَنَا بِخَيْرٍ وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ فَقَالَ عُمَرُ: فَلاَ تَفْعَلْ فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ فَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي حَتَّى أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي فَقَالَ النَّبِيُّ ﷺ: **«خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ فَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ»**.

2605 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ ٱللَّهِ أَنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي حَتَّى أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ لَهُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي فَقَالَ: **«خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ وَمَا**

begging nor greediness, take it, and what is not (brought to you on such conditions), do not stick to it."

[95] Appointing The Family Of The Prophet To Collect Charity

2606- It is narrated on the authority of Abd Al-Muttalib Ibn Rabie'ah Ibn Al-Harith that his father Rabie'ah Ibn Al-Harith Ibn Abd Al-Muttalib said to him and Al-Fadl Ibn Al-Abbas Ibn Abd Al-Muttalib: "Go to the Messenger of Allah "Allah's blessing and peace be upon him" and say to him: "O Messenger of Allah! Appoint us in charge of collecting the objects of charity." Meanwhile, there came Ali Ibn Abu Talib while we were in such a state, and said: " the Messenger of Allah "Allah's blessing and peace be upon him" never appoints anyone of you (his family) in charge of collecting the objects of charity." Abd Al-Muttalib further said: I and Al-Fadl set out until we came to the Messenger of Allah "Allah's blessing and peace be upon him", who said to us: "No doubt, charity is the impurities of people (i.e. by which, they purify their wealth and property); and it is not lawful for Muhammad, nor for the family of Muhammad "Allah's blessing and peace be upon him"."

[96] A People's Sister's Son Belongs To Them

2607- It is narrated on the authority of Shu'bah that he said: I asked Abu Iyas: Mu'awiyah Ibn Qurrah: Did you hear Anas Ibn Malik saying: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A people's sister's son belongs to them"? he answered in the affirmative.

2608- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A people's sister's son belongs to them."

[97] A People's Freed Slave Belongs To Them

2609- It is narrated on the authority of Abu Rafi' that the Messenger of Allah "Allah's blessing and peace be upon him" appointed one belonging to Banu Makhzum in charge of collecting charity, and when Abu Rafi' (the freed slave of the Prophet) intended to follow him (and share the job with him) the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the charity is unlawful for us (Muhammad and his family), and a people's freed slave belongs to them."

[98] Accepting Charity Is Unlawful For The Prophet

2610- It is narrated on the authority of Bahz Ibn Hakim from his father form his grandfather that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was served with anything, he would ask

جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ».

(95) ـ بابُ اسْتِعْمَالِ آلِ النَّبِيِّ ﷺ على الصَّدَقَةِ

2606 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ بْنِ عَمْرٍو عَنِ ٱبْنِ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ عَبْدِ ٱللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيِّ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ أَنَّ أَبَا رَبِيعَةَ بْنَ الْحَارِثِ قَالَ لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ وَالْفَضْلِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: ائْتِيَا رَسُولَ ٱللَّهِ ﷺ فَقُولاَ لَهُ: اسْتَعْمِلْنَا يَا رَسُولَ ٱللَّهِ عَلَى الصَّدَقَاتِ فَأَتَى عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ عَلَى تِلْكَ الْحَالِ فَقَالَ لَهُمَا: إِنَّ رَسُولَ ٱللَّهِ ﷺ لاَ يَسْتَعْمِلُ مِنْكُمْ أَحَداً عَلَى الصَّدَقَةِ قَالَ عَبْدُ الْمُطَّلِبِ: فَانْطَلَقْتُ أَنَا وَالْفَضْلُ حَتَّى أَتَيْنَا رَسُولَ ٱللَّهِ ﷺ فَقَالَ لَنَا: **«إِنَّ هٰذِهِ الصَّدَقَةَ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لاَ تَحِلُّ لِمُحَمَّدٍ وَلاَ لآلِ مُحَمَّدٍ ﷺ»**.

(96) ـ بابُ ابْنُ أُخْتِ القَوْمِ مِنْهُمْ

2607 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قُلْتُ لأَبِي إِيَاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ أَسَمِعْتَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«ٱبْنُ أُخْتِ الْقَوْمِ مِنْ أَنْفُسِهِمْ»**؟ قَالَ: نَعَمْ.

2608 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«ٱبْنُ أُخْتِ الْقَوْمِ مِنْهُمْ»**.

(97) ـ بابُ مَوْلَى القَوْمِ مِنْهُمْ

2609 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنِ ٱبْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱسْتَعْمَلَ رَجُلاً مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ فَأَرَادَ أَبُو رَافِعٍ أَنْ يَتْبَعَهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ الصَّدَقَةَ لاَ تَحِلُّ لَنَا، وَإِنَّ مَوْلَى الْقَوْمِ مِنْهُمْ»**.

(98) ـ الصَّدَقَةُ لا تَحِلُّ للنَّبِيِّ ﷺ

2610 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ قَالَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُتِيَ بِشَيْءٍ سَأَلَ عَنْهُ أَهَدِيَّةٌ

about its source: whether it was a gift or an object of charity. Whenever it was said that it was an object of charity, he would not eat, and if it was said that it was a gift, he would stretch his hand (and start eating).

[99] When An Object Of Charity Turns To Be A Gift

2611- It is narrated on the authority of A'ishah that she wanted to buy a Barirah in order to emancipate her. Her masters put the condition that the right of inheriting her should be for them. She mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Buy (and then manumit) her, for the right of inheriting the property of a slave is to be for the manumitter." When she was manumitted, she was given the freedom of choice (whether to stay with her husband or leave him). Once, meat was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and it was said: "This is of what was given to Barirah in charity." On that he said: "No doubt, it is an object of charity for her, and (since she presents it to us it becomes) a gift for us." Her husband was reported to have been free.

[100] Buying The Object Of Charity

2612- It is narrated on the authority of Zaid Ibn Aslam from his father that Umar Ibn Al-Khattab said: I gave a horse to be ridden in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheaply. When I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that he said: "Don't buy it even if it was given to you for one Dirham, because such as takes back his gift is like a dog which swallows back its vomit."

2613- It is narrated on the authority of Salim Ibn Abdullah from his father (Abdullah Ibn Umar) that Umar presented a horse to be ridden in Allah's Cause, and when he saw it being sold, he intended to buy it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not take back your object of charity."

2614- It is narrated on the authority of Salim Ibn Abdullah from his father (Abdullah Ibn Umar) that he told that Umar gave a horse in charity (to be ridden) in Allah's Cause, and when he saw it being sold afterwards, he intended to buy it. On that he went to The Messenger of Allah "Allah's blessing and peace be upon him" and consulted him about that. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not take back your object of charity."

2615- It is narrated on the authority of Sa'id Ibn Al-Musayyab that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Attab Ibn Asid to estimate the amount of the fruits of grapes in order that the obligatory charity due upon it should be given in the form of raisins, just as the obligatory charity due upon the date-palms is given in the form of dates.

أَمْ صَدَقَةٌ فَإِنْ قِيلَ صَدَقَةٌ لَمْ يَأْكُلْ وَإِنْ قِيلَ هَدِيَّةٌ بَسَطَ يَدَهُ.

(99) ـ إِذَا تَحَوَّلَتِ الصَّدَقَةُ

2611 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَتَعْتِقَهَا وَإِنَّهُمْ اشْتَرَطُوا وَلاَءَهَا فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: **«اشْتَرِيهَا وَأَعْتِقِيهَا فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ»**. وَخُيِّرَتْ حِينَ أُعْتِقَتْ. وَأُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَقِيلَ هٰذَا مِمَّا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: **«هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ»**. وَكَانَ زَوْجُهَا حُرّاً.

(100) ـ شِرَاءُ الصَّدَقَةِ

2612 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ وَأَرَدْتُ أَنْ أَبْتَاعَهُ مِنْهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ فَسَأَلْتُ عَنْ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: **«لاَ تَشْتَرِهِ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ»**.

2613 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عُمَرَ: أَنَّهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَرَآهَا تُبَاعُ فَأَرَادَ شِرَاءَهَا فَقَالَ لَهُ النَّبِيُّ ﷺ: **«لاَ تَعْرِضْ فِي صَدَقَتِكَ»**.

2614 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: أَنْبَأَنَا حُجَيْنٌ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُحَدِّثُ: أَنَّ عُمَرَ تَصَدَّقَ بِفَرَسٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَوَجَدَهَا تُبَاعُ بَعْدَ ذٰلِكَ فَأَرَادَ أَنْ يَشْتَرِيَهَا ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ فَاسْتَأْمَرَهُ فِي ذٰلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَعُدْ فِي صَدَقَتِكَ»**.

2615 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ وَيَزِيدُ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ عَتَّابَ بْنَ أُسَيْدٍ أَنْ يَخْرِصَ الْعِنَبَ فَتُؤَدَّى زَكَاتُهُ زَبِيباً كَمَا تُؤَدَّى زَكَاةُ النَّخْلِ تَمْراً.

(24) THE BOOK OF CEREMONIES OF HAJJ (PILGRIMAGE)

[1] The Obligation Of Performing Hajj

2616- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O people! Allah has enjoined Hajj upon you; so perform Hajj." A man asked: "O Messenger of Allah! (Is it to be offered) every year?" He (the Prophet) kept silent, and he (the man) repeated (his question) thrice, after which The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I said "yes", it would become obligatory (for you to offer it every year), and if it is obligatory (for you to offer Hajj every year) you would not be able to do it. Just (stick to my orders and) leave (asking) me so long as I left you (and did not order you to do a certain thing). However, those who were before you were destroyed for their excessive questions, and their disputes with their Prophets. So when I order you to do anything, do it as much as is within your power, and when I forbid you to do anything, then leave it."

2617- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stood and said: "Indeed, Allah Almighty has enjoined Hajj (pilgrimage) upon you." Al-Aqra' Ibn Habis At-Tamimi asked: "Is it (to be performed) every year O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" kept silent (for a while after which) he said: "If I answer in the affirmative, it will then become binding, and you will neither hearken nor obey (i.e. you will not be able to carry out that order). But performing Hajj once is binding (and what is beyond that is voluntary)."

[2] The Obligation Of Performing Umrah

2618- It is narrated on the authority of Abu Razin that he said: "O Messenger of Allah! My father is an old man and he has no power to perform Hajj or Umrah, (for he is too weak to) ride a mount." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah on behalf of your father."

[3] The Excellence Of Performing Hajj That Is Accepted By Allah

2619- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Performing Hajj that is accepted by Allah Almighty has no reward other

(24) ـ كِتَابُ مَنَاسِكِ الحَجِّ

(1) ـ بَابُ وُجُوبِ الحَجِّ

2616 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ وَٱسْمُهُ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَ رَسُولُ ٱللَّهِ ﷺ النَّاسَ فَقَالَ: **«إِنَّ ٱللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ»** فَقَالَ رَجُلٌ: فِي كُلِّ عَامٍ؟ فَسَكَتَ عَنْهُ حَتَّى أَعَادَهُ ثَلاَثاً فَقَالَ: **«لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ مَا قُمْتُمْ بِهَا ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَٱخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِالشَّيْءِ فَخُذُوا بِهِ مَا ٱسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ»**.

2617 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ ٱللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَنْبَأَنَا مُوسَى بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سِنَانٍ الدُّؤَلِيِّ عَنِ ٱبْنِ عَبَّاسٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَامَ فَقَالَ: **«إِنَّ ٱللَّهَ تَعَالَى كَتَبَ عَلَيْكُمُ الْحَجَّ»** فَقَالَ الأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ: كُلَّ عَامٍ يَا رَسُولَ ٱللَّهِ؟ فَسَكَتَ فَقَالَ: **«لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ ثُمَّ إِذاً لاَ تَسْمَعُونَ وَلاَ تُطِيعُونَ وَلٰكِنَّهُ حَجَّةٌ وَاحِدَةٌ»**.

(2) ـ وُجُوبُ العُمْرَةِ

2618 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ سَالِمٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ أَوْسٍ يُحَدِّثُ عَنْ أَبِي رُزَيْنٍ أَنَّهُ قَالَ: يَا رَسُولَ ٱللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لاَ يَسْتَطِيعُ الْحَجَّ وَلاَ الْعُمْرَةَ وَلاَ الظَّعْنَ قَالَ: **«فَحُجَّ عَنْ أَبِيكَ وَٱعْتَمِرْ»**.

(3) ـ فَضْلُ الحَجِّ المَبْرُورِ

2619 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ ٱللَّهِ الصَّفَّارُ الْبَصْرِيُّ قَالَ: حَدَّثَنَا سُوَيْدٌ وَهُوَ ٱبْنُ عَمْرٍو الْكَلْبِيُّ عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا سُهَيْلٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ:

than the Garden, and performing (the current) Umrah to (the coming) Umrah is expiation (for sins and mistakes committed in the interval) between them."

2620- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Performing Hajj that is accepted by Allah Almighty has no reward other than the Garden, and performing (the current) Umrah to (the coming) Umrah is expiation (for sins and mistakes committed in the interval) between them."

[4] The Excellence Of Hajj

2621- It is narrated on the authority of Abu Hurairah that he said: A man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which deed is the best (in the Sight of Allah)?" he said: "It is to have faith in Allah." He asked: "Which is next?" he said: "to practice Jihad in Allah's Cause." He asked: "Which is next?" he said: "To perform Hajj that is accepted and rewardable by Allah Almighty."

2622- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three are considered as the delegation to Allah: the fighter (in Allah's Cause), the performer of Hajj, and the performer of Umrah."

2623- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: " Performing Hajj and Umrah is (in position like) The Jihad of (such as unable to practice Jihad, i.e.) the old, the young, the weak and the woman."

2624- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs Hajj, in which he neither commit obscenity, nor does he do evil, returns (as pure and free from sins) as he was on the very day his mother delivered him."

2625- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! Should we (your wives) set out and take part in Jihad with you? However, I do not see in the Qur'an a deed much greater (in reward) than Jihad." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (do not set out with me) and you have the best and the most rewardable item of Jihad, i.e. to perform Hajj to the House (the Ka'bah), that is accepted and rewardable by Allah Almighty."

[5] The Excellence Of Performing Umrah

2626- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

قَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا جَزَاءٌ إِلاَّ الْجَنَّةُ وَالْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا**».

2620 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سُهَيْلٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا ثَوَابٌ إِلاَّ الْجَنَّةُ**» مِثْلَهُ سَوَاءً إِلاَّ أَنَّهُ قَالَ: «**تُكَفِّرُ مَا بَيْنَهُمَا**».

(4) ـ فَضْلُ الحَجِّ

2621 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ ٱبْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «**الإِيمَانُ بِاللَّهِ**» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «**الْجِهَادُ فِي سَبِيلِ ٱللَّهِ**» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «**ثُمَّ الْحَجُّ الْمَبْرُورُ**».

2622 ـ أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ مَخْرَمَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**وَفْدُ ٱللَّهِ ثَلاَثَةٌ الْغَازِي وَالْحَاجُّ وَالْمُعْتَمِرُ**».

2623 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ٱبْنِ أَبِي هِلاَلٍ عَنْ يَزِيدَ بْنِ عَبْدِ ٱللَّهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**جِهَادُ الْكَبِيرِ وَالصَّغِيرِ وَالضَّعِيفِ وَالْمَرْأَةِ، الْحَجُّ وَالْعُمْرَةُ**».

2624 ـ أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا الْفُضَيْلُ وَهُوَ ٱبْنُ عِيَاضٍ عَنْ مَنْصُورٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنْ حَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ**».

2625 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ حَبِيبٍ وَهُوَ ٱبْنُ أَبِي عَمْرَةَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ قَالَتْ: أَخْبَرَتْنِي أُمُّ الْمُؤْمِنِينَ عَائِشَةُ قَالَتْ: قُلْتُ: يَا رَسُولَ ٱللَّهِ أَلاَ نَخْرُجُ فَنُجَاهِدُ مَعَكَ فَإِنِّي لاَ أَرَى عَمَلاً فِي الْقُرْآنِ أَفْضَلَ مِنَ الْجِهَادِ؟ قَالَ: «**لاَ وَلَكُنَّ أَحْسَنُ الْجِهَادِ وَأَجْمَلُهُ حَجُّ الْبَيْتِ حَجٌّ مَبْرُورٌ**».

(5) ـ فَضْلُ العُمْرَةِ

2626 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ

"Performing (the current) Umrah to (the coming) Umrah is expiation (for sins and mistakes committed in the interval) between them, and performing Hajj that is accepted and rewardable by Allah Almighty has no reward other than the Garden."

[6] The Excellence Of Performing Hajj And Umrah In Succession

2627- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah in succession (i.e. whenever you perform Hajj, perform Umrah after it, and vice versa), for indeed, they remove poverty and sins in the same way as the furnace removes the impurities of the iron."

2628- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah in succession (i.e. whenever you perform Hajj, perform Umrah after it, and vice versa), for indeed, they remove poverty and sins in the same way as the furnace removes the impurities of the iron, gold and silver; and performing Hajj that is accepted and rewardable by Allah Almighty has no reward other than the Garden."

[7] Performing Hajj On Behalf Of The Dead Who Vowed To Do It

2629- It is narrated on the authority of Ibn Abbas that a woman vowed to perform Hajj, and then she died (before fulfilling her vow). Her brother came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Tell me: if your sister was in debt, would you fulfill it?" he answered in the affirmative, thereupon he said: "Then, fulfill the right of Allah, for it is more entitled to be fulfilled."

[8] Performing Hajj On Behalf Of A Dead Who Did Not Do It

2630- It is narrated on the authority of Ibn Abbas that he said: A woman told Sinan Ibn Salamah Al-Juhani to ask The Messenger of Allah "Allah's blessing and peace be upon him" that her mother died and did not perform Hajj: Would it suffice her mother (for fulfilling the obligation) to perform Hajj on her behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: suppose that her mother was in debt and she fulfilled it on her behalf: would it suffice her (for repaying it)? Let her then perform Hajj on her mother."

2631- It is narrated on the authority of Ibn Abbas that a woman asked The Messenger of Allah "Allah's blessing and peace be upon him" about her

قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

(6) ـ فَضْلُ المُتَابَعَةِ بَيْنَ الحَجِّ والعُمْرَةِ

2627 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: قَالَ ٱبْنُ عَبَّاسٍ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

2628 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ أَبُو خَالِدٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَاصِمٍ عَنْ شَقِيقٍ عَنْ عَبْدِ ٱللَّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ دُونَ الْجَنَّةِ».

(7) ـ الحَجُّ عَنِ المَيِّتِ الذي نَذَرَ أَنْ يَحُجَّ

2629 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ ٱمْرَأَةً نَذَرَتْ أَنْ تَحُجَّ فَمَاتَتْ فَأَتَى أَخُوهَا النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ ذٰلِكَ فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُخْتِكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ. قَالَ: «فَٱقْضُوا ٱللَّهَ فَهُوَ أَحَقُّ بِالْوَفَاءِ».

(8) ـ الحَجُّ عَنِ المَيِّتِ الذي لَمْ يَحُجَّ

2630 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهُذَلِيُّ أَنَّ ٱبْنَ عَبَّاسٍ قَالَ: أَمَرَتِ ٱمْرَأَةُ سِنَانَ بْنِ سَلَمَةَ الْجُهَنِيِّ أَنْ يَسْأَلَ رَسُولَ ٱللَّهِ ﷺ أَنَّ أُمَّهَا مَاتَتْ وَلَمْ تَحُجَّ أَفَيُجْزِىءُ عَنْ أُمِّهَا أَنْ تَحُجَّ عَنْهَا؟ قَالَ: «نَعَمْ لَوْ كَانَ عَلَى أُمِّهَا دَيْنٌ فَقَضَتْهُ عَنْهَا أَلَمْ يَكُنْ يُجْزِىءُ عَنْهَا؟ فَلْتَحُجَّ عَنْ أُمِّهَا».

2631 ـ أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الأَوْدِيُّ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّ ٱمْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ

father who died and did not perform Hajj, thereupon he said to her: "Perform Hajj on behalf of your father!"

[9] Performing Hajj On Behalf Of A Living Person Who Could Not Sit Firm On The Mount

2632- It is narrated on the authority of Ibn Abbas that a woman from (the tribe of) Khath'am asked The Messenger of Allah "Allah's blessing and peace be upon him" in the morning of (the day of) Muzdalifah: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may."

2633- A Hadith like this is narrated on the authority of Ibn Abbas.

[10] Performing Umrah On Behalf Of A Man Who Could Not Do It

2634- It is narrated on the authority of Abu Razin Al-Uqaili that he said: "O Messenger of Allah! My father is an old man and he has no power to perform Hajj or Umrah, (for he is too weak to) ride a mount." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah on behalf of your father."

[11] Performing Hajj On Behalf Of Such As On Whom Hajj Is Due Is Like Fulfilling The Debt

2635- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: A man from (the tribe of) Khath'am came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My father is an old man who could not sit firm on the riding mount, and the obligation of Hajj enjoined by Allah Almighty has become due upon him: does it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Are you the eldest of his sons?" he answered in the affirmative. He said: "Tell me: If he was in debt, would you fulfill it on his behalf?" he answered in the affirmative. On that he said: "Then, perform Hajj on his behalf."

2636- It is narrated on the authority of Ibn Abbas that he said: A man said: "O Messenger of Allah! My father died and he did not perform Hajj: should I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if your father was in debt, would you fulfill it on his behalf?" he answered in the affirmative. On that he said: "Then, Allah's Right is more entitled (to be fulfilled)."

عَنْ أَبِيهَا مَاتَ وَلَمْ يَحُجَّ قَالَ: «حُجِّي عَنْ أَبِيكِ».

(9) ـ الحَجُّ عن الحَيِّ الَّذي لا يَسْتَمْسِكُ على الرَّحْلِ

2632 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ ٱمْرَأَةً مِنْ خَثْعَمَ سَأَلَتِ النَّبِيَّ ﷺ غَدَاةَ جَمْعٍ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ فَرِيضَةُ ٱللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً لاَ يَسْتَمْسِكُ عَلَى الرَّحْلِ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ».

2633 ـ أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عُبَيْدِ ٱللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ مِثْلَهُ.

(10) ـ العُمْرَةُ عَنِ الرَّجُلِ الَّذي لا يَسْتَطِيعُ

2634 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ النُّعْمَانِ بْنِ سَالِمٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ أَنَّهُ قَالَ: يَا رَسُولَ ٱللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لاَ يَسْتَطِيعُ الْحَجَّ وَلاَ الْعُمْرَةَ وَالظَّعْنَ قَالَ: «حُجَّ عَنْ أَبِيكَ وَٱعْتَمِرْ».

(11) ـ تَشْبِيهُ قَضَاءِ الحَجِّ بِقَضَاءِ الدَّيْنِ

2635 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ يُوسُفَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ ٱللَّهِ بْنِ الزُّبَيْرِ قَالَ: جَاءَ رَجُلٌ مِنْ خَثْعَمَ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لاَ يَسْتَطِيعُ الرُّكُوبَ وَأَدْرَكَتْهُ فَرِيضَةُ ٱللَّهِ فِي الْحَجِّ فَهَلْ يُجْزِىءُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «أَنْتَ أَكْبَرُ وَلَدِهِ؟» قَالَ: نَعَمْ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ أَكُنْتَ تَقْضِيهِ؟» قَالَ: نَعَمْ قَالَ: «فَحُجَّ عَنْهُ».

2636 ـ أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ النَّسَائِيُّ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ ٱللَّهِ إِنَّ أَبِي مَاتَ وَلَمْ يَحُجَّ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَ مْ قَالَ: «فَدَيْنُ ٱللَّهِ أَحَقُّ».

2637- It is narrated on the authority of Ibn Abbas that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The obligation of Hajj has become due upon my father, and he is an old man, who could not sit firm on the riding mount, and if I straighten him on it, I am afraid he might die: should I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if he was in debt and you repaid it on his behalf: would it suffice him (for fulfilling it)?" he answered in the affirmative, thereupon he said: "Then, perform Hajj on behalf of your father."

[12] A Woman Performs Hajj On Behalf Of A Man

2638- It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

2639- It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came to seek the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him", and that was during the Farewell Hajj. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; Would it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." Al-Fadl Ibn Abbas started turning his face towards her, and she was a pretty woman, and Allah's Apostle "Allah's blessing and peace be upon him" took hold of Al-Fadl's face and turned it to the other side.

[13] A Man Performs Hajj On Behalf Of A Woman

2640- It is narrated on the authority of Al-Fadl Ibn Abbas that he was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a man came to him and said: "O Messenger of Allah! My mother has grown very old and if I carry her (on a mount) she will not be able to sit firm, and if I tie her (and straighten her on the riding mount), I'm afraid I

2637 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ أَنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَهُوَ شَيْخٌ كَبِيرٌ لاَ يَثْبُتُ عَلَى رَاحِلَتِهِ فَإِنْ شَدَدْتُهُ خَشِيتُ أَنْ يَمُوتَ أَفَأَحُجُّ عَنْهُ؟ قَالَ: **«أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ مُجْزِئاً؟»** قَالَ: نَعَمْ قَالَ: **«فَحُجَّ عَنْ أَبِيكَ»**.

(12) ـ حَجُّ المَرْأَةِ عَنِ الرَّجُلِ

2638 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ ٱللَّهِ ﷺ فَجَاءَتْهُ ٱمْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ وَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ رَسُولُ ٱللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ فَرِيضَةَ ٱللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً لاَ يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ؟ قَالَ: **«نَعَمْ»**. وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

2639 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ ٱبْنِ شِهَابٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ ٱبْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ ٱمْرَأَةً مِنْ خَثْعَمَ ٱسْتَفْتَتْ رَسُولَ ٱللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ ٱللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِن فَرِيضَةَ ٱللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً لاَ يَسْتَوِي عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا رَسُولُ ٱللَّهِ ﷺ: **«نَعَمْ»**. فَأَخَذَ الْفَضْلُ بْنُ عَبَّاسٍ يَلْتَفِتُ إِلَيْهَا وَكَانَتِ ٱمْرَأَةً حَسْنَاءَ وَأَخَذَ رَسُولُ ٱللَّهِ ﷺ الْفَضْلَ فَحَوَّلَ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ.

(13) ـ حَجُّ الرَّجُلِ عَنِ المَرْأَةِ

2640 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ هَارُونَ قَالَ: أَنْبَأَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنَّ أُمِّي عَجُوزٌ كَبِيرَةٌ وَإِنْ حَمَلْتُهَا لَمْ تَسْتَمْسِكْ وَإِنْ رَبَطْتُهَا خَشِيتُ أَنْ أَقْتُلَهَا

will kill her." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Tell me: if your mother was in debt and you repaid it on her behalf: would it suffice her (for fulfilling it)?" he answered in the affirmative. He said: "Then, perform Hajj on behalf of your mother."

[14] It Is Desirable To Have The Eldest Son Perform Hajj On Behalf Of His Father

2641- It is narrated on the authority of Ibn Az-Zubair that Allah's Apostle "Allah's blessing and peace be upon him" said to a man: "You are the eldest son of your father: then, perform Hajj on behalf of him."

[15] Performing Hajj With A Young Boy

2642- It is narrated on the authority of Ibn Abbas that a woman raised a child belonging to her up to Allah's Apostle "Allah's blessing and peace be upon him" (in order that he would see him), and said: "O Messenger of Allah! Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

2643- It is narrated on the authority of Ibn Abbas that a woman raised a child belonging to her form a howdah up to Allah's Apostle "Allah's blessing and peace be upon him" (in order that he would see him), and said: "O Messenger of Allah! Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

2644- It is narrated on the authority of Ibn Abbas that a woman raised a child belonging to her up to Allah's Apostle "Allah's blessing and peace be upon him" (in order that he would see him), and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

2645- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out until when he was at (a place of) Rawha', he met a group of riders, whom he asked: "Who are the people?" they said: "(We are among) the Muslims." Then, they asked: "Who are you?" they (the companions of the Prophet) said: "We are The Messenger of Allah (and his companions)." A woman (from among them) brought out a young boy from the howdah to him (to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to offer it)."

2646- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a woman who

فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ قَالَ: «فَحُجَّ عَنْ أُمِّكَ».

(14) ـ ما يُسْتَحَبُّ أَنْ يَحُجَّ عَنِ الرَّجُلِ أَكْبَرُ وَلَدِهِ

2641 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ يُوسُفَ عَنِ ٱبْنِ الزُّبَيْرِ أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «أَنْتَ أَكْبَرُ وَلَدِ أَبِيكَ فَحُجَّ عَنْهُ».

(15) ـ الحَجُّ بِالصَّغِيرِ

2642 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّ ٱمْرَأَةً رَفَعَتْ صَبِيّاً لَهَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2643 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: رَفَعَتِ ٱمْرَأَةٌ صَبِيّاً لَهَا مِنْ هَوْدَجٍ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2644 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: رَفَعَتِ ٱمْرَأَةٌ إِلَى النَّبِيِّ ﷺ صَبِيًّا فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2645 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ ح. وَحَدَّثَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَٱللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: صَدَرَ رَسُولُ ٱللَّهِ ﷺ فَلَمَّا كَانَ بِالرَّوْحَاءِ لَقِيَ قَوْماً فَقَالَ: «مَنْ أَنْتُمْ؟» قَالُوا: الْمُسْلِمُونَ قَالُوا: مَنْ أَنْتُمْ؟ قَالُوا: رَسُولُ ٱللَّهِ قَالَ: فَأَخْرَجَتِ ٱمْرَأَةٌ صَبِيّاً مِنَ الْمِحَفَّةِ فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2646 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ حَمَّادِ بْنِ سَعْدِ بْنِ أَخِي رِشْدِينَ بْنِ سَعْدٍ أَبُو الرَّبِيعِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ مَرَّ بِٱمْرَأَةٍ

was in her screen , having a young boy, thereupon she asked him: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to offer it)."

[16] The Time At Which The Prophet "Peace Be Upon Him" Set Out From Medina To Perform Hajj

2647- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" when five days remained out of Dhul-Qa'dah, with the sole intention to perform Hajj, until when we were near Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" commanded that such as had no sacrificial animal with him to put off Ihram once he circumambulated the House.

[17] The Place Of Assuming Ihram Assigned To These Of Medina

2648- It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifah, the people of Sham from Al-Juhfah, and the people of Najd from Qarn." Abdullah added: I was informed that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam. "

[18] The Place Of Assuming Ihram Assigned To Those Of Sham

2649- It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood in the mosque and said: "O Messenger of Allah! From where do you command us to assume Ihram?" Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifah, the people of Sham from Al-Juhfah, and the people of Najd from Qarn." Abdullah added: They pretended that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam. " Abdullah further said: But, I did not hear that direct from Allah's Apostle "Allah's blessing and peace be upon him".

[19] The Place Of Assuming Ihram Assigned To These Of Egypt

2650- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham and Egypt, Dhat Irq for the people of Iraq, and Yalamlam for the people of Yemen.

وَهِيَ فِي خِدْرِهَا مَعَهَا صَبِيٌّ فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «**نَعَمْ وَلَكِ أَجْرٌ**».

(16) ـ الوَقْتُ الَّذي خَرَجَ فيه النَّبِيُّ ﷺ مِنَ المَدِينَةِ للحَجِّ

2647 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ٱبْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَتْنِي عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: خَرَجْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ لاَ نُرَى إلاَّ الْحَجَّ حَتَّى إذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ ٱللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إذَا طَافَ بِالْبَيْتِ أَنْ يَحِلَّ.

(17) ـ مِيقَاتُ أَهْلِ المَدِينَةِ

2648 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ**» قَالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ**».

(18) ـ مِيقَاتُ أَهْلِ الشَّامِ

2649 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ أَنَّ رَجُلاً قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ ٱللَّهِ مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهِلَّ؟ قَالَ رَسُولُ ٱللَّهِ ﷺ: «**يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَيُهِلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ**» قَالَ ٱبْنُ عُمَرَ: وَيَزْعُمُونَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ**» وَكَانَ ٱبْنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهْ هٰذَا مِنْ رَسُولِ ٱللَّهِ ﷺ.

(19) ـ مِيقَاتُ أَهْلِ مِصْرَ

2650 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ بَهْرَامَ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ أَفْلَحَ بْنِ حُمَيْدٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ وَمِصْرَ الْجُحْفَةَ وَلأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ.

[20] The Place Of Assuming Ihram Assigned To Those Of Yemen

2651- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places (with the intention to perform Hajj and Umrah). Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and so do the people of Mecca.

[21] The Place Of Assuming Ihram Assigned To Those Of Mecca

2652- It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifah, the people of Sham from Al-Juhfah, and the people of Najd from Qarn." Abdullah added: I was informed, even though I did not hear it direct from Allah's Apostle "Allah's blessing and peace be upon him", that he said: "The people of Yemen should assume Ihram from Yalamlam. "

[22] The Place Of Assuming Ihram Assigned To Those Of Iraq

2653- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham and Egypt, Dhat Irq for the people of Iraq, and Yalamlam for the people of Yemen.

[23] When One Is Living Within The Boundaries Of The Miqat (Place Of Assuming Ihram)

2654- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places with the intention to perform Hajj and Umrah. Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from

(20) ـ مِيقَاتُ أَهْلِ اليَمَنِ

2651 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ صَاحِبُ الشَّافِعِيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وُهَيْبٌ وَحَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ الْجُحْفَةَ وَلأَهْلِ نَجْدٍ قَرْناً وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ وَقَالَ: **«هُنَّ لَهُنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ فَمَنْ كَانَ أَهْلُهُ دُونَ الْمِيقَاتِ حَيْثُ يُنْشِىءُ حَتَّى يَأْتِيَ ذٰلِكَ عَلَى أَهْلِ مَكَّةَ»**.

(21) ـ مِيقَاتُ أَهْلِ نَجْدٍ

2652 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ»**. وَذُكِرَ لِي وَلَمْ أَسْمَعْ أَنَّهُ قَالَ: **«وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ»**.

(22) ـ مِيقَاتُ أَهْلِ العِرَاقِ

2653 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ قَالَ: حَدَّثَنَا أَبُو هَاشِمٍ مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْمُعَافَى عَنْ أَفْلَحَ بْنِ حُمَيْدٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: وَقَّتَ رَسُولُ ٱللَّهِ ﷺ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ وَمِصْرَ الْجُحْفَةَ وَلأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ وَلأَهْلِ نَجْدٍ قَرْناً وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ.

(23) ـ مَنْ كان أَهْلُهُ دُونَ المِيقَاتِ

2654 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنِي عَبْدُ ٱللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: وَقَّتَ رَسُولُ ٱللَّهِ ﷺ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ الْجُحْفَةَ وَلأَهْلِ نَجْدٍ قَرْناً وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ قَالَ: **«هُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِمَّنْ سِوَاهُنَّ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ**

his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and so do the people of Mecca.

2655- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places (with the intention to perform Hajj and Umrah). Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and even the people of Mecca could assume Ihram from it.

[24] Spending The Night At Dhul-Hulaifah

2656- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" spent the night at Baida' of Dhul-Hulaifah and offered prayer in its mosque.

2657- It is narrated on the authority of Salim Ibn Abdullah from Abdullah Ibn Umar from Allah's Apostle "Allah's blessing and peace be upon him" that while he was at Mu'arras (the halting place, six miles from Medina) of Dhul-Hulaifah, he was visited (by an angel in a dream) and it was said to him: "You're now in a blessed valley."

2658- It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" knelt down (and halted) at the valley of Dhul-Hulaifah, and offered prayer there.

[25] The Place Of Baida'

2659- It is narrated on the authority of Anas Ibn Malik that Allah's Apostle "Allah's blessing and peace be upon him" offered Zhuhr prayer at (the place of) Baida' (in Dhul-Hulaifah), and then he rode (his mount) and ascended the mountain of Baida', and once he offered Zhuhr prayer, he (assumed Ihram and) started reciting Talbiyah with both Hajj and Umrah.

[26] Taking Bath On Assuming Ihram

2660- It is narrated on the authority of Asma' Bint Umais that she delivered Muhammad Ibn Abu Bakr As-Siddiq at Baida', and when Abu

وَمَنْ كَانَ دُونَ ذٰلِكَ مِنْ حَيْثُ بَدَا حَتَّى يَبْلُغَ ذٰلِكَ أَهْلُ مَكَّةَ».

2655 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ الْجُحْفَةَ وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ وَلأَهْلِ نَجْدٍ قَرْناً فَهُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهِلُّونَ مِنْهَا.

(24) ـ التَّعْرِيسُ بذي الحُلَيْفَةِ

2656 ـ أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ ٱبْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ ٱللَّهِ بْنُ عَبْدِ ٱللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ قَالَ: بَاتَ رَسُولُ ٱللَّهِ ﷺ بِذِي الْحُلَيْفَةِ بِبَيْدَاءَ وَصَلَّى فِي مَسْجِدِهَا.

2657 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ ٱللَّهِ عَنْ سُوَيْدٍ عَنْ زُهَيْرٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ ٱللَّهِ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ ٱللَّهِ ﷺ: أَنَّهُ وَهُوَ فِي الْمُعَرَّسِ بِذِي الْحُلَيْفَةِ أُتِيَ فَقِيلَ لَهُ إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

2658 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّذِي بِذِي الْحُلَيْفَةِ وَصَلَّى بِهَا.

(25) ـ البَيْدَاءُ

2659 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ وَهُوَ ٱبْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا أَشْعَثُ وَهُوَ ٱبْنُ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ صَلَّى الظُّهْرَ بِالْبَيْدَاءِ ثُمَّ رَكِبَ وَصَعِدَ جَبَلَ الْبَيْدَاءِ فَأَهَلَّ بِالْحَجِّ وَالْعُمْرَةِ حِينَ صَلَّى الظُّهْرَ».

(26) ـ الغُسْلُ للإِهْلالِ

2660 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ والْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ: أَنَّهَا وَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ الصِّدِّيقِ بِالْبَيْدَاءِ فَذَكَرَ أَبُو

Bakr made a mention of that to Allah's Apostle "Allah's blessing and peace be upon him", he said to him: "Tell her to take bath and then assume Ihram."

2661- It is narrated on the authority of Abu Bakr that he set out as pilgrim in the company of Messenger of Allah "Allah's blessing and peace be upon him" in the Farewell Hajj, having Asma' Bint Umais Al-Khath'amiyyah, his wife, and when they were at Dhul-Hulaifah, Asma' gave birth to Muhammad Ibn Abu Bakr; and when Abu Bakr went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, the Messenger of Allah "Allah's blessing and peace be upon him" told him to order her to take a bath, assume Ihram for Hajj, and do (the ceremonies) like the other people would do, but she should not circumambulate the House.

[27] The Way Such As In The State Of Ihram Takes Bath

2662- It is narrated on the authority of Abdullah Ibn Hunain that he said: Abdullah Ibn Abbas and Al-Miswar Ibn Makhramah differed at Al-Abwa'. Ibn Abbas said that the one in the state of Ihram could wash his head, while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Ayyub Al-Ansari in order to ask him about that. I found him taking a bath between the two wooden posts of the well and was screened with a sheet of cloth. I saluted him and said: "I am sent by Ibn Abbas to ask you how The Prophet "Allah's blessing and peace be upon him" washed his head while he was in the state of Ihram." Abu Ayyub caught hold of the sheet of cloth and lowered it till his head appeared, and then told somebody to pour water on his head and he rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[28] It Is Forbidden To Wear Such Clothes As Dyed With Wars And Saffron While Being In A State Of Ihram

2663- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that such as in the state of Ihram should wear any garment dyed with saffron or Wars (a plant of yellow colour and good smell used for dying).

2664- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about what clothes the one who is in the state of Ihram might wear. The Messenger of Allah "Allah's blessing and peace be upon him" replied: "He should not wear a shirt, a hooded cloak, a trousers, a turban, or any clothes perfumed with Wars or saffron. He also should not wear

بَكْرٍ ذٰلِكَ لِرَسُولِ ٱللَّهِ ﷺ فَقَالَ: «مُرْهَا فَلْتَغْتَسِلْ ثُمَّ لْتُهِلَّ».

2661 ـ أَخْبَرَنِي أَحْمَدُ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّسَائِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ قَالَ: حَدَّثَنِي يَحْيَى وَهُوَ ٱبْنُ سَعِيدٍ الأَنْصَارِيُّ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ أَنَّهُ خَرَجَ حَاجًّا مَعَ رَسُولِ ٱللَّهِ ﷺ حَجَّةَ الْوَدَاعِ وَمَعَهُ ٱمْرَأَتُهُ أَسْمَاءُ بِنْتُ عُمَيْسٍ الْخَثْعَمِيَّةُ فَلَمَّا كَانُوا بِذِي الحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَتَى أَبُو بَكْرٍ النَّبِيَّ ﷺ فَأَخْبَرَهُ فَأَمَرَهُ رَسُولُ ٱللَّهِ ﷺ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ ثُمَّ تُهِلَّ بِالْحَجِّ وَتَصْنَعَ مَا يَصْنَعُ النَّاسُ إِلاَّ أَنَّهَا لاَ تَطُوفُ بِالْبَيْتِ.

(27) ـ غُسْلُ المُحْرِمِ

2662 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّهُمَا ٱخْتَلَفَا بِالأَبْوَاءِ فَقَالَ ٱبْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ وَقَالَ الْمِسْوَرُ: لاَ يَغْسِلُ رَأْسَهُ فَأَرْسَلَنِي ٱبْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ قَرْنَيِ الْبِئْرِ وَهُوَ مُسْتَتِرٌ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: أَرْسَلَنِي إِلَيْكَ عَبْدُ ٱللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ ٱللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا رَأْسُهُ، ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يَفْعَلُ.

(28) ـ النَّهْيُ عن الثِّيَابِ المَصْبُوغَةِ بالوَرْسِ والزَّعْفَرَانِ في الإِحْرَامِ

2663 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْباً مَصْبُوغاً بِزَعْفَرَانٍ أَوْ بِوَرْسٍ».

2664 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ ٱللَّهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ: «**لاَ يَلْبَسُ الْقَمِيصَ وَلاَ الْبُرْنُسَ وَلاَ السَّرَاوِيلَ وَلاَ الْعِمَامَةَ وَلاَ ثَوْباً مَسَّهُ وَرْسٌ وَلاَ زَعْفَرَانٌ وَلاَ خُفَّيْنِ**

footwears, unless he finds no sandals. In this case, (he could wear them, and) cut them short off the ankles."

[29] Wearing A Cloak During The State Of Ihram

2665- It is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father that he said: "Would that I could see The Prophet "Allah's blessing and peace be upon him " when he is being revealed!" He added: While we were at Al-Ji'ranah, and The Prophet "Allah's blessing and peace be upon him " was in a tent, the Divine Revelation came upon him, and Umar beckoned to me to come. I got my head into the tent, and suddenly there came to him a man wearing a woollen cloak and he was perfumed excessively, and he was assuming Ihram for Umrah. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumed Ihram for Umrah after applying perfume to his body?" The Messenger of Allah "Allah's blessing and peace be upon him" at that time was being Divinely revealed. The Prophet "Allah's blessing and peace be upon him" was snoring for a while because of that state. When that state was over, he said: "Where is him, who asked me?" The man was brought and The Prophet "Allah's blessing and peace be upon him" said (to him): "As for the cloak, put it off; and as for the perfume you applied to your body, wash it off your body, and then assume Ihram once again."

[30] Such As In The State Of Ihram Is Forbidden To Put On A Shirt

2666- It is narrated on the authority of Abdullah Ibn Umar that he said: A person asked The Messenger of Allah "Allah's blessing and peace be upon him": "What clothes may be worn by the one who is in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, turbans, trousers, hooded cloaks, or footwears except if there is one who has no sandals, in this case, let him wear the footwears, and cut them short off the ankles. Moreover, do not wear anything dyed with saffron or Wars (a yellow plant of good smell)."

[31] It Is Forbidden To Wear Trousers During Ihram

2667- It is narrated on the authority of Abdullah Ibn Umar that he said: A person asked (The Messenger of Allah): "What clothes should we put on whenever we are in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear a shirt (or shirts), turbans, trousers, or footwears except if anyone of you has no sandals, in this case, let him wear the footwears, and cut them short off the ankles. Moreover, do not wear any garment dyed with Wars (a yellow plant of good smell) or saffron."

إلاَّ لِمَنْ لاَ يَجِدُ نَعْلَيْنِ فَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

(29) ـ الجُبَّةُ في الإحْرَامِ

2665 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقَوْمَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ قَالَ: قَالَ حَدَّثَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ أَنَّهُ قَالَ: لَيْتَنِي أَرَى رَسُولَ ٱللَّهِ ﷺ وَهُوَ يُنْزَلُ عَلَيْهِ فَبَيْنَا نَحْنُ بِالْجِعِرَّانَةِ وَالنَّبِيُّ ﷺ فِي قُبَّةٍ فَأَتَاهُ الْوَحْيُ فَأَشَارَ إِلَيَّ عُمَرَ أَنْ تَعَالَ فَأَدْخَلْتُ رَأْسِي الْقُبَّةَ فَأَتَاهُ رَجُلٌ قَدْ أَحْرَمَ فِي جُبَّةٍ بِعُمْرَةٍ مُتَضَمِّخٌ بِطِيبٍ فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي رَجُلٍ قَدْ أَحْرَمَ فِي جُبَّةٍ إِذْ أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ فَجَعَلَ النَّبِيُّ ﷺ يَغِطُّ لِذٰلِكَ فَسُرِّيَ عَنْهُ فَقَالَ: «أَيْنَ الرَّجُلُ الَّذِي سَأَلَنِي آنِفاً؟» فَأُتِيَ بِالرَّجُلِ فَقَالَ: «أَمَّا الْجُبَّةُ فَاخْلَعْهَا وَأَمَّا الطِّيبُ فَاغْسِلْهُ ثُمَّ أَحْدِثْ إِحْرَاماً».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: ثُمَّ أَحْدِثْ إِحْرَاماً مَا أَعْلَمُ أَحَداً قَالَهُ غَيْرَ نُوحِ بْنِ حَبِيبٍ وَلاَ أَحْسِبُهُ مَحْفُوظاً وَٱللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

(30) ـ النَّهْيُ عن لُبْسِ القَمِيصِ للمُحْرِمِ

2666 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ ٱللَّهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «لاَ تَلْبَسُوا الْقُمُصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ إِلاَّ أَحَدٌ لاَ يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ تَلْبَسُوا شَيْئاً مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرَسُ».

(31) ـ النَّهْيُ عن لُبْسِ السَّرَاوِيلِ في الإحْرَامِ

2667 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ ٱللَّهِ مَا نَلْبَسُ مِنَ الثِّيَابِ إِذَا أَحْرَمْنَا؟ قَالَ: «لاَ تَلْبَسُوا الْقَمِيصَ» وَقَالَ عَمْرٌو مَرَّةً أُخْرَى: «الْقُمُصَ، وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْخُفَّيْنِ إِلاَّ أَنْ لاَ يَكُونَ لأَحَدِكُمْ نَعْلاَنِ فَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ ثَوْباً مَسَّهُ وَرْسٌ وَلاَ زَعْفَرَانٌ».

[32] The Concession To Get Trousers If There Is No Lower Garment

2668- It is narrated on the authority of Ibn Abbas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" delivering a speech in which he said: "Let trousers be worn by such (of Muhrims) as finds no lower garment, and let both footwears be worn by such of Muhrims as finds no sandals (provided that he should cut them short off the ankles)."

2669- It is narrated on the authority of Ibn Abbas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let such (of Muhrims) as finds no lower garment put on trousers; and let such (of Muhrims) as finds no sandals put on footwears (provided that he should cut them short off the ankles)."

[33] Such Of Women As In The State Of Ihram Is Forbidden To Cover Her Face

2670- It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood and asked The Prophet "Allah's blessing and peace be upon him": "What do you command us to wear while being in the state of Ihram? " The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, trousers, turbans, head cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears, provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume). Moreover, let not the woman who is in the state of Ihram cover her face, nor wear gloves. "

[34] It Is Forbidden To Wear A Headed Cloak During Ihram

2671- It is narrated on the authority of Abdullah Ibn Umar that he said: A man asked The Prophet "Allah's blessing and peace be upon him": "What (clothes) should such as in the state of Ihram wear? " The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, turbans, trousers, head cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears, provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume)."

2672- It is narrated on the authority of Abdullah Ibn Umar that he said: A man asked The Prophet "Allah's blessing and peace be upon him": "What clothes should we put on whenever we are in the state of Ihram?" He replied: "You should not wear shirts, trousers, turbans, headed cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears,

(32) ـ الرُّخْصَةُ فِي لُبْسِ السَّرَاوِيلِ لِمَنْ لا يَجِدُ الإِزَارَ

2668 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «**السَّرَاوِيلُ لِمَنْ لاَ يَجِدُ الإِزَارَ وَالْخُفَّيْنِ لِمَنْ لاَ يَجِدُ النَّعْلَيْنِ لِلْمُحْرِمِ**».

2669 ـ أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ٱبْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**مَنْ لَمْ يَجِدْ إِزَاراً فَلْيَلْبَسْ سَرَاوِيلَ وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ**».

(33) ـ النَّهْيُ عَنْ أَنْ تَنْتَقِبَ الْمَرْأَةُ الحَرَامُ

2670 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ ٱللَّهِ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الإِحْرَامِ، فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَلْبَسُوا الْقَمِيصَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْعَمَائِمَ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ إِلاَّ أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلاَنِ فَلْيَلْبَسِ الْخُفَّيْنِ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ تَلْبَسُوا شَيْئاً مِنَ الثِّيَابِ مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرْسُ وَلاَ تَنْتَقِبُ الْمَرْأَةُ الْحَرَامُ وَلاَ تَلْبَسُ الْقُفَّازَيْنِ**».

(34) ـ النَّهْيُ عن لُبْسِ البَرَانِسِ في الإِحْرَامِ

2671 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ ٱللَّهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَلْبَسُوا الْقَمِيصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ إِلاَّ أَحَدٌ لاَ يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ تَلْبَسُوا شَيْئاً مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرْسُ**».

2672 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَعَمْرُو بْنُ عَلِيٍّ قَالاَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ هَارُونَ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ٱبْنُ سَعِيدٍ الأَنْصَارِيُّ عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ أَنَّ رَجُلاً سَأَلَ رَسُولَ ٱللَّهِ ﷺ مَا نَلْبَسُ مِنَ الثِّيَابِ إِذَا أَحْرَمْنَا؟ قَالَ: «**لاَ تَلْبَسُوا الْقَمِيصَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْعَمَائِمَ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ إِلاَّ أَنْ**

provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume)."

[35] It Is Forbidden To Put On A Turban During Ihram

2673- It is narrated on the authority of Abdullah Ibn Umar that he said: A man called The Prophet "Allah's blessing and peace be upon him" (by way of asking): "What clothes should we put on whenever we are in the state of Ihram?" He replied: "You should not wear a shirt, trousers, a turban, a headed cloak, or footwears, except in case you find no sandals, and in case you find no sandals, (wear footwears, provided that you should cut them short) off the ankles."

2674- It is narrated on the authority of Abdullah Ibn Umar that he said: A man called The Prophet "Allah's blessing and peace be upon him" (by way of asking): "What clothes should we put on whenever we are in the state of Ihram? " He replied: "You should not wear shirts, trousers, turbans, headed cloaks, or footwears, except in case there are no sandals, and in this case, wear footwears, provided that they should be cut short off the ankles. Do not also wear a garment scented or dyed with Wars (a yellow plant of good smell) or saffron (kinds of perfume). "

[36] It Is Forbidden To Put On Footwears During Ihram

2675- It is narrated on the authority of Abdullah Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "You should not wear, while being in the state of Ihram, shirts, trousers, turbans, headed cloaks, or footwears."

[37] The Concession To Wear Footwears During Ihram If There Are No Sandals

2676- It is narrated on the authority of Ibn Abbas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let such (of Muhrims) as finds no lower garment, put on trousers; and let such (of Muhrims) as finds no sandals, put on footwears provided that he should cut them short off the ankles."

[38] The Footwears Should Be Cut Short Off The Ankles

2677- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such of Muhrims as finds no sandals put on footwears provided that he should cut them short off the ankles"

يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلاَنِ فَلْيَلْبَسِ الْخُفَّيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئاً مَسَّهُ وَرْسٌ وَلاَ زَعْفَرَانٌ».

(35) ـ النَّهْيُ عن لُبْسِ العِمَامَةِ في الإحْرَام

2673 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: نَادَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: مَا نَلْبَسُ إِذَا أَحْرَمْنَا؟ قَالَ: «لاَ تَلْبَسِ الْقَمِيصَ وَلاَ الْعِمَامَةَ وَلاَ السَّرَاوِيلَ وَلاَ الْبُرْنُسَ وَلاَ الْخُفَّيْنِ إِلاَّ أَنْ لاَ تَجِدَ نَعْلَيْنِ فَإِنْ لَمْ تَجِدِ النَّعْلَيْنِ فَمَا دُونَ الْكَعْبَيْنِ».

2674 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: نَادَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: مَا نَلْبَسُ إِذَا أَحْرَمْنَا؟ قَالَ: «لاَ تَلْبَسِ الْقَمِيصَ وَلاَ الْعَمَائِمَ وَلاَ الْبَرَانِسَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْخِفَافَ إِلاَّ أَنْ يَكُونَ نِعَالٌ فَإِنْ لَمْ يَكُنْ نِعَالٌ فَخُفَّيْنِ دُونَ الْكَعْبَيْنِ وَلاَ ثَوْباً مَصْبُوغاً بِوَرْسٍ أَوْ زَعْفَرَانٍ أَوْ مَسَّهُ وَرْسٌ أَوْ زَعْفَرَانٌ».

(36) ـ النَّهْيُ عن لُبْسِ الخُفَّيْنِ في الإحْرَام

2675 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ٱبْنِ أَبِي زَائِدَةَ قَالَ: أَنْبَأَنَا عُبَيْدُ ٱللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ تَلْبَسُوا فِي الإِحْرَامِ الْقَمِيصَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْعَمَائِمَ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ».

(37) ـ الرُّخْصَةُ في لُبْسِ الخُفَّيْنِ في الإحْرَامِ لِمَنْ لا يَجِدُ نَعْلَيْنِ

2676 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أَنْبَأَنَا أَيُّوبُ عَنْ عَمْرٍو عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «إِذَا لَمْ يَجِدْ إِزَاراً فَلْيَلْبَسِ السَّرَاوِيلَ وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

(38) ـ قَطْعُهُما أَسْفَلَ مِنَ الكَعْبَيْنِ

2677 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا ٱبْنُ عَوْنٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا لَمْ يَجِدِ الْمُحْرِمُ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[39] Such Of Women As In The State Of Ihram Is Forbidden To Wear Gloves

2678- It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood and asked The Prophet "Allah's blessing and peace be upon him": "What do you command us to wear while being in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, trousers, turbans, head cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears, provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume). Moreover, let not the woman who is in the state of Ihram cover her face, nor wear gloves."

[40] Matting The Hair Together On Assuming Ihram

2679- It is narrated on the authority of Ibn Umar from his sister Hafsah that she said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why have the people put off Ihram and you have not put off Ihram of your Umrah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've matted my hair together, and garlanded my sacrificial animals, and thus, I could not put off Ihram until I finish from (the ceremonies of) Hajj."

2680- It is narrated on the authority of Salim from his father (Ibn Umar) that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having assumed Ihram while matting his hair together.

[41] It Is Permissible To Apply Perfume On Assuming Ihram

2681- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon him" with my hands on putting on his Ihram when he intended to assume Ihram, and I did so on finishing from his Ihram before he put off Ihram.

2682- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon him" on putting on his Ihram before he assumed Ihram, and I did so on putting off his Ihram before he circumambulated the House.

2683- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon him" on putting on his Ihram before he assumed Ihram, and I did so on finishing from his Ihram when he put off Ihram.

2684- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon

(39) ـ النَّهْيُ عَنْ أَنْ تَلْبَسَ المُحْرِمَةُ القُفَّازَيْنِ

2678 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ أَنَّ رَجُلاً قَامَ فَقَالَ: يَا رَسُولَ ٱللَّهِ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الإِحْرَامِ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تَلْبَسُوا الْقُمُصَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْخِفَافَ إِلاَّ أَنْ يَكُونَ رَجُلٌ لَهُ نَعْلاَنِ فَلْيَلْبَسِ الْخُفَّيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ يَلْبَسْ شَيْئاً مِنَ الثِّيَابِ مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرَسُ وَلاَ تَنْتَقِبُ الْمَرْأَةُ الْحَرَامُ وَلاَ تَلْبَسُ الْقُفَّازَيْنِ»**.

(40) ـ التَّلْبِيدُ عند الإِحْرَامِ

2679 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ عَنْ أُخْتِهِ حَفْصَةَ قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ يَا رَسُولَ ٱللَّهِ مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ مِنْ عُمْرَتِكَ؟ قَالَ: **«إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أُحِلُّ حَتَّى أُحِلَّ مِنَ الْحَجِّ»**.

2680 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يُهِلُّ مُلَبِّداً.

(41) ـ إِبَاحَةُ الطِّيبِ عِنْدَ الإِحْرَامِ

2681 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ سَالِمٍ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ ٱللَّهِ ﷺ عِنْدَ إِحْرَامِهِ حِينَ أَرَادَ أَنْ يُحْرِمَ وَعِنْدَ إِحْلاَلِهِ قَبْلَ أَنْ يُحِلَّ بِيَدَيَّ.

2682 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ ٱللَّهِ ﷺ لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

2683 ـ أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ ٱللَّهِ ﷺ لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحِلِّهِ حِينَ أَحَلَّ.

2684 ـ أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عُبَيْدِ ٱللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ ٱللَّهِ ﷺ لِحُرْمِهِ حِينَ

him" on putting on his Ihram when he assumed Ihram, and I did so on putting off his Ihram after he had thrown the Jamrah of Aqabah, before he circumambulated the House.

2685- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon him" on putting on his Ihram, and I also applied perfume to him on putting off his Ihram, a perfume which was not like yours, i.e. it had no remaining traces.

2686- It is narrated on the authority of Urwah that he said: I said to A'ishah: "Which kind of perfume did you apply to The Messenger of Allah "Allah's blessing and peace be upon him"?" she said: "I scented him with the sweetest and most pleasant kind of perfume on putting on his Ihram and on putting off his Ihram.

2687- It is narrated on the authority of A'ishah that she said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" on putting on his Ihram with the most pleasant perfume available to me.

2688- It is narrated on the authority of A'ishah that she said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" with the most pleasant perfume available to me on putting on his Ihram as well as on putting off his Ihram, and when he intended to visit the House.

2689- It is narrated on the authority of A'ishah that she said: I scented The Messenger of Allah "Allah's blessing and peace be upon him" with perfume having musk before he assumed Ihram, and on the day of Nahr (tenth of Dhul-Hijjah), before he circumambulated the House.

2690- It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume (of musk in the parting of the) head of The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram.

2691- It is narrated on the authority of A'ishah that she said: The glitter of the perfume was visible in the parting of the head of The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram.

[42] The Place Of The Body Which Receives Perfume

2692- It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume (of musk in the parting of the) head of The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram.

أَحْرَمَ وَلِحِلِّهِ بَعْدَ مَا رَمَى جَمْرَةَ الْعَقَبَةِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

2685 ـ أَخْبَرَنَا عِيسَى بْنُ مُحَمَّدٍ أَبُو عُمَيْرٍ عَنْ ضَمْرَةَ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ ٱللَّهِ ﷺ لإِحْلاَلِهِ وَطَيَّبْتُهُ لإِحْرَامِهِ طِيباً لاَ يُشْبِهُ طِيبَكُمْ هٰذَا تَعْنِي لَيْسَ لَهُ بَقَاءٌ.

2686 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ بِأَيِّ شَيْءٍ طَيَّبْتِ رَسُولَ ٱللَّهِ ﷺ؟ قَالَتْ: بِأَطْيَبِ الطِّيبِ عِنْدَ حُرْمِهِ وَحِلِّهِ.

2687 ـ أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ قَالَ: أَنْبَأَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ ٱللَّهِ ﷺ عِنْدَ إِحْرَامِهِ بِأَطْيَبِ مَا أَجِدُ.

2688 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا ٱبْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ ٱللَّهِ ﷺ بِأَطْيَبِ مَا أَجِدُ لِحُرْمِهِ وَلِحِلِّهِ وَحِينَ يُرِيدُ أَنْ يَزُورَ الْبَيْتَ.

2689 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ قَالَ: قَالَتْ عَائِشَةُ: طَيَّبْتُ رَسُولَ ٱللَّهِ ﷺ قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ.

2690 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ بْنُ الْوَلِيدِ يَعْنِي الْعَدَنِيَّ عَنْ سُفْيَانَ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: أَنْبَأَنَا إِسْحَاقُ يَعْنِي الأَزْرَقَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ ٱللَّهِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي رَأْسِ رَسُولِ ٱللَّهِ ﷺ وَهُوَ مُحْرِمٌ وَقَالَ أَحْمَدُ بْنُ نَصْرٍ فِي حَدِيثِهِ وَبِيصِ طِيبِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ ٱللَّهِ ﷺ.

2691 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ مَنْصُورٍ قَالَ: قَالَ لِي إِبْرَاهِيمُ حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا قَالَتْ: لَقَدْ كَانَ يُرَى وَبِيصُ الطِّيبِ فِي مَفَارِقِ رَسُولِ ٱللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

(42) ـ مَوْضِعُ الطِّيبِ

2692 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي رَأْسِ رَسُولِ ٱللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

2693- It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the roots of the hair of Allah's Apostle "Allah's blessing and peace be upon him" while he was in the state of Ihram.

2694- It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume in the parting of the head of The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram.

2695- It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the hair of Allah's Apostle "Allah's blessing and peace be upon him" while he was in the state of Ihram.

2696- It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume in the parting of the head of The Messenger of Allah "Allah's blessing and peace be upon him" while he was assuming Ihram (i.e. reciting Talbiyah for Hajj and Umrah).

2697- It is narrated on the authority of A'ishah that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to assume Ihram, he would scent himself with the most pleasant perfume available to him, to the extent that I was able to see its glitter in his head and beard.

2698- It is narrated on the authority of A'ishah that she said: I used to scent The Messenger of Allah "Allah's blessing and peace be upon him" with the most pleasant perfume available to me before he would assume Ihram, to the extent that I was able to see its glitter in his head and beard.

2699- It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the parting of the head of Allah's Apostle "Allah's blessing and peace be upon him" (while he was in the state of Ihram) three days after (assuming his Ihram).

2700- It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the parting of the head of Allah's Apostle "Allah's blessing and peace be upon him" (while he was in the state of Ihram) three days after (assuming his Ihram).

2701- It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he said: I asked Abdullah Ibn Umar about applying perfume while being in the state of Ihram. Upon this he said: "To be stained with tar is dearer to me than to do so (i.e. to apply perfume on assuming Ihram)." Then, I made a mention of that to A'ishah. Thereupon A'ishah said: "Allah's Mercy be upon Abu Abd Ar-Rahman! I perfumed The

2693 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي أُصُولِ شَعْرِ رَسُولِ ٱللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

2694 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ يَعْنِي ٱبْنَ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ رَأْسِ رَسُولِ ٱللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

2695 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: أَنْبَأَنَا مُحَمَّدٌ وَهُوَ ٱبْنُ جَعْفَرٍ غُنْدُرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُ وَبِيصَ الطِّيبِ فِي رَأْسِ رَسُولِ ٱللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

2696 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ ٱللَّهِ ﷺ وَهُوَ يُهِلُّ.

2697 ـ أَخْبَرَنَا قُتَيْبَةُ وَهَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ وَقَالَ هَنَّادٌ كَانَ رَسُولُ ٱللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُحْرِمَ ٱدَّهَنَ بِأَطْيَبِ مَا يَجِدُهُ حَتَّى أَرَى وَبِيصَهُ فِي رَأْسِهِ وَلِحْيَتِهِ. تَابَعَهُ إِسْرَائِيلُ عَلَى هٰذَا الْكَلاَمِ وَقَالَ: عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ.

2698 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ ٱللَّهِ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ ٱللَّهِ ﷺ بِأَطْيَبِ مَا كُنْتُ أَجِدُ مِنَ الطِّيبِ حَتَّى أَرَى وَبِيصَ الطِّيبِ فِي رَأْسِهِ وَلِحْيَتِهِ قَبْلَ أَنْ يُحْرِمَ.

2699 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُ وَبِيصَ الطِّيبِ فِي مَفَارِقِ رَسُولِ ٱللَّهِ ﷺ بَعْدَ ثَلاَثٍ.

2700 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَرَى وَبِيصَ الطِّيبِ فِي مَفْرِقِ رَسُولِ ٱللَّهِ ﷺ بَعْدَ ثَلاَثٍ.

2701 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ يَعْنِي ٱبْنَ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ قَالَ: سَأَلْتُ ٱبْنَ عُمَرَ عَنِ الطِّيبِ عِنْدَ الإِحْرَامِ فَقَالَ: لأَنْ أَطْلِيَ بِالْقَطِرَانِ أَحَبُّ إِلَيَّ مِنْ ذٰلِكَ فَذَكَرْتُ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ ٱللَّهُ أَبَا

Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram. Then, he went round his wives, and when morning came upon him, he was overflowing with perfume."

2702- It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he said: I heard Abdullah Ibn Umar having said: "To get up in the morning while being stained with tar is dearer to me than to get up in the morning, overflowing with perfume, while being in the state of Ihram." Then, I entered upon A'ishah whom I told of his statement. A'ishah said: "I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram. Then, he went round his wives, and in the morning, he became in the state of Ihram."

[43] What About Saffron For Such As In The State Of Ihram?

2703- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should apply saffron (to his clothes).

2704- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should apply saffron (to his clothes).

2705- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should apply saffron (to his clothes). Hammad said: He means men.

[44] What About Khaluq For Such As In The State Of Ihram

(It is a kind of scent of yellowish colour).

2706- It is narrated on the authority of Safwan Ibn Ya'li from his father that he said: A man came to The Prophet "Allah's blessing and peace be upon him" and although he had assumed Ihram for Umrah, he was wearing a sewed cloak, and was perfumed with Khaluq (scent of yellowish colour). He said: "I've assumed Ihram for Umrah: what should I do?" The Prophet "Allah's blessing and peace be upon him" asked him: "(If you had faced such a problem) what would you have done in your Hajj?" he said: "I would have put off this cloak, and washed the (traces of) this perfume off my body." Upon this The Prophet "Allah's blessing and peace be upon him" said: "Then, do in your Umrah what you would have done in your Hajj."

2707- It is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father that once, a man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'ranah. He (the man) had assumed Ihram for Umrah, while he was dying his beard and hair with yellowish

عَبْدِ الرَّحْمٰنِ لَقَدْ كُنْتُ أُطَيِّبُ رَسُولَ ٱللَّهِ ﷺ فَيَطُوفُ فِي نِسَائِهِ ثُمَّ يُصْبِحُ يَنْضَحُ طِيباً.

2702 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ مِسْعَرٍ وَسُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ ٱبْنَ عُمَرَ يَقُولُ: لأَنْ أُصْبِحَ مُطَّلِياً بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِماً أَنْضَحُ طِيباً فَدَخَلْتُ عَلَى عَائِشَةَ فَأَخْبَرْتُهَا بِقَوْلِهِ فَقَالَتْ: طَيَّبْتُ رَسُولَ ٱللَّهِ ﷺ فَطَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِماً.

(43) ـ الزَّعْفَرَانُ للمُحْرِمِ

2703 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

2704 ـ أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ بَقِيَّةَ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ التَّزَعْفُرِ.

2705 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ التَّزَعْفُرِ. قَالَ حَمَّادٌ يَعْنِي لِلرِّجَالِ.

(44) ـ في الخَلُوقِ للمُحْرِمِ

2706 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَقَدْ أَهَلَّ بِعُمْرَةٍ وَعَلَيْهِ مُقَطَّعَاتٌ وَهُوَ مُتَضَمِّخٌ بِخَلُوقٍ فَقَالَ: أَهْلَلْتُ بِعُمْرَةٍ فَمَا أَصْنَعُ؟ فَقَالَ النَّبِيُّ ﷺ: **«مَا كُنْتَ صَانِعاً فِي حَجِّكَ؟»** قَالَ: كُنْتُ أَتَّقِي هٰذَا وَأَغْسِلُهُ فَقَالَ: **«مَا كُنْتَ صَانِعاً فِي حَجِّكَ فَٱصْنَعْهُ فِي عُمْرَتِكَ»**.

2707 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ قَالَ: أَتَى رَسُولَ ٱللَّهِ ﷺ رَجُلٌ وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ جُبَّةٌ وَهُوَ

scent, and wearing a cloak. He said: "O Messenger of Allah! I've assumed Ihram for Umrah while I was in such a state as you see me." He (The Prophet) said: "Put off the cloak, and wash the yellowish scent off your body. Then, do in your Umrah what you would have done in your Hajj (if you had faced such a problem)."

[45] What About Applying Kohl To Such As In The State Of Ihram?

2708- It is narrated on the authority of Aban Ibn Uthman from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said that such as in the state of Ihram and he complains of headache or eye disease should bandage them with the help of aloes (and avoid using kohl).

[46] It Is Undesirable That Such As In The State Of Ihram Should Wear Dyed Garments

2709- It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We went to Jabir and asked him about the pilgrimage which the Messenger of Allah "Allah's blessing and peace be upon him" offered, thereupon he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umrah. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umrah."...Ali Ibn Abu Talib brought sacrificial animals from Yemen, and the Messenger of Allah "Allah's blessing and peace be upon him" drove his sacrificial animals from Medina...and behold! Fatimah had put off Ihram. She put on dyed clothes and put kohl (in her eyes). Ali said: Prompted by anger, I went to The Messenger of Allah "Allah's blessing and peace be upon him" in order to ask about his religious verdict concerning what she had done, and I said: "O Messenger of Allah! Fatimah put on dyed clothes, and applied kohl in her eyes, and when I asked her about that she said to me: "It is my father the Messenger of Allah "Allah's blessing and peace be upon him" who has ordered me to do so." He said: "She has told the truth; she has told the truth; she has told the truth! It is I who have ordered her to do so"

[47] Such As In The State Of Ihram Covers His Face And Head

2710- It is narrated on the authority of Ibn Abbas that a man (who was in the state of Ihram) fell down from his mount, and his head got broken (which led to his death). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash his body with water and infusion of lote leaves, and shroud him in his two garments, and let his head and face uncovered, for on the Day of Judgement, he will be resurrected while reciting Talbiyah."

مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنِّي أَحْرَمْتُ بِعُمْرَةٍ وَأَنَا كَمَا تَرَى فَقَالَ: «**أَنْزِعْ عَنْكَ الْجُبَّةَ وَٱغْسِلْ عَنْكَ الصُّفْرَةَ وَمَا كُنْتَ صَانِعاً فِي حَجَّتِكَ فَاصْنَعْهُ فِي عُمْرَتِكَ**».

(45) ـ الكُحْلُ للمُحْرِمِ

2708 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نُبَيْهِ بْنِ وَهْبٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ فِي الْمُحْرِمِ إِذَا ٱشْتَكَى رَأْسَهُ وَعَيْنَيْهِ «أَنْ يُضَمِّدَهُمَا بِصَبِرٍ».

(46) ـ الكَرَاهِيَةُ في الثِّيَابِ المُصَبَّغَةِ للمُحْرِمِ

2709 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِراً فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**لَوِ ٱسْتَقْبَلْتُ مِنْ أَمْرِي مَا ٱسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيُحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً**». وَقَدِمَ عَلِيٌّ رَضِيَ ٱللَّهُ عَنْهُ مِنَ الْيَمَنِ بِهَدْيٍ وَسَاقَ رَسُولُ ٱللَّهِ ﷺ مِنَ الْمَدِينَةِ هَدْياً وَإِذَا فَاطِمَةُ قَدْ لَبِسَتْ ثِيَاباً صَبِيغاً وَٱكْتَحَلَتْ قَالَ: فَانْطَلَقْتُ مُحَرِّشاً أَسْتَفْتِي رَسُولَ ٱللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّ فَاطِمَةَ لَبِسَتْ ثِيَاباً صَبِيغاً وَٱكْتَحَلَتْ وَقَالَتْ: أَمَرَنِي بِهِ أَبِي ﷺ قَالَ: «**صَدَقَتْ صَدَقَتْ صَدَقَتْ أَنَا أَمَرْتُهَا**».

(47) ـ تَخْمِيرُ المُحْرِمِ وَجْهَهُ ورَأْسَهُ

2710 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَجُلاً وَقَعَ عَنْ رَاحِلَتِهِ فَأَقْعَصَتْهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**ٱغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَيُكَفَّنُ فِي ثَوْبَيْنِ خَارِجاً رَأْسُهُ وَوَجْهُهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً**».

2711- It is narrated on the authority of Ibn Abbas that a man (who was in the state of Ihram) died. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash his body with water and infusion of lote leaves, and shroud him in his garments, and cover not his face nor his head, for on the Day of Judgement, he will be resurrected as reciting Talbiyah."

[48] Performing Hajj Solely (Ifrad)

(It is to have the sole intention to assume Ihram only for Hajj, and after finishing from the ceremonies of Hajj and putting off Ihram, one could perform Umrah with independent ceremonies).

2712- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj solely.

2713- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj (solely).

2714- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" (a short time before) the appearance of the new moon of Dhul-Hijjah, and he said: "Whoever likes to assume Ihram for Hajj, let him do, and whoever likes to assume Ihram for Umrah, let him assume Ihram for Umrah.

2715- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" with the sole intention to perform Hajj.

[49] Combining Both Umrah And Hajj Jointly (Qiran)

(It is to have the intention to assume Ihram for both Umrah and Hajj together, and in this way, the ceremonies of Umrah are merged into those of Hajj).

2716- It is narrated on the authority of Abu Wa'il that As-Subai Ibn Ma'bad said: I was a Bedouin, and I was Christian and then I embraced Islam, and I was eager to strive with my soul to the utmost of my power (for Allah's Sake), and I found that performing both Hajj and Umrah was binding upon me, thereupon I went to a man belonging to my clan called Huraim Ibn Abdullah, (and made a mention of that to him) and he said: "Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you." So, I assumed Ihram for both jointly. When I came to Al-Udhaib, both Salman Ibn Rabie'ah and Zaid Ibn Suhan met me, thereupon one of them said to the other: "This (Man) has no better knowledge than his riding camel." (I felt it very hard) until I met Umar Ibn Al-Khattab, to whom I said:

2711 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ ٱللَّهِ الصَّفَّارُ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَعْنِي الْحَفَرِيَّ عَنْ سُفْيَانَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: مَاتَ رَجُلٌ فَقَالَ النَّبِيُّ ﷺ: **«ٱغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثِيَابِهِ وَلاَ تُخَمِّرُوا وَجْهَهُ وَرَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً»**.

(48) ـ إِفْرَادُ الحَجِّ

2712 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَفْرَدَ بِالْحَجِّ».

2713 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: «أَهَلَّ رَسُولُ ٱللَّهِ ﷺ بِالْحَجِّ».

2714 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ مُوَافِينَ لِهِلاَلِ ذِي الْحِجَّةِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ شَاءَ أَنْ يُهِلَّ بِحَجٍّ فَلْيُهِلَّ وَمَنْ شَاءَ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ»**.

2715 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبَرَانِيُّ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «خَرَجْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ لاَ نَرَى إِلاَّ أَنَّهُ الْحَجُّ».

(49) ـ القِرَانُ

2716 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَيُّ بْنُ مَعْبَدٍ كُنْتُ أَعْرَابِيّاً نَصْرَانِيّاً فَأَسْلَمْتُ فَكُنْتُ حَرِيصاً عَلَى الْجِهَادِ فَوَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ فَأَتَيْتُ رَجُلاً مِنْ عَشِيرَتِي يُقَالُ لَهُ هُرَيْمُ بْنُ عَبْدِ ٱللَّهِ فَسَأَلْتُهُ فَقَالَ: ٱجْمَعْهُمَا ثُمَّ ٱذْبَحْ مَا ٱسْتَيْسَرَ مِنَ الْهَدْيِ فَأَهْلَلْتُ بِهِمَا فَلَمَّا أَتَيْتُ الْعُذَيْبَ لَقِيَنِي سَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أُهِلُّ بِهِمَا فَقَالَ أَحَدُهُمَا لِلآخَرِ: مَا هٰذَا بِأَفْقَهَ مِنْ بَعِيرِهِ فَأَتَيْتُ عُمَرَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ

"O Commander of Believers! I was a Bedouin, and I embraced Islam, and I was eager to strive with my own soul (for Allah's' Sake), and at the same time I found that performing both Hajj and Umrah was binding upon me, thereupon I went to (a man belonging to my clan called) Huraim Ibn Abdullah, and said to him: "O man! I found that performing both Hajj and Umrah was binding upon me." On that he said: "Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you." So, I assumed Ihram for both jointly, and when I came to Al-Udhaib, both Salman Ibn Rabie'ah and Zaid Ibn Suhan met me, thereupon one of them said to the other: "This (Man) has no better knowledge than his riding camel.'"" On that Umar said to me: "No doubt, you've been guided to the right way of your Prophet "Peace be upon him"."

2717- It is narrated on the authority of Shaqiq that he said: As-Subai Ibn Ma'bad told us the same, with a slight variation of wording.

2718- It is narrated on the authority of As-Subai Ibn Ma'bad, and he was Christian, before he embraced Islam, that he came for the first time, assuming Ihram for both Hajj and Umrah together, and while he was reciting Talbiyah for both together, he came upon Salman Ibn Rabie'ah and Zaid Ibn Suhan, one of whom said to him: "Indeed, you are more straying than this camel of yours." As-Subai said: I felt it in myself, until I met Umar Ibn Al-Khattab, to whom I made a mention of that. On that Umar said to me: "No doubt, you've been guided to the right way of your Prophet "Peace be upon him"." Shaqiq said: I and Masruq Ibn Al-Ajda' used to visit As-Subai Ibn Ma'bad, in order to make him recall the narrations; and I and Masruq Ibn Al-Ajda' visited him many times.

2719- It is narrated on the authority of Marwan Ibn Al-Hakam that he said: I was sitting with Uthman when he heard Ali reciting Talbiyah for both Hajj and Umrah together, thereupon he said: "Were we not forbidden to do so?" he (Ali) said: "Yes, but since I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting Talbiyah for both, I would not leave the saying (and doing) of the Messenger of Allah "Allah's blessing and peace be upon him" for your saying."

2720- It is narrated on the authority of Marwan Ibn Al-Hakam that he said: I heard Uthman having forbidden that one should continue Umrah on to Hajj, or combine both Hajj and Umrah together, and Ali (Ibn Abu Talib) said: "I'm responding to Your Call for both Hajj and Umrah together." Uthman said to him: "Do you do so even though I forbid it?" on that Ali said: "I'm not to leave the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him" for the sake of anyone of the people."

إِنِّي أَسْلَمْتُ وَأَنَا حَرِيصٌ عَلَى الْجِهَادِ وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ فَأَتَيْتُ هُرَيْمَ بْنَ عَبْدِ ٱللَّهِ فَقُلْتُ: يَا هَنَاهُ إِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ فَقَالَ: ٱجْمَعْهُمَا ثُمَّ ٱذْبَحْ مَا ٱسْتَيْسَرَ مِنَ الْهَدْيِ فَأَهْلَلْتُ بِهِمَا فَلَمَّا أَتَيْنَا الْعُذَيْبَ لَقِيَنِي سَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ فَقَالَ أَحَدُهُمَا لِلآخَرِ: مَا هٰذَا بِأَفْقَهَ مِنْ بَعِيرِهِ فَقَالَ عُمَرُ: هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ.

2717 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مِصْعَبُ بْنُ الْمِقْدَامِ عَنْ زَائِدَةَ عَنْ مَنْصُورٍ عَنْ شَقِيقٍ قَالَ: أَنْبَأَنَا الصُّبَيُّ فَذَكَرَ مِثْلَهُ قَالَ: فَأَتَيْتُ عُمَرَ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ إِلاَّ قَوْلَهُ يَا هَنَاهُ.

2718 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ يَعْنِي ٱبْنَ إِسْحَاقَ قَالَ: أَنْبَأَنَا ٱبْنُ جُرَيْجٍ ح. وَأَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ عَنْ مُجَاهِدٍ وَغَيْرِهِ عَنْ رَجُلٍ مِنْ أَهْلِ الْعِرَاقِ يُقَالُ لَهُ شَقِيقُ بْنُ سَلَمَةَ أَبُو وَائِلٍ: أَنَّ رَجُلاً مِنْ بَنِي تَغْلِبَ يُقَالُ لَهُ الصُّبَيُّ بْنُ مَعْبَدٍ وَكَانَ نَصْرَانِيّاً فَأَسْلَمَ فَأَقْبَلَ فِي أَوَّلِ مَا حَجَّ فَلَبَّى بِحَجٍّ وَعُمْرَةٍ جَمِيعاً فَهُوَ كَذٰلِكَ يُلَبِّي بِهِمَا جَمِيعاً فَمَرَّ عَلَى سَلْمَانَ بْنِ رَبِيعَةَ وَزَيْدِ بْنِ صَوْحَانَ فَقَالَ أَحَدُهُمَا لأَنْتَ أَضَلُّ مِنْ جَمَلِكَ هٰذَا فَقَالَ الصُّبَيُّ: فَلَمْ يَزَلْ فِي نَفْسِي حَتَّى لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَذَكَرْتُ ذٰلِكَ لَهُ فَقَالَ: هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ قَالَ شَقِيقٌ: وَكُنْتُ أَخْتَلِفُ أَنَا وَمَسْرُوقُ بْنُ الأَجْدَعِ إِلَى الصُّبَيِّ بْنِ مَعْبَدٍ نَسْتَذْكِرُهُ فَلَقَدِ اخْتَلَفْنَا إِلَيْهِ مِرَاراً أَنَا وَمَسْرُوقُ بْنُ الأَجْدَعِ.

2719 ـ أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عِيسَى وَهُوَ ٱبْنُ يُونُسَ قَالَ: حَدَّثَنَا الأَشْعَثُ عَنْ مُسْلِمٍ الْبَطِينِ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: كُنْتُ جَالِساً عِنْدَ عُثْمَانَ فَسَمِعَ عَلِيّاً يُلَبِّي بِعُمْرَةٍ وَحَجَّةٍ فَقَالَ: أَلَمْ نَكُنْ نُنْهَى عَنْ هٰذَا؟ قَالَ: بَلَى وَلٰكِنِّي سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يُلَبِّي بِهِمَا جَمِيعاً فَلَمْ أَدَعْ قَوْلَ رَسُولِ ٱللَّهِ ﷺ لِقَوْلِكَ.

2720 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ حُسَيْنٍ يُحَدِّثُ عَنْ مَرْوَانَ: أَنَّ عُثْمَانَ نَهَى عَنِ الْمُتْعَةِ وَأَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَقَالَ عَلِيٌّ: لَبَّيْكَ بِحَجَّةٍ وَعُمْرَةٍ مَعاً فَقَالَ عُثْمَانُ: أَتَفْعَلُهَا وَأَنَا أَنْهَى عَنْهَا! فَقَالَ عَلِيٌّ: لَمْ أَكُنْ لأَدَعَ سُنَّةَ رَسُولِ ٱللَّهِ ﷺ لأَحَدٍ مِنَ النَّاسِ.

2721- A Hadith like this is narrated on the authority of Shu'bah, through the same chain of transmission.

2722- It is narrated on the authority of Al-Bara' Ibn Azib that he said: I was with Ali Ibn Abu Talib when the Messenger of Allah "Allah's blessing and peace be upon him" appointed him as governor of Yemen. When Ali came to the Messenger of Allah "Allah's blessing and peace be upon him" (and he said) I went to the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "What have you done?" I said: "I've assumed Ihram with the same intention with which you had assumed Ihram." He said: "I've driven the sacrificial camels with me and assumed Ihram for both Hajj and Umrah jointly." He "Allah's blessing and peace be upon him" further said to his companions: "Had I known earlier what I've come to know later, surely, I would have done the same as you did; but I drove the sacrificial animals with me, and combined both Umrah and Hajj jointly."

2723- It is narrated on the authority of Mutarrif that he said: Imran Ibn Husain told me: the Messenger of Allah "Allah's blessing and peace be upon him" combined both Hajj and Umrah jointly, and he died without forbidding it, and no Qur'an was sent to prohibit that.

2724- It is narrated on the authority of Mutarrif that Imran Ibn Husain told that the Messenger of Allah "Allah's blessing and peace be upon him" combined both Hajj and Umrah jointly, and then no Divine Revelation was sent pertaining to (the forbiddance of) that, and the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid it, and (after his death) a man (i.e. Umar Ibn Al-Khattab) said about (forbidding) it what he willed to say.

2725- It is narrated on the authority of Mutarrif Ibn Abdullah that he said: Imran Ibn Husain said to me: We continued Umrah on to Hajj with the Messenger of Allah "Allah's blessing and peace be upon him".

2726- It is narrated on the authority of Anas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I'm responding to Your Call for both Umrah and Hajj (jointly)! I'm responding to Your Call for both Umrah and Hajj (jointly)!"

2727- It is narrated on the authority of Anas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting Talbiyah for both (Umrah and Hajj jointly).

2728- It is narrated on the authority of Bakr Ibn Abdullah Al-Muzani that he said: I heard Anas having said: I heard the Messenger of Allah "Allah's

2721 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ عَنْ شُعْبَةَ بِهٰذَا الإِسْنَادِ مِثْلَهُ.

2722 ـ أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ أَمَّرَهُ رَسُولُ ٱللَّهِ ﷺ عَلَى الْيَمَنِ فَلَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ قَالَ عَلِيٌّ: فَأَتَيْتُ رَسُولَ ٱللَّهِ ﷺ فَقَالَ لِي رَسُولُ ٱللَّهِ ﷺ: «كَيْفَ صَنَعْتَ؟» قُلْتُ: أَهْلَلْتُ بِإِهْلَالِكَ قَالَ: «فَإِنِّي سُقْتُ الْهَدْيَ وَقَرَنْتُ» قَالَ: وَقَالَ ﷺ لأَصْحَابِهِ: «لَوِ ٱسْتَقْبَلْتُ مِنْ أَمْرِي مَا ٱسْتَدْبَرْتُ لَفَعَلْتُ كَمَا فَعَلْتُمْ وَلَكِنِّي سُقْتُ الْهَدْيَ وَقَرَنْتُ».

2723 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ قَالَ: سَمِعْتُ مُطَرِّفاً يَقُولُ لِي: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ جَمَعَ رَسُولُ ٱللَّهِ ﷺ بَيْنَ حَجٍّ وَعُمْرَةٍ ثُمَّ تُوُفِّيَ قَبْلَ أَنْ يَنْهَى عَنْهَا وَقَبْلَ أَنْ يَنْزِلَ الْقُرْآنُ بِتَحْرِيمِهِ.

2724 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ عِمْرَانَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابٌ وَلَمْ يَنْهَ عَنْهُمَا النَّبِيُّ ﷺ قَالَ فِيهِمَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

2725 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ ٱللَّهِ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ تَمَتَّعْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: إِسْمَاعِيلُ بْنُ مُسْلِمٍ ثَلَاثَةُ هٰذَا أَحَدُهُمْ لاَ بَأْسَ بِهِ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ شَيْخٌ يَرْوِي عَنْ أَبِي الطُّفَيْلِ لاَ بَأْسَ بِهِ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ يَرْوِي عَنِ الزُّهْرِيِّ وَالْحَسَنُ مَتْرُوكُ الْحَدِيثِ.

2726 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ يَحْيَى وَعَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ وَحُمَيْدٌ الطَّوِيلُ ح. وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ وَحُمَيْدٌ الطَّوِيلُ وَيَحْيَى بْنُ أَبِي إِسْحَاقَ كُلُّهُمْ عَنْ أَنَسٍ سَمِعُوهُ يَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا لَبَّيْكَ عُمْرَةً وَحَجًّا».

2727 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي أَسْمَاءَ عَنْ أَنَسٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يُلَبِّي بِهِمَا.

2728 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ قَالَ: أَنْبَأَنَا بَكْرُ بْنُ عَبْدِ ٱللَّهِ الْمُزَنِيُّ قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ

blessing and peace be upon him" reciting Talbiyah for both Umrah and Hajj jointly. I related that to Ibn Umar who said to me: He recited Talbiyah only for Hajj solely. I met Anas, and told him about the statement of Ibn Umar. On that he said: Do you regard us but as boys? I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I'm responding to Your Call for both Umrah and Hajj jointly! "

[50] Continuing Umrah On To Hajj (Tamattu')

(It is to assume Ihram for both Umrah and Hajj separately, and this necessitates that one offers Umrah during the months of Hajj, after which one puts off Ihram and lives as a non-Muhrim until the days of Hajj come).

2729- It is narrated on the authority of Ibn Umar that he said: During the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" continued Umrah on to Hajj. He drove his sacrificial animals with him from Dhul-Hulaifah. The Messenger of Allah "Allah's blessing and peace be upon him" started with assuming Ihram for Umrah and then he assumed Ihram for Hajj, and the people too continued Umrah on to Hajj with the Messenger of Allah "Allah's blessing and peace be upon him": some of them had sacrificial animals and others had not. So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate Ka'bah and compass round Safa and Marwah, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford for a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home." Then, The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'bah on his arrival (in Mecca); he touched the (Black Stone) corner first of all and then walked fast with moving the shoulders during the first three rounds round the Ka'bah, and during the last four rounds he walked (normally). After finishing from the circumambulation of the Ka'bah, he offered a two-rak'ah prayer at Abraham's Station. Then he went to Safa and Marwah and compassed them round seven times. He did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of Sacrifice (tenth of Dhul-Hijjah). He then hastened onwards (to Mecca) where he circumambulated the Ka'bah and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as the Messenger of Allah "Allah's blessing and peace be upon him" did.

يُلَبِّي بِالْعُمْرَةِ وَالْحَجِّ جَمِيعاً فَحَدَّثْتُ بِذٰلِكَ ٱبْنَ عُمَرَ فَقَالَ: لَبَّى بِالْحَجِّ وَحْدَهُ فَلَقِيتُ أَنَساً فَحَدَّثْتُهُ بِقَوْلِ ٱبْنِ عُمَرَ فَقَالَ أَنَسٌ: مَا تَعُدُّونَا إلاَّ صِبْيَاناً سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**لَبَّيْكَ عُمْرَةً وَحَجًّا مَعاً**».

(50) ـ التَّمَتُّعُ

2729 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ ٱللَّهِ أَنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: تَمَتَّعَ رَسُولُ ٱللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ بِذِي الْحُلَيْفَةِ وَبَدَا رَسُولُ ٱللَّهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ ٱللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ ٱللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «**مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنهُ لاَ يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لْيُهِلَّ بِالْحَجِّ، ثُمَّ لْيُهْدِ وَمَنْ لَمْ يَجِدْ هَدْياً فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ**». فَطَافَ رَسُولُ ٱللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ وَٱسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أَطْوَافٍ ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ فَصَلَّى عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَٱنْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ ٱللَّهِ ﷺ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

2730- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Both Ali and Uthman performed Hajj together, and when we were on the way, Uthman forbade the people to continue Umrah on to Hajj by way of Tamattu' (i.e. to put off Ihram after the ceremonies of Umrah, and then assume Ihram once again for Hajj). Ali said (to his companions): "When you see him having set out, set out (with him and assume Ihram for Umrah, in order that he should know that you've give preference to the sunnah of the Prophet over his forbiddance)." In this way, Ali and his companions recited Talbiyah only for Umrah, and Uthman did not forbid them. Ali said (to Uthman): "Have I not been reported that you forbid completing Umrah unto Hajj?" he answered in the affirmative. Ali further asked: "Did you not hear that the Messenger of Allah "Allah's blessing and peace be upon him" continued Umrah on to Hajj?" he answered in the affirmative.

2731- It is narrated on the authority of both Sa'd Ibn Abu Waqqas and Ad-Dahhak Ibn Qais, that they discussed the matter of continuing Umrah on to Hajj, (i.e. assuming Ihram for both separately, known as) Hajj At-Tamattu', in the year Mu'awiyah Ibn Abu Sufyan performed Hajj, thereupon Ad-Dahhak said: "None does so barring such as is ignorant of Allah's laws (and commandments)." Sa'd said: "What bad statement it is which you've said O son of my brother!" Ad-Dahhak said: "Umar Ibn Al-Khattab forbade it." Sa'd said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" did it, and we did it with him."

2732- It is narrated on the authority of Abu Musa that he used to give a religious verdict regarding as valid Hajj At-Tamattu (i.e. to assume Ihram for both separately, in such a way as to continue Umrah on to Hajj). A man said to him: "Stick to restraint in giving some religious verdicts of yours, for you do not know what (Umar Ibn Al-Khattab) the Commander of the Believers has presented in the rituals (of Hajj) after you." Later on, he (Abu Musa) met and asked him (Umar about that). Umar said: "I know that the Messenger of Allah "Allah's blessing and peace be upon him" (and his Companions) did that (Hajj At-Tamattu), but I dislike that they (men) might have sexual intercourse with their wives under the shade of the trees, and then set out for Hajj with their heads dripping water."

2733- It is narrated on the authority of Ibn Abbas that he said: I heard Umar (Ibn Al-Khattab) having said: "I forbid you to practice Mut'ah (to assume Ihram for both Umrah and Hajj separately), even though it is in Allah's Book, and the Messenger of Allah "Allah's blessing and peace be upon him" did it, i.e. to continue Umrah on to Hajj."

2730 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ حَرْمَلَةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَجَّ عَلِيٌّ وَعُثْمَانُ فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ نَهَى عُثْمَانُ عَنِ التَّمَتُّعِ فَقَالَ عَلِيٌّ: إِذَا رَأَيْتُمُوهُ قَدِ ٱرْتَحَلَ فَارْتَحِلُوا فَلَبَّى عَلِيٌّ وَأَصْحَابُهُ بِالْعُمْرَةِ فَلَمْ يَنْهَهُمْ عُثْمَانُ فَقَالَ عَلِيٌّ: أَلَمْ أُخْبَرْ أَنَّكَ تَنْهَى عَنِ التَّمَتُّعِ؟ قَالَ: بَلَى قَالَ لَهُ عَلِيٌّ: أَلَمْ تَسْمَعْ رَسُولَ ٱللَّهِ ﷺ تَمَتَّعَ؟ قَالَ: بَلَى.

2731 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ مُحَمَّدِ بنِ عَبْدِ ٱللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجَّ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ الضَّحَّاكُ: لاَ يَصْنَعُ ذٰلِكَ إِلاَّ مَنْ جَهِلَ أَمْرَ ٱللَّهِ تَعَالَى فَقَالَ سَعْدٌ: بِئْسَمَا قُلْتَ يَا ابْنَ أَخِي قَالَ الضَّحَّاكُ: فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ نَهَى عَنْ ذٰلِكَ قَالَ سَعْدٌ: قَدْ صَنَعَهَا رَسُولُ ٱللَّهِ ﷺ وَصَنَعْنَاهَا مَعَهُ.

2732 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بنُ بَشَّارٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى **أنه** عَنْ أَبِي مُوسَى: كَانَ يُفْتِي بِالْمُتْعَةِ فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بِبَعْضِ فُتْيَاكَ فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدُ حَتَّى لَقِيتُهُ فَسَأَلْتُهُ فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ وَلٰكِنْ كَرِهْتُ أَنْ يَظَلُّوا مُعَرِّسِينَ بِهِنَّ فِي الأَرَاكِ ثُمَّ يَرُوحُوا بِالْحَجِّ تَقْطُرُ رُؤُوسُهُمْ.

2733 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا أَبِي قَالَ: أَنْبَأَنَا أَبُو حَمْزَةَ عَنْ مُطَرِّفٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: وَاللَّهِ إِنِّي لأَنْهَاكُمْ عَنِ الْمُتْعَةِ وَإِنَّهَا لَفِي كِتَابِ ٱللَّهِ وَلَقَدْ فَعَلَهَا رَسُولُ ٱللَّهِ ﷺ يَعْنِي الْعُمْرَةَ فِي الْحَجِّ.

2734- It is narrated on the authority of Tawus that Mu'awiyah said to Ibn Abbas: "Do you know that I cut short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" near (the mountain of) Al-Marwah (after finishing from the ceremonies of his Umrah)?" Ibn Abbas answered in the negative. Ibn Abbas commented: "Mu'awiyah forbids the people to practice (Hajj) Al-Mut'ah, even though the Messenger of Allah "Allah's blessing and peace be upon him" continued Umrah on to Hajj."

2735- It is narrated on the authority of Abu Musa that he said: I came upon Allah's Apostle "Allah's blessing and peace be upon him" when he was at Al-Batha. He asked me: "Which intention did you have when you assumed Ihram?" I replied: "I assumed Ihram with the same intention with which Allah's Apostle "Allah's blessing and peace be upon him" assumed Ihram." He asked: "Have you driven sacrificial animals with you?" I answered in the negative. On that the Prophet "Allah's blessing and peace be upon him" said: "Circumambulate the House and compass round Safa and Marwah, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwah, and went to one of my wives who combed (and cut short) my hair and then washed my head. (Then, I assumed Ihram once again for Hajj). So, I used to give this religious verdict (to the people concerning this matter) during the Caliphate of Abu Bakr and then of Umar. While I was standing (and addressing the people) during the season, a man came to me and said: "(Stick to restraint in giving some religious verdicts of yours, for) you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." I said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him." When Umar came I said to him: "O Commander of Believers! What has you changed in the matter of ceremonies (of Hajj)?" He said: "If we follow the Holy Book, then (you should know that) Allah Almighty says: " And complete the Hajj or Umrah in the service of Allah." (Al-Baqarah 196) If we follow the way of Allah's Apostle "Allah's blessing and peace be upon him", then (you should know that) Allah's Apostle "Allah's blessing and peace be upon him" did not put off his Ihram till he slaughtered the sacrifice."

2736- It is narrated on the authority of Mutarrif Ibn Abdullah that he said: Imran Ibn Husain said to me: We continued Umrah on to Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", and we did so with him; and (after his death) a man (i.e. Umar Ibn Al-Khattab) said about (forbidding) it what he willed to say."

2734 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ عَنْ طَاوُسٍ قَالَ: قَالَ مُعَاوِيَةُ لابْنِ عَبَّاسٍ: أَعَلِمْتَ أَنِّي قَصَّرْتُ مِن رَأْسِ رَسُولُ ٱللَّهِ ﷺ عِنْدَ الْمَرْوَةِ قَالَ: لاَ يَقُولُ ٱبْنُ عَبَّاسٍ هٰذَا مُعَاوِيَةُ يَنْهَى النَّاسَ عَنِ الْمُتْعَةِ وَقَدْ تَمَتَّعَ النَّبِيُّ ﷺ.

2735 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسٍ وَهُوَ ٱبْنُ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى رَسُولِ ٱللَّهِ ﷺ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: «**بِمَا أَهْلَلْتَ؟**» قُلْتُ: أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ ﷺ قَالَ: «**هَلْ سُقْتَ مِنْ هَدْيٍ؟**» قُلْتُ: لاَ قَالَ: «**فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حِلَّ**»، فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطَتْنِي وَغَسَلَتْ رَأْسِي فَكُنْتُ أُفْتِي النَّاسَ بِذٰلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ وَإِنِّي لَقَائِمٌ بِالْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ قُلْتُ: يَا أَيُّهَا النَّاسُ مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّئِدْ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَائْتَمُّوا بِهِ فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مَا هٰذَا الَّذِي أَحْدَثْتَ فِي شَأْنِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذْ بِكِتَابِ ٱللَّهِ عَزَّ وَجَلَّ فَإِنَّ ٱللَّهَ عَزَّ وَجَلَّ قَالَ: وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا ﷺ فَإِنَّ نَبِيَّنَا ﷺ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيَ.

2736 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدِ بنِ وَاسِعٍ عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: إِنَّ رَسُولَ ٱللَّهِ ﷺ قَدْ تَمَتَّعَ وَتَمَتَّعْنَا مَعَهُ قَالَ فِيهَا قَائِلٌ بِرَأْيِهِ.

[51] On Assuming Ihram, One Might Give No Name (To The Kind Of Hajj He Is Going To Perform)

2737- It is narrated on the authority of Ja'far \Ibn Muhammad from his father that he said: We went to Jabir and asked him about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Medina for nine years without offering Hajj. Then he announced publicly in the tenth year that the Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing. The Messenger of Allah "Allah's blessing and peace be upon him" set out when only five days out of Dhul-Qa'dah remained, and we all set out with him. Jabir added: The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down; and he knew well its (truly right) interpretation. Whatever he did, we also did. We set out with the sole intention to perform Hajj.

2738- It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "Have you got menses?" I answered in the affirmative, thereupon he said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the Muhrims do with the exception of the Circumambulation round the House."

[52] Performing Hajj With No Intention Of A Specific Kind From The Part Of A Muhrim

2739- It is narrated on the authority of Abu Musa that he said: I came from Yemen to Allah's Apostle "Allah's blessing and peace be upon him" when he was encamping at Al-Batha, where he was assuming Ihram for Hajj. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied:" I have assumed Ihram with the same intention as that of the Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "Go and circumambulate the House and compass round Safa and Marwah, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwah, and went to one of my wives who took

(51) ـ تَرْكُ التَّسْمِيَةِ عِنْدَ الإِهْلالِ

2737 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ ٱللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ رَسُولَ ٱللَّهِ ﷺ مَكَثَ بِالْمَدِينَةِ تِسْعَ حِجَجٍ ثُمَّ أُذِّنَ فِي النَّاسِ أَنَّ رَسُولَ ٱللَّهِ ﷺ فِي حَاجٍّ هٰذَا الْعَامِ فَنَزَلَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ ٱللَّهِ ﷺ وَيَفْعَلُ مَا يَفْعَلُ فَخَرَجَ رَسُولُ ٱللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقِعْدَةِ وَخَرَجْنَا مَعَهُ قَالَ جَابِرٌ وَرَسُولُ ٱللَّهِ ﷺ بَيْنَ أَظْهُرِنَا عَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْرِفُ تَأْوِيلَهُ وَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا فَخَرَجْنَا لاَ نَنْوِي إِلاَّ الْحَجَّ.

2738 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا لاَ نَنْوِي إِلاَّ الْحَجَّ فَلَمَّا كُنَّا بِسَرَفٍ حِضْتُ فَدَخَلَ عَلَيَّ رَسُولُ ٱللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «**أَحِضْتِ؟**» قُلْتُ: نَعَمْ قَالَ: «**إِنَّ هٰذَا شَيْءٌ كَتَبَهُ ٱللَّهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَٱقْضِي مَا يَقْضِي الْمُحْرِمُ غَيْرَ أَنَّ لاَ تَطُوفِي بِالْبَيْتِ**».

(52) ـ الحَجُّ بِغَيْرِ نِيَّةٍ يَقْصِدُهُ المُحْرِمُ

2739 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي قَيْسُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ طَارِقَ بْنَ شِهَابٍ قَالَ: قَالَ أَبُو مُوسَى: أَقْبَلْتُ مِنَ الْيَمَنِ وَالنَّبِيُّ ﷺ مُنِيخٌ بِالْبَطْحَاءِ حَيْثُ حَجَّ فَقَالَ: «**أَحَجَجْتَ؟**» قُلْتُ: نَعَمْ قَالَ: «**كَيْفَ؟**» قُلْتَ: قَالَ: قُلْتُ: لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ ﷺ «**قَالَ: فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَحِلَّ**»

out lice from my head (and then, I assumed Ihram once again for Hajj). So, I used to give this religious verdict (to the people concerning this matter) till the Caliphate of Umar when a person said to him: "O Abu Musa! Stick to restraint in giving some religious verdicts of yours, for you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." Abu Musa said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him." Umar then (came to whom I mentioned that, whereupon he) said: "If we follow the Holy Book, then (you should know that) it orders us to complete (the rituals of Hajj and Umrah). If we follow the tradition of Allah's Apostle "Allah's blessing and peace be upon him", then (you should know that) Allah's Apostle "Allah's blessing and peace be upon him" did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

2740- It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We went to Jabir and asked him about the pilgrimage which the Messenger of Allah "Allah's blessing and peace be upon him" offered, thereupon he said: Ali Ibn Abu Talib brought sacrificial animals from Yemen, and the Messenger of Allah "Allah's blessing and peace be upon him" drove his sacrificial animals from Medina. He said to Ali: " What did you say when you intended to perform Hajj?" He said: "O Allah! I assume Ihram with the same intention as that of the Messenger of Allah "Allah's blessing and peace be upon him" and I have the sacrificial animals with me." On that he said to him: "Then, do not put off Ihram."

2741- It is narrated on the authority of Jabir that he said: Ali came from his job in Yemen, to whom the Messenger of Allah "Allah's blessing and peace be upon him" said: " For which did you assume Ihram O Ali?" He said: "I assumed Ihram for the same for which the Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram." He said: "Then, offer your sacrificial animal, and be in the state of Ihram as you are." Ali offered sacrificial animals on his behalf.

2742- It is narrated on the authority of Al-Bara' Ibn Azib that he said: I was with Ali when the Messenger of Allah "Allah's blessing and peace be upon him" appointed him (as governor of) Yemen, and I got many ounces (of gold) with him. When Ali came to the Messenger of Allah "Allah's blessing and peace be upon him" (and he said) I found Fatimah having sprinkled water in the house and perfumed it (to clean it). (Having observed my astonishment) she said: "What is the matter with you? The Messenger of

فَفَعَلْتُ ثُمَّ أَتَيْتُ ٱمْرَأَةً فَفَلَتْ رَأْسِي فَجَعَلْتُ أُفْتِي النَّاسَ بِذٰلِكَ حَتَّى كانَ فِي خِلاَفَةِ عُمَرَ فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَى رُوَيْدَكَ بَعْضَ فُتْيَاكَ فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدَكَ قَالَ أَبُو مُوسَى: يَا أَيُّهَا النَّاسُ مَنْ كُنَّا أَفْتَيْنَاهُ فَلْيَتَّئِدْ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَائْتَمُّوا بِهِ وَقَالَ عُمَرُ: إِنْ نَأْخُذْ بِكِتَابِ ٱللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ وَإِنْ نَأْخُذْ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْيَ مَحِلَّهُ.

2740 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ ٱللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ عَلِيّاً قَدِمَ مِنَ الْيَمَنِ بِهَدْيٍ وَسَاقَ رَسُولُ ٱللَّهِ ﷺ مِنَ الْمَدِينَةِ هَدْياً قَالَ لِعَلِيٍّ: «**بِمَا أَهْلَلْتَ؟**» قَالَ: قُلْتُ ٱللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُ ٱللَّهِ ﷺ وَمَعِي الْهَدْيَ قَالَ: «**فَلاَ تَحِلَّ**».

2741 ـ أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ عَطَاءٌ: قَالَ جَابِرٌ: قَدِمَ عَلِيٌّ مِنْ سِعَايَتِهِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**بِمَا أَهْلَلْتَ يَا عَلِيُّ؟**» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ قَالَ: «**فَاهْدِ وَٱمْكُثْ حَرَاماً كَمَا أَنْتَ**». قَالَ: وَأَهْدَى عَلِيٌّ لَهُ هَدْياً.

2742 ـ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: كُنْتُ مَعَ عَلِيٍّ حِينَ أَمَّرَهُ النَّبِيُّ ﷺ عَلَى الْيَمَنِ فَأَصَبْتُ مَعَهُ أَوَاقِيَ فَلَمَّا قَدِمَ عَلِيٌّ عَلَى النَّبِيِّ ﷺ قَالَ عَلِيٌّ: وَجَدْتُ فَاطِمَةَ قَدْ نَضَحَتْ الْبَيْتَ بِنَضُوحٍ قَالَ: فَتَخَطَّيْتُهُ فَقَالَتْ لِي: مَا لَكَ فَإِنَّ رَسُولَ ٱللَّهِ ﷺ قَدْ أَمَرَ

Allah "Allah's blessing and peace be upon him" ordered the people to put off Ihram; and they did accordingly." I said: "I've assumed Ihram with the same intention with which the Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "What have you done?" I said: "I've assumed Ihram with the same intention with which the Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram." He said: "I've driven the sacrificial camels with me and assumed Ihram for both Hajj and Umrah jointly."

[53] If One Assumes Ihram For Umrah: Could He Join Hajj With It?

2743- It is narrated on the authority of Nafi' that he said: Ibn Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. It was said to Ibn Umar: "There is a danger of a looming war between them, and we are afraid that you might be detained (from the House)." Ibn Umar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle "Allah's blessing and peace be upon him" had done. I make you witness that I have decided to perform Umrah." Then he set out and when he reached Al-Baida , he said: "The ceremonies of both Hajj and Umrah are similar. I make you witness that I have made Hajj compulsory for me along with Umrah." He drove (to Mecca) a sacrifice, which he had bought from (a place called) Qudaid. Then, he proceeded on, pronouncing Talbiyah for both until he reached Mecca. He circumambulated the House and compassed Safa and Marwah round, and did not do more than that. He neither slaughtered the sacrifice, nor did he put off Ihram, nor did he shave or cut short his hair. (In other words) he did not do anything from which he was prohibited because of being in the state of Ihram till the day of Sacrifice (tenth of Dhul-Hijjah). He slaughtered his sacrifice and shaved his head. Indeed, he regarded his first circumambulation as sufficient for Hajj and Umrah. Ibn Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did so."

[54] The Way Of Reciting Talbiyah

2744-It is narrated on the authority of Salim Ibn Abdullah Ibn Umar from his father that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" raising his voice with Talbiyah, saying: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (Labbaik Allahumma labbaik. Labbaika la sharika laka

أَصْحَابَهُ فَأَحَلُّوا قَالَ: قُلْتُ إِنِّي أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ ﷺ قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ لِي: «**كَيْفَ صَنَعْتَ؟**» قُلْتُ: إِنِّي أَهْلَلْتُ بِمَا أَهْلَلْتَ قَالَ: «**فَإِنِّي قَدْ سُقْتُ الْهَدْيَ وَقَرَنْتُ**».

(53) ـ إذا أَهَلَّ بِعُمْرَةٍ هل يَجْعَلُ معها حَجّاً؟

2743 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ أَنَّ ٱبْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ فَقِيلَ لَهُ إِنَّهُ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَأَنَا أَخَافُ أَنْ يَصُدُّوكَ قَالَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ إِذاً أَصْنَعُ كَمَا صَنَعَ رَسُولُ ٱللَّهِ ﷺ إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجّاً مَعَ عُمْرَتِي وَأَهْدَى هَدْياً ٱشْتَرَاهُ بِقُدَيْدٍ ثُمَّ ٱنْطَلَقَ يُهِلُّ بِهِمَا جَمِيعاً حَتَّى قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلَمْ يَزِدْ عَلَى ذٰلِكَ وَلَمْ يَنْحَرْ وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ وَلَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى كَانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ فَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الأَوَّلِ وَقَالَ ٱبْنُ عُمَرَ: كَذٰلِكَ فَعَلَ رَسُولُ ٱللَّهِ ﷺ.

(54) ـ كَيْفَ التَّلْبِيَةُ

2744 ـ أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ قَالَ: إِنَّ سَالِماً أَخْبَرَنِي أَنَّ أَبَاهُ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يُهِلُّ يَقُولُ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ**

labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs in the mosque of Dhul-Hulaifah, and then, when his she-camel got upright with him near the mosque of Dhul-Hulaifah, he raised his voice with those words (mentioned above).

2745- It is narrated on the authority of Abdullah Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he used to say: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak).

2746- It is narrated on the authority of Abdullah Ibn Umar that he said: The wording of Talbiyah of Allah's Apostle "Allah's blessing and peace be upon him" goes as follows: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak).

2747- It is narrated on the authority of Abdullah Ibn Umar that he said: The wording of Talbiyah (Supplication during pilgrimage) uttered by Allah's Apostle "Allah's blessing and peace be upon him" was: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! All happiness be to You! All goodness be with Your Hands. All desires (of Your mercy) and deeds (of worship) be to You."

2748- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to recite Talbiyah as follows: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your Call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You." (Labbaik Allahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka).

لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ» وَإِنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ ثُمَّ إِذَا ٱسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ أَهَلَّ بِهٰؤُلاَءِ الْكَلِمَاتِ.

2745 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ زَيْداً وَأَبَا بَكْرٍ ٱبْنَيْ مُحَمَّدِ بْنِ زَيْدٍ أَنَّهُمَا سَمِعَا نَافِعاً يُحَدِّثُ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: **«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ»**.

2746 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ قَالَ: تَلْبِيَةُ رَسُولِ ٱللَّهِ ﷺ: **«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ»**.

2747 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بِشْرٍ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: كَانَتْ تَلْبِيَةُ رَسُولِ ٱللَّهِ ﷺ: **«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ»**. وَزَادَ فِيهِ ابْنُ عُمَرَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

2748 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ عَنْ عَبْدِ ٱللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ مِنْ تَلْبِيَةِ النَّبِيِّ ﷺ: **«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ»**.

2749- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to recite Talbiyah as follows: "I'm responding to Your call O (Allah) Lord of truth!"

[55] Raising The Voice With Talbiyah

2750- It is narrated on the authority of Khallad Ibn As-Sa'ib from his father from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "Gabriel came to me, and said: "O Muhammad! Order your companions to raise their voices with Talbiyah."

[56] The Act During Assuming Ihram

2751- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" started reciting Talbiyah after he had offered (a two-rak'ah) prayer (of assuming Ihram).

2752- It is narrated on the authority of Anas Ibn Malik that Allah's Apostle "Allah's blessing and peace be upon him" offered Zhuhr prayer at (the place of) Baida' (in Dhul-Hulaifah), and then he rode (his mount) and ascended the mountain of Baida', and once he offered Zhuhr prayer, he (assumed Ihram and) started reciting Talbiyah with both Hajj and Umrah.

2753- It is narrated on the authority of Ja'far Ibn Muhammad from his father from Jabir that he said, concerning the Hajj of Allah's Apostle "Allah's blessing and peace be upon him": When he came to Dhul-Hulaifah, he offered prayer and he kept silent (from reciting Talbiyah) until he reached Al-Baida'.

2754- It is narrated on the authority of Salim from his father that he heard him saying: This is your Baida', in connection with which you tell lies about Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" did not (assume Ihram and) started reciting Talbiyah but from the mosque of Dhul-Hulaifah.

2755- It is narrated on the authority of Salim from Abdullah Ibn Umar that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" having ridden his mount in Dhul-Hulaifah, and then started reciting Talbiyah just when it got up right with him.

2756- It is narrated on the authority of Abdullah Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" started reciting Talbiyah just when his mount got up right with him.

2757- It is narrated on the authority of Ubaid Ibn Juraij that he said: I said to Abdullah Ibn Umar: I saw you (assuming Ihram and) starting Talbiyah

2749 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ الْفَضْلِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ تَلْبِيَةِ النَّبِيِّ ﷺ: «لَبَّيْكَ إِلٰهَ الْحَقِّ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ أَعْلَمُ أَحَداً أَسْنَدَ هٰذَا عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْفَضْلِ إِلاَّ عَبْدَ الْعَزِيزِ. رَوَاهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْهُ مُرْسَلاً.

(55) ـ رَفْعُ الصَّوْتِ بِالإِهْلاَلِ

2750 ـ أَخْبَرَنَا إِسحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ عَنْ خَلاَّدِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «جَاءَنِي جِبْرِيلُ فَقَالَ لِي: يَا مُحَمَّدُ مُرْ أَصْحَابَكَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ».

(56) ـ العَمَلُ فِي الإِهْلاَلِ

2751 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ السَّلاَمِ عَنْ خُصَيْفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أَهَلَّ فِي دُبُرِ الصَّلاَةِ.

2752 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْبَأَنَا النَّضْرُ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ عَنْ أَنَسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ صَلَّى الظُّهْرَ بِالْبَيْدَاءِ ثُمَّ رَكِبَ وَصَعِدَ جَبَلَ الْبَيْدَاءِ وَأَهَلَّ بِالْحَجِّ وَالْعُمْرَةِ حِينَ صَلَّى الظُّهْرَ.

2753 ـ أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي ٱبْنُ جُرَيْجٍ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَابِرٍ: فِي حَجَّةِ النَّبِيِّ ﷺ فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ صَلَّى وَهُوَ صَامِتٌ حَتَّى أَتَى الْبَيْدَاءَ.

2754 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: بَيْدَاؤُكُمْ هٰذِهِ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ ٱللَّهِ ﷺ مَا أَهَلَّ رَسُولُ ٱللَّهِ ﷺ إِلاَّ مِنْ مَسْجِدِ ذِي الْحُلَيْفَةِ.

2755 ـ أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ ٱللَّهِ أَخْبَرَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يُهِلُّ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

2756 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَنْبَأَنَا ٱبْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ ح. وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ٱبْنَ يُوسُفَ عَنِ ٱبْنِ جُرَيْجٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّهُ كَانَ يُخْبِرُ أَنَّ النَّبِيَّ ﷺ أَهَلَّ حِينَ ٱسْتَوَتْ بِهِ رَاحِلَتُهُ.

2757 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: أَنْبَأَنَا ٱبْنُ إِدْرِيسَ عَنْ عُبَيْدِ ٱللَّهِ وَٱبْنُ جُرَيْجٍ وَٱبْنُ إِسْحَاقَ وَمَالِكُ بْنُ أَنَسٍ عَنِ الْمَقْبُرِيِّ عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لابْنِ

just when your she-camel got up right with you. On that he said: No doubt, Allah's Apostle "Allah's blessing and peace be upon him" used to start Talbiyah whenever his she-camel got up right with him and then moved.

[57] Such As Confined Because Of Parturition Assumes Ihram

2758- It is narrated on the authority of Ja'far Ibn Muhammad from his father that Jabir said about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly (in the tenth year) that the Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. No one having power to come whether riding or on foot remained but that he came, until a great number of people rushed to come to set out with him. When he reached Dhul-Hulaifah, Asma' Bint Umais delivered Muhammad Ibn Abu Bakr, and she sent to The Messenger of Allah "Allah's blessing and peace be upon him" (to consult his religious verdict), thereupon he said to her: "Take bath, and straighten a garment round your waist, and then assume Ihram (for Hajj)." She did accordingly.

2759- It is narrated on the authority of Ja'far Ibn Muhammad from his father that Jabir said: Asma' Bint Umais delivered Muhammad Ibn Abu Bakr (on the way to Mecca to perform Hajj), and she sent to The Messenger of Allah "Allah's blessing and peace be upon him" to consult his religious verdict about what she should do, thereupon he ordered her to take bath, and straighten a garment round her waist, and then assume Ihram (for Hajj).

[58] When Such As Is Assuming Ihram For Umrah Has Got Menses

2760- It is narrated on the authority of Jabir that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram with the sole intention to perform Hajj only (Ifrad), and A'ishah set out assuming Ihram for Umrah. When we reached Sarif, she got her menses. We proceeded on till we reached (Mecca) and circumambulated the Ka'bah and compassed round Safa and Marwah. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that whoever among us had no sacrificial animal with him should put off Ihram. We asked: "What does that (putting off Ihram) imply?" He said: "It implies to get completely free from the state of Ihram." In this way, we (put off Ihram and) approached our wives, applied perfume and put on our clothes. That was at a distance (as long as to be covered in) four night's from Arafat. Then, we assumed Ihram (for Hajj) on the day of Tarwiyah (eighth of Dhul-Hijjah). The Messenger of Allah "Allah's blessing and peace be upon him" came to A'ishah and saw

عُمَرَ رَأَيْتُكَ تُهِلُّ إِذَا ٱسْتَوَتْ بِكَ نَاقَتُكَ قَالَ: إِنَّهُ سَمِعَ أَبَاهُ يَقُولُ: بَيْدَاؤُكُمْ هٰذِهِ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ ٱللَّهِ ﷺ.

(57) ـ إِهْلالُ النُّفَسَاءِ

2758 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ، عَنْ شُعَيْبٍ، أَنْبَأَنَا اللَّيْثُ عَنِ ٱبْنِ الْهَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: أَقَامَ رَسُولُ ٱللَّهِ ﷺ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَذَّنَ فِي النَّاسِ بِالْحَجِّ فَلَمْ يَبْقَ أَحَدٌ يَقْدِرُ أَنْ يَأْتِيَ رَاكِباً أَوْ رَاجِلاً إِلاَّ قَدِمَ فَتَدَارَكَ النَّاسُ لِيَخْرُجُوا مَعَهُ حَتَّى جَاءَ ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: «**ٱغْتَسِلِي وَٱسْتَثْفِرِي بِثَوْبٍ ثُمَّ أَهِلِّي**» فَفَعَلَتْ. مُخْتَصَرٌ.

2759 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ وَهُوَ ٱبْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: نَفَسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ ٱللَّهِ ﷺ تَسْأَلُهُ كَيْفَ تَفْعَلُ فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتَسْتَثْفِرَ بِثَوْبِهَا وَتُهِلَّ.

(58) ـ فِي الْمُهِلَّةِ بِالْعُمْرَةِ تَحِيضُ وَتَخَافُ فَوْتَ الحَجِّ

2760 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ ٱللَّهِ ﷺ بِحَجٍّ مُفْرَدٍ وَأَقْبَلَتْ عَائِشَةُ مُهِلَّةً بِعُمْرَةٍ حَتَّى إِذَا كُنَّا بِسَرِفَ عَرَكَتْ حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَبِالصَّفَا وَالْمَرْوَةِ فَأَمَرَنَا رَسُولُ ٱللَّهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ قَالَ: فَقُلْنَا حِلُّ مَاذَا؟ قَالَ: «**الْحِلُّ كُلُّهُ**» فَوَاقَعْنَا النِّسَاءَ وَتَطَيَّبْنَا بِالطِّيبِ وَلَبِسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ أَرْبَعُ لَيَالٍ ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ ثُمَّ دَخَلَ

her weeping. He asked: "What is the matter with you?" She said: "The matter is that I've got my menses, and the people put off Ihram (after completing the rituals of Umrah), but I neither did so, nor did I circumambulate the House. The people are now going for Hajj (and I cannot go)." He said: "It is a matter which Allah has ordained for the daughters of Adam. So, now take a bath and assume Ihram for Hajj." She did accordingly, and stayed at the places of staying till the menses was over. She then circumambulated the Ka'bah, and (compassed round) Safa and Marwah. He (the Prophet) said (to her): "Now both your Hajj and Umrah are complete." But, she said: "I feel in my mind that I missed the circumambulation (of Umrah) of the House (which I did not do) till I performed Hajj." He (The Prophet) said: "O Abd Ar-Rahman! Take her to At-Tan'im to (make her) perform Umrah." That was the night of Hasbah.

2761- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the year of his Farewell Hajj and we assumed Ihram for Umrah. the Messenger of Allah "Allah's blessing and peace be upon him" then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umrah and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated the Ka'bah nor did I compass Safa and Marwah round. I complained of that to the Prophet "Allah's blessing and peace be upon him" who replied: "Undo and comb your hair, and assume Ihram for Hajj (only) and leave the Umrah." I did so. When we had performed the Hajj, the Prophet "Allah's blessing and peace be upon him" sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to Tan'im. So I performed the Umrah. The Prophet "Allah's blessing and peace be upon him" said to me: "This Umrah is instead of your missed one." Those who had assumed Ihram for Umrah (along with Hajj separately, i.e. At-Tamattu) circumambulated the Ka'bah and compassed Safa and Marwah round and then finished their Ihram. After returning from Mina, they offered circumambulation once again (and compassed Safa and Marwah round) for their Hajj. Those who had assumed Ihram for both Hajj and Umrah jointly (Al-Qiran) offered only one circumambulation (and compassed only once between Safa and Marwah).

[59] Putting Condition (On Assuming Ihram) For Hajj

2762- It is narrated on the authority of Ibn Abbas that Duba'ah intended to perform Hajj, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to put condition (that the place of putting off her

رَسُولُ ٱللَّهِ ﷺ عَلَى عَائِشَةَ فَوَجَدَهَا تَبكِي فَقَالَ: «**مَا شَأْنُكِ؟**» فَقَالَتْ: شَأْنِي أَنِّي قَدْ حِضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أُحْلِلْ وَلَمْ أَطُفْ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الآنَ فَقَالَ: «**إِنَّ هٰذَا أَمْرٌ كَتَبَهُ ٱللَّهُ عَلَى بَنَاتِ آدَمَ فَاغْتَسِلِي ثُمَّ أَهِلِّي بِالْحَجِّ**» فَفَعَلَتْ وَوَقَفَتِ الْمَوَاقِفَ حَتَّى إِذَا طَهُرَتْ طَافَتْ بِالْكَعْبَةِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ قَالَ: «**قَدْ حَلَلْتِ مِنْ حَجَّتِكِ وَعُمْرَتِكِ جَمِيعاً**» فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حَتَّى حَجَجْتُ قَالَ: «**فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمٰنِ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ**» وَذٰلِكَ لَيْلَةَ الْحَصْبَةِ.

2761 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لاَ يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعاً**» فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذٰلِكَ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: «**ٱنْقُضِي رَأْسَكِ وَٱمْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ**» فَفَعَلْتُ فَلَمَّا قَضَيْتُ الْحَجَّ أَرْسَلَنِي رَسُولُ ٱللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ قَالَ: «**هٰذِهِ مَكَانُ عُمْرَتِكِ**» فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافاً وَاحِداً.

(59) ـ الاشْتِرَاطُ فِي الحَجِّ

2762 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ عَمْرِو بْنِ هَرِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ: **أَنَّ** ضُبَاعَةَ أَرَادَتِ

Ihram would be where she was detained); and she did according to the order of the Messenger of Allah "Allah's blessing and peace be upon him".

[60] What One Says When He Puts Such A Condition

2763- It is narrated on the authority of Hilal Ibn Khabbab that he said: I asked Sa'id Ibn Jubair about such as intended to perform Hajj and put a condition pertaining to that. He said: "No doubt, (it is similar to) the condition between the people." I related to him the narration pertaining to it, i.e. the narration of Ikrimah, thereupon he related to me from Ibn Abbas that Duba'ah Bint Az-Zubair Ibn Abd Al-Muttalib came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I intend to perform Hajj: what should I say?" he said: "Say: I'm responding to Your Call O Allah: I'm responding to Your Call (for Hajj), and the place of putting off my Ihram will be where You detain me."

2764- It is narrated on the authority of Ibn Abbas that Duba'ah Bint Az-Zubair Ibn Abd Al-Muttalib came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I'm a fat woman, and I intend to perform Hajj: what do you order me to say on assuming Ihram?" he said: "Assume Ihram (for Hajj), and put the condition that 'The place of putting off my Ihram will be where You detain me'."

2765- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" visited Duba'ah and she said to him: "O Messenger of Allah! I'm a sick woman, and I intend to perform Hajj." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Assume Ihram for Hajj, and put the condition that 'The place of putting off my Ihram will be where You detain me'."

[61] When Such As Puts No Condition Is Detained From Completing The Ceremonies Of Hajj

2766- It is narrated on the authority of Salim that he said: Ibn Umar used to reject the condition in Hajj, and say: "Is it not sufficient for you the tradition of the Messenger of Allah "Allah's blessing and peace be upon him"? if anyone of you is detained from (completing the ceremonies of) Hajj, let him circumambulate the House, and compass Safa and Marwah round, and then become free from everything that was forbidden to him until he performs Hajj in the coming year; and let him offer sacrifice, or observe (ten) fasts if he finds no sacrifice."

2767- It is narrated on the authority of Salim that he said: Ibn Umar used to reject the condition in Hajj, and say: "Is it not sufficient for you the tradition of your Prophet "Allah's blessing and peace be upon him"? he put

الْحَجَّ فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ فَفَعَلَتْ عَنْ أَمْرِ رَسُولِ ٱللَّهِ ﷺ.

(60) ـ كيف يَقُولُ إذا اشْتَرَطَ

2763 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ الأَحْوَلُ قَالَ: حَدَّثَنَا هِلاَلُ بْنُ خَبَّابٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الرَّجُلِ يَحُجُّ يَشْتَرِطُ قَالَ: الشَّرْطُ بَيْنَ النَّاسِ فَحَدَّثْتُهُ حَدِيثَهُ يَعْنِي عِكْرِمَةَ فَحَدَّثَنِي عَنِ ٱبْنِ عَبَّاسٍ أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنِّي أُرِيدُ الْحَجَّ فَكَيْفَ أَقُولُ؟ قَالَ: **«قُولِي لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَمَحِلِّي مِنَ الأَرْضِ حَيْثُ تَحْبِسُنِي فَإِنَّ لَكِ عَلَى رَبِّكِ مَا ٱسْتَثْنَيْتِ»**.

2764 ـ أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَنْبَأَنَا ٱبْنُ جُرَيْجٍ قَالَ: أَنْبَأَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُساً وَعِكْرِمَةَ يُخْبِرَانِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنِّي ٱمْرَأَةٌ ثَقِيلَةٌ وَإِنِّي أُرِيدُ الْحَجَّ فَكَيْفَ تَأْمُرُنِي أَنْ أُهِلَّ؟ قَالَ: **«أَهِلِّي وَٱشْتَرِطِي إِنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي»**.

2765 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ ٱللَّهِ ﷺ عَلَى ضُبَاعَةَ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنِّي شَاكِيَةٌ وَإِنِّي أُرِيدُ الْحَجَّ فَقَالَ لَهَا النَّبِيُّ ﷺ: **«حُجِّي وَٱشْتَرِطِي إِنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي»** قَالَ إِسْحَاقُ: قُلْتُ لِعَبْدِ الرَّزَّاقِ: كِلاَهُمَا عَنْ عَائِشَةَ هِشَامٌ وَالزُّهْرِيُّ قَالَ: نَعَمْ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ أَعْلَمُ أَحَداً أَسْنَدَ هٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ غَيْرَ مَعْمَرٍ وَٱللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

(61) ـ ما يَفْعَلُ مَنْ حُبِسَ عن الحَجِّ ولم يَكُنِ اشْتَرَطَ

2766 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ قَالَ: كَانَ ٱبْنُ عُمَرَ يُنْكِرُ الاِشْتِرَاطَ فِي الْحَجِّ وَيَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةُ رَسُولِ ٱللَّهِ ﷺ إِنْ حُبِسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتَّى يَحُجَّ عَاماً قَابِلاً وَيُهْدِي وَيَصُومُ إِنْ لَمْ يَجِدْ هَدْياً.

2767 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّهُ كَانَ يُنْكِرُ الاِشْتِرَاطَ فِي الْحَجِّ وَيَقُولُ: مَا حَسْبُكُمْ سُنَّةُ نَبِيِّكُمْ ﷺ

no condition (when he assumed Ihram for Hajj). If anyone of you is detained (from completing the ceremonies of Hajj), let him come to the house and circumambulate it, and compass Safa and Marwah round, then get his head shaved or get his hair cut short, and then put off Ihram, on the condition that performing Hajj is due upon him in the coming year."

[62] Marking The Sacrificial Animals

(It is to pierce lightly in one side of the camel's hump which causes blood to flow, making a sign in the body of the animal therewith such an animal is distinguished and recognized as sacrificial, and is protected against robbery).

2768- It is narrated on the authority of Al-Miswar Ibn Makhramah and Marwan Ibn Al-Hakam that they said: Allah's Apostle "Allah's blessing and peace be upon him" set out with many hundreds of his companions in the year of Hudaibiyah, and when he reached Dhul-Hulaifah, they garlanded and marked the sacrificial animals, and assumed Ihram for Umrah.

2769- It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" marked his sacrificial camels.

[63] In Which Of Both Sides Should A Sacrifice Be Marked?

2770- It is narrated on the authority of Ibn Abbas that Allah's Apostle "Allah's blessing and peace be upon him" marked his sacrificial camels in the right side of their (humps), and removed (with his finger) the blood from them, making a sign in them.

[64] Causing The Blood To Flow From The Sacrificial Camels

2771- It is narrated on the authority of Ibn Abbas that when Allah's Apostle "Allah's blessing and peace be upon him" was at Dhul-Hulaifah, he ordered that his sacrificial camel be pierced in the right side of its hump, from which he removed the blood with his finger, and then he garlanded it with a pair of sandals; and when his she-camel got up right with him on Al-Baida', he (assumed Ihram for Hajj and) started reciting Talbiyah.

[65] Twisting The Garlands

2772- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer sacrificial animals (to the Ka'bah) while being in Medina, and I used to twist the garlands of his sacrificial animals, and (during his stay in Medina) he did not abstain from what a non-Muhrim should abstain from.

2773-It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's

إِنَّهُ لَمْ يَشْتَرِطْ فَإِنْ حَبَسَ أَحَدَكُمْ حَابِسٌ فَلْيَأْتِ الْبَيْتَ فَلْيَطُفْ بِهِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ لْيَحْلِقْ أَوْ يُقَصِّرْ ثُمَّ لْيُحْلِلْ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ.

(62) ـ إِشْعَارُ الهَدْيِ

2768 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: خَرَجَ رَسُولُ ٱللَّهِ ﷺ ح. وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ بنِ الْحَكَمِ قَالاَ: خَرَجَ رَسُولُ ٱللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَ وَأَحْرَمَ بِالْعُمْرَةِ. مُخْتَصَرٌ.

2769 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنِي أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَشْعَرَ بُدْنَهُ».

(63) ـ أَيُّ الشِّقَّيْنِ يُشْعِرُ

2770 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الأَعْرَجِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أَشْعَرَ بُدْنَهُ مِنَ الْجَانِبِ الأَيْمَنِ وَسَلَتَ الدَّمَ عَنْهَا وَأَشْعَرَهَا.

(64) ـ بَابُ سَلْتِ الدَّمِ عَنِ الْبُدْنِ

2771 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الأَعْرَجِ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا كَانَ بِذِي الْحُلَيْفَةِ أَمَرَ بِبَدَنَتِهِ فَأُشْعِرَ فِي سَنَامِهَا مِنَ الشِّقِّ الأَيْمَنِ ثُمَّ سَلَتَ عَنْهَا وَقَلَّدَهَا نَعْلَيْنِ فَلَمَّا ٱسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ.

(65) ـ فَتْلُ القَلاَئِدِ

2772 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ فَأَفْتِلُ قَلاَئِدَ هَدْيِهِ ثُمَّ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

2773 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: أَنْبَأَنَا يَزِيدُ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ

blessing and peace be upon him". Then, he sent them (to the House) and he had (from his wives) the same as a non-Muhrim could have (from his wives) before the sacrificial animals would reach their destination.

2774- It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he stayed (in Medina) and did not assume Ihram.

2775- It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he garlanded them, and sent them (to the House) and stayed (in Medina), during which he did not abstain from what such as in the state of Ihram should abstain from.

2776- It is narrated on the authority of A'ishah that she said: I saw myself having twisted the garlands of the sheep offered as sacrificial animals by the Messenger of Allah "Allah's blessing and peace be upon him". Then, he stayed as a non-Muhrim.

[66] From Which Thing Are The Garlands Twisted?

2777- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: I twisted with my own hands these garlands from the carded wool which was in our house, and then he (The Messenger of Allah) remained non-Muhrim among us, and came to have from his wives the same as a non-Muhrim and any man could have from his wives.

[67] Garlanding The Sacrificial Animals

2778- It is narrated on the authority of Ibn Umar from his sister Hafsah that she said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why have the people put off Ihram of their Umrah and you have not put off Ihram of your Umrah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've matted my hair together, and garlanded my sacrificial animals, and thus, I could not put off Ihram until I slaughter (my sacrifice)."

2779- It is narrated on the authority of Ibn Abbas that when Allah's Apostle "Allah's blessing and peace be upon him" was at Dhul-Hulaifah, he pierced his sacrificial camel in the right side of its hump to make a sign there, from which he removed the blood with his finger, and then he garlanded it with a pair of sandals; and then he rode his she-camel, and when

رَسُولِ ٱللَّهِ ﷺ فَيَبْعَثُ بِهَا ثُمَّ يَأْتِي مَا يَأْتِي الْحَلاَلُ قَبْلَ أَنْ يَبْلُغَ الْهَدْيُ مَحِلَّهُ.

2774 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَامِرٌ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنْتُ لأَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ ٱللَّهِ ﷺ ثُمَّ يُقِيمُ وَلاَ يُحْرِمُ.

2775 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدٍ الضَّعِيفُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ الْقَلاَئِدَ لِهَدْيِ رَسُولِ ٱللَّهِ ﷺ فَيُقَلِّدُ هَدْيَهُ ثُمَّ يَبْعَثُ بِهَا ثُمَّ يُقِيمُ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

2776 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ عَنْ عَبِيدَةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتِلُ قَلاَئِدَ الْغَنَمِ لِهَدْيِ رَسُولِ ٱللَّهِ ﷺ ثُمَّ يُمْكُثُ حَلاَلاً.

(66) ـ ما يُفْتَلُ منه القَلائِدُ

2777 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا حُسَيْنٌ يَعْنِي ٱبْنَ حَسَنٍ عَنِ ٱبْنِ عَوْنٍ عَنِ الْقَاسِمِ عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا فَتَلْتُ تِلْكَ الْقَلاَئِدَ مِنْ عِهْنٍ كَانَ عِنْدَنَا ثُمَّ أَصْبَحَ فِينَا فَيَأْتِي مَا يَأْتِي الْحَلاَلُ مِنْ أَهْلِهِ وَمَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

(67) ـ تَقْلِيدُ الهَدْيِ

2778 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ٱبْنُ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ ٱللَّهِ مَا شَأْنُ النَّاسِ قَدْ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «**إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ**».

2779 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُعَاذٌ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الأَعْرَجِ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ نَبِيَّ ٱللَّهِ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ أَشْعَرَ الْهَدْيَ فِي جَانِبِ السَّنَامِ الأَيْمَنِ ثُمَّ أَمَاطَ عَنْهُ الدَّمَ وَقَلَّدَهُ نَعْلَيْنِ

it got up right with him on Al-Baida', he started reciting Talbiyah and assumed Ihram for Hajj at the time (he offered the prayer of) Zhuhr.

[68] Garlanding Camels

2780- It is narrated on the authority of A'ishah that she said: I twisted with my own hand the garlands of the sacrificial camels of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he garlanded and signed them, and sent them to the House and remained (in Medina), and he did not make unlawful for himself what is lawful (for a non-Muhrim).

2781- It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial camels of the Messenger of Allah "Allah's blessing and peace be upon him", and then he did not assume Ihram, nor did he keep from any garments.

[69] Garlanding Sheep

2782- It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial sheep offered by the Messenger of Allah "Allah's blessing and peace be upon him".

2783- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to send sheep as sacrifice (to the House).

2784- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent sheep as sacrifice (to the House), which he garlanded.

2785- It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial sheep offered by the Messenger of Allah "Allah's blessing and peace be upon him", and then he did not assume Ihram.

2786- It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial sheep offered by the Messenger of Allah "Allah's blessing and peace be upon him", and then he did not assume Ihram.

2787- It is narrated on the authority of A'ishah that she said: We (sometimes) garlanded a sheep, which the Messenger of Allah "Allah's blessing and peace be upon him" sent (to the House) as sacrifice, while he was non-Muhrim, and he did not make unlawful to himself anything (that is unlawful for a Muhrim).

ثُمَّ رَكِبَ نَاقَتَهُ فَلَمَّا ٱسْتَوَتْ بِهِ الْبَيْدَاءَ لَبَّى وَأَحْرَمَ عِنْدَ الظُّهْرِ وَأَهَلَّ بِالْحَجِّ.

(68) ـ تَقْلِيدُ الإِبِلِ

2780 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ وَهُوَ ٱبْنُ يَزِيدَ قَالَ: حَدَّثَنَا أَفْلَحُ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلاَئِدَ بُدْنِ رَسُولِ ٱللَّهِ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَوَجَّهَهَا إِلَى الْبَيْتِ وَبَعَثَ بِهَا وَأَقَامَ فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حَلاَلاً.

2781 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلاَئِدَ بُدْنِ رَسُولِ ٱللَّهِ ﷺ ثُمَّ لَمْ يُحْرِمْ وَلَمْ يَتْرُكْ شَيْئاً مِنَ الثِّيَابِ.

(69) ـ تَقْلِيدُ الغَنَمِ

2782 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ ٱللَّهِ ﷺ غَنَماً.

2783 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يُهْدِي الْغَنَمَ.

2784 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أَهْدَى مَرَّةً غَنَماً وَقَلَّدَهَا.

2785 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ ٱللَّهِ ﷺ غَنَماً ثُمَّ لاَ يُحْرِمُ.

2786 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ ٱللَّهِ ﷺ غَنَماً ثُمَّ لاَ يُحْرِمُ.

2787 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى ثِقَةٌ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ جُحَادَةَ ح. وَأَنْبَأَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنَّا نُقَلِّدُ الشَّاةَ فَيُرْسِلُ بِهَا رَسُولُ ٱللَّهِ ﷺ حَلاَلاً لَمْ يُحْرِمْ مِنْ شَيْءٍ.

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